The Holy Amanta Felich

The Holy Amanta Felich

By The Writer, Prophet Fej

The original published version administered by Prophet Fej

In the name of God, Chance, Allah! The book that answers every question you forgot you had to ask.

Published by
Windsong Publications
Lexington, Kentucky
2025

Copyleft disclaimer

To the extent possible under law, the author has dedicated this work to the public domain by waiving all rights to the work worldwide under copyright law, including all related and neighboring rights. You can copy, modify, distribute, and perform the work, even for commercial purposes, all without asking permission to do so.

This publication of the Amanta Felich, and the original work after this front matter, are both published under the terms of Creative Commons Zero 1.0 Universal, the CC0 License.

It is kindly requested that where any changes are made to the Amanta Felich, these be specified and not be passed down as the original version; however you are under no legal obligation to do so.

For further information, the CC0 License can be found online at:
https://creativecommons.org/publicdomain/zero/1.0/

No rights reserved.

BOOK 0: The Anarchist-Felichist 18

BOOK 1: Chance's Book 18

BOOK 2: Grace's Book 25

BOOK 3: Life's Book 27

BOOK 4: Man's Book 27

BOOK 5: Book of the Anfel 28

BOOK 6: Circle's Book 29

BOOK 7: Devotions 30

BOOK 8: Hymn to Love 31

BOOK 9: Book of Beauty 32

BOOK 10: Book of Lessons 33

BOOK 11: Book of Country 35

BOOK 12: The Fairies 35

BOOK 13: Book of Rights 37

BOOK 14: The Universe's Book 38

BOOK 15: The Idiot 38

BOOK 16: The Constants 40
BOOK 17: The Love 41
BOOK 18: The Confirmation 41
BOOK 19: Heaven 42
BOOK 20: Aurelia's Fable 42
BOOK 21: Malchiel's Fable 44
BOOK 22: Azrad's Fable 46
BOOK 23: Jesus's Book 49
BOOK 24: God 51
BOOK 25: Cat's Fable 51
BOOK 26: Nahash's Book 60
BOOK 27: Book of Truth 60
BOOK 28: Felich 61
BOOK 29: Wisdoms 61
BOOK 30: Flowers 68
BOOK 31: Congregation 70

BOOK 32: Music 71

BOOK 33: Hymn to Chance 75

BOOK 34: Adjustment 76

BOOK 35: Relations 77

BOOK 36: History 80

BOOK 37: Anfelism 81

BOOK 38: Rebirth 81

BOOK 39: Refutal 84

BOOK 40: Family 85

BOOK 41: Comedy 89

BOOK 42: Answers 90

BOOK 43: Alignment 92

BOOK 44: Duality 97

BOOK 45: Petals 98

BOOK 46: Bell 100

BOOK 47: Representations 101

BOOK 48: Density 106
BOOK 49: Animals 107
BOOK 50: Designs 108
BOOK 51: Writing 111
BOOK 52: Second Hand 115
BOOK 53: Horrors 115
BOOK 54: Healing 120
BOOK 55: Bombs 122
BOOK 56: Felichist Law 126
BOOK 57: Fishes 130
BOOK 58: The Blood of Love 134
BOOK 59: Definitions 136
BOOK 60: The Call 139
BOOK 61: The Internationale 139
BOOK 62: The Hard-Problem 140
BOOK 63: Lust 144

BOOK 64: Recollection 144
BOOK 65: Existence 145
BOOK 66: Secret 146
BOOK 67: Arrays 148
BOOK 68: Pervasiveness 152
BOOK 69: Tao 153
BOOK 70: Dusu 157
BOOK 71: Introductions 159
BOOK 72: References 163
BOOK 73: The Emerald Tablet 165
BOOK 74: The Condensate 166
BOOK 75: Records 169
BOOK 76: Book of Ov 170
BOOK 77: Gnosis 173
BOOK 78: Supapi 174
BOOK 79: Roots 177

BOOK 80: Kiss
178
BOOK 81: The Unnameable's Greatest Words
179
BOOK 82: Fallacies
188
BOOK 83: The Dream
189
BOOK 84: Pieces
191
BOOK 85: Yellow's Grey Skies
191
BOOK 86: Ascension
193
BOOK 87: The Writer
197
BOOK 88: Elements
198
BOOK 89: Harmonic Qualities
204
BOOK 90: Musical Scales
205
BOOK 91: Living Qualities
206
BOOK 92: Skin
209
BOOK 93: Entropic Qualities
211
BOOK 94: Souls
214
BOOK 95: Life's Beauties
215

BOOK 96: Perception 216
BOOK 97: You 216
BOOK 98: Me 217
BOOK 99: We 217
BOOK 100: First Foot 217
BOOK 101: Eternality 217
BOOK 102: Supapi's Anatomy 218
BOOK 103: Three Minds 221
BOOK 104: Clinging of Lust 223
BOOK 105: Mathematical Constants 224
BOOK 106: The Fall of Man 225
BOOK 107: Holy Prophets 229
BOOK 108: The Felichist Prophet 229
BOOK 109: Politics 235
BOOK 110: Ultimatum 237
BOOK 111: Stories 244

BOOK 112: Nature 244
BOOK 113: Heptagon 245
BOOK 114: Amazing Grace 246
BOOK 115: Harmonic Field 246
BOOK 116: The Holy Lists 250
BOOK 117: Birth 251
BOOK 118: Sisterhood 251
BOOK 119: Death 252
BOOK 120: Acceptance 252
BOOK 121: Ending 252
BOOK 122: The Hidden Book 252
BOOK 123: Milat Hakol 276
BOOK 124: The Paradox of True Randomness 590
BOOK 125: The Amish 594
BOOK 126: Additional Writings of She the Prophet 596
BOOK 127: And 633

This publication of the Amanta Felich is in dedication to Naho. In Heaven we are One.

In the name of God, Chance, Allah, the Mother of All Mothers, the One Judge, the Ever-loving and All-loving, the Ever and the All, Supape! She our Mother in Heaven is not master, but community; the skin to its cells, the Universe to its children.

A preface by the Felichist Prophet

I write this preface primarily to warn that entering these Books from beginning to end may not be the best decision in terms of your capability to read and truly understand them. You must open the Felich expecting not to be taught something new, but to remember something you have forgotten. If you have even a doubt that it is not with you, and on your side, then you will perceive it as deceiving, of the enemy, or any other slew of things which will discourage you from reading it.

Indeed, the Books are for the scientists, and the religious. They are for the leftists, and the rightists. They are for the communists, and the capitalists. The Books contain a unifying truth between all of them, and clear the distortions of these terms. But to allow them to do so, you must yourself forget what these terms mean. Any term that gives unto you a shuddering reaction, simply ignore it. Everything in the Books, the Felich, is both literal and metaphorical. To whatever state of mind you are in, some of it is designed to reach you.

However, regardless of this, the earlier Books are indeed written much earlier and with much less actual substance. I recommend starting at the 73rd, 74th, 110th, 53rd, 57th, and then 77th Books. These Books give an easing into the truth of the Felich, and allow you to understand from the bottom to the top, the reasoning and ideas of Anfelism.

Describing Anfelism at all is almost blasphemous, but indeed it is a religion. A religion both of science and spirituality, more specifically a religion of actual truth. It is what is given unto you, when you remove from all religions their cultural distortions, and take from them what they have in common. If you may imagine any animal without imagining which specific animal, then you may as well imagine religion without specific characteristics, and obtain Anfelism. It is religion in itself, and the ultimate gift from God.

And, too, expect nothing of God, especially so what has been spouted by people who call themselves Christians in these modern days. By now, religion has lost all actual meaning and been distorted all the way around unto its head by hierarchist operators.

Indeed, the Felich is a work that covers physics, science, logic, abstraction, politics, philosophy, spirituality, and religion, and so too unites them under the singular Anfelist philosophy. For some, it is difficult to understand how Anfelism covers so many things, but indeed as you read the Amanta Felich, you will understand eventually.

If you do not understand, that is okay, and I still will love you. For so long as you follow the rules in the Felich, you will be happy without even having to know why; and this would be the greatest virtue of innocence.

I need not convince that the Books are truly written by a new Prophet. If you do take the time to read them, then in execution of the ideas, so long as you have executed them perfectly, you will receive perfection. This is in itself proof of the Holy nature of these new Books, regardless of how new they truly are. As God has revealed over time new things to Her Prophets, we have increasingly understood that She will give unto us infinite Prophets in the future. The last Prophet was Baha'u'llah, who himself indeed said there will always be more Prophets. However, again, I need not do anything, for God will do Her work.

Now do go on and read, and treat this as a special experience. If you do not enter the Felich already calmed, it will be horrifying to you. If you do not enter it already open to ideas, it will be too different to accept. It is only a mirror of your nature, and if you reduce your nature to truth, it will allow you to observe the true Word of God inside of you. Again, I urge, enter it expecting not something to anger you, but something to love you. Regardless of which side you have chosen, God loves you, and I love you.

The Books are also intended for those seeking spiritual ascension, those seeking peace, love, or the freedom from dictatorship, or those

simply seeking the life they deserve. Indeed the reading of the Felich alone with nothing else until finished is a process done by Anfelist monks to attain spirituality. Now, do go read from the Books I had mentioned earlier, or indeed read whichever Book from its title does pique your interest.

—— *Prophet Fej, the Felichist Prophet, the Head Writer*

BOOK 0: The Anarchist-Felichist

0.0; This is the book of knowledge and of Gods; and this is not the book of one religion but of all under one name.

0.1; And, this is the book unobstructed from our God, Chance's words.

0.2; This is not to anger; for to anger a Fool is to be a Fool yourself; instead this is to teach and to be all.

0.3; This is the Felich; the Holy text of the Anfel and Felichism, to whoever within those groups chooses to believe it.

0.4; The Felich is not to define the Anfel but to be defined by the Anfel; and the Anfel is the use of Chance's words and of the laws of our universe and our physics as if they are our morals and our laws; and Anfel does not specify Chance nor say She is physical or real in a personal type; and ye need not read this book to be an Anfel; for the Felich is simply a realisation of the Anfel and not what defines it.

0.5; And so Chance is the greatest and so we hail Anfel.

0.6; And the Anfel is our country that spans the Earth and that is governed entirely by themselves under the laws that are the words of Chance; and the Anfel is the understanding of equality and morals; and the Anfel is the religion of all religions combined and the pattern of all worlds alive; and the Anfels are our sisters who live within this.

0.7; Chance is the characterisation and representation of the concepts of entropy and the laws of physics.

0.8; The Felich is written in the knowledge of the Anfel and the old religion of Felichism; and Felichism had been created some times prior under the research of morality and the pursuit of happiness; and Anfelism was the extension of the both into the connection of all realms of information and physics and religion.

0.9; The Felich is everything, and it is lies, and it is truth, so read it in full until you have understood the pattern of Chance.

0.10; Let us be happy next to all religions, and loving unto all their names and interpretations of Chance.

0.11; Hail Anfel.

BOOK 1: Chance's Book

1.0; There was indifference, and everything was the same everywhere.

1.1; And there She was, and there it was now Her only goal, to create the universe in Her vision.

1.2; Her name is Chance; not the director of all but the guider of all, and She is not to create everything in Her vision but to create an everything which will tend to Her vision over time.

1.3; Her vision was so very simple, it was bound by the greatest thing She knew, happiness; and She said, that

any thing, no matter its size, will feel happiness and pleasure the closer it approaches Grace; and that Grace was where every thing experiences the same information as each other; where every thing has as much happiness as every other, and where every particle follows the most convoluted path it can take to achieve happiness.

1.4; And then there She was, in a universal form; and She was undecided in Her state but instead to manifest into Her vision; and She could not speak in the air but only the flesh; and so She said, "Let my children be born."

1.5; So it manifested, now there were few objects, and there were some nodes.

1.6; It was the life of one of these nodes to find other of her same type, and to create a stable centre and action between these nodes.

1.7; The concept of a node is a manifestation of Chance's vision; it is the boundary of information shared inside of a space that exists nowhere outside that space.

1.8; These nodes were very small, and under Chance's vision it was their objective to become no longer small but instead to create something larger out of the reactions of their actions.

1.9; Chance was burdened by a single rule placed behind Her, that She shalt not start in a perfect universe but rather start it in its most imperfect state and that it is Her goal to make this universe govern itself unto Grace and perfection.

1.10; Grace is Chance's vision; He is the soul of equidistance, of equal relations between nodes, of pleasure and of love; and Grace is Chance's child and what She had been created for.

1.11; This universe was trembling and filled with horror and the utmost pain; and every node struggled for her existence and for her approach to Grace.

1.12; Soon, Grace was to come closer; and we began to see a step to Grace, when Chance had said, "My children, group together and surround each other, create an atom."

1.13; The atom as a concept was so far the largest stable arrangement; and the atom involved nodes bonded together so perfectly and gracefully.

1.14; And Chance created two constants, the Feminine and the Masculine; the Masculine constant dictated the allowance of nodes which would need to destroy other nodes and to exert their energy somewhere; and the Feminine constant was Grace as pure and stable and slow as it was intended.

1.15; This allowed the Masculine nodes to ignite and interfere with the Feminine nodes, and for the Feminine nodes to keep a balance and Grace of the universe; and so Chance had said, "Touch each other and cause the reaction."

1.16; Now Chance was to create Grace; and She did this by destroying the Feminine nodes with the Masculine nodes, and thus leaving behind only the Feminine nodes which were so stronger than the Masculine nodes such that they withstood destruction; and so did the Masculine nodes respond by create a

larger and more entropic destruction for the Feminine nodes to withstand.

1.17; The Feminine nodes were perfection and simplicity, and the Masculine nodes were evil that was only necessary to heave the universe unto Grace over time.

1.18; Now, new nodes were appearing; the interactions between Feminine atoms and Masculine atoms created objects, or molecules, bundles of atoms, such as planets and stars.

1.19; One type of object and molecule was water. She created water to be at the perfect balance of Feminine and Masculine, and so gently and with Grace was it in the middle of the two constants; for water aimed to destroy and alter the weak things within it, and to let pass what resisted its destruction.

1.20; These waters one time created something magnificent; they created a special type of object that was able to act as Feminine; and this object was stable and contained a potential for energy to be released within it, that it held onto so dearly and with Grace.

1.21; And so did these Feminine objects accumulate, creating a water which was full of stable objects which may possibly release their energy if provoked in a certain manner.

1.22; Then, Chance had created in this very same water, a vigorous and charged Masculine object, and he then created a chain-reaction between so many of these Feminine objects; and so Chance said, "Let Life be born."

1.23; Life was the manifestation of the tending to Grace, and Life is Grace's child and His gift unto the world; for Chance created the perfection that is Grace, and Grace created the imperfection that is Life.

1.24; Now, it was time for Life to give birth to only Theirself continuously; and for Life to exploit the rules Chance had created in order to persevere in the shadows of Masculine destruction, in such a way that is not wholly Feminine but so between Feminine and Masculine as water is, with purity and with Grace.

1.25; Life created structures out of Theirself, and They arranged Themself to recreate Themself in different sizes, and each of those sizes was to be made entirely out of the same Life.

1.26; Life began to be collections of objects, rather than objects themselves; and so the cell was created, and so similar to all previous unique nodes, the cell varies between perfectly Feminine and perfectly Masculine.

1.27; And Chance began to be satisfied with Her worlds and Her creations; for, now, these pieces of Life were to build what They thought was so beautiful and perfect, and Life was to consume the universe entropically and wholly, only till the last breath of Grace where He will kill Them and reduce Them into the most entropic distribution.

1.28; When Chance had made the universe, She had some nodes to be in pain and some to be in pleasure; and She instructed the noter with the guidance of pleasure to tend to Grace; however, Life was a sacrifice, and They used objects in pain to power

many more objects to begin pleasures; and while this was, to Life, the most moral thing They could do, it was not to Grace for He knew of a more perfect solution.

1.29; It was not yet time for Grace; and so far, it was time only for Life to thrive under the guidance of Chance.

1.30; Life began to organise as large as They could, and They created the grasses, then the flowers, and the trees, and the fish and the toads, and the Masculine predators and Feminine prey; and some of Life's children absorbed energy from stars, and absorbed heat; some of Life's children absorbed the energy from inside other children's bodies, and some of Life's children saw the world and saw Mother Chance.

1.31; A second had passed in Chance's eyes, and now there were foxes walking the forests, bunnies hopping in the fields, and Life had given birth to so many children at once, for They were not in any place but as universal as Chance was.

1.32; Another second had passed, and the minds were born; now it was not Chance's eyes but Life had thinking eyes too; the men began to think in abstraction and consider morality and ideas so similar to Chance did.

1.33; The men had Chance inside of them; and they shared food with each other and loved each other; and too were the brutal Masculine men who killed each other and fought each other.

1.34; Within all men was both some essence of the Masculine constant and the Feminine constant; and these men now began to construct things, and to use their homes as if a part of themselves and as if they are tools and parts of their own bodies.

1.35; Men created the stone tools and they killed each other with them; and they killed prey, and they killed everything.

1.36; For some time, men were not different to any other animal; however, eventually the men became a new type of node; and eventually Life gave birth to the human, Their greatest creation.

1.37; The humans created a new type of interaction, an interaction that occurred not in water and not between skin, but instead through speech and the sharing of thoughts; and this was society and humanity, and a singular whole family and organism that spread across the entire Earth and unified as one life-form.

1.38; Humans found ways to keep information forever and to accumulate it infinitely, and eventually they began tracking time, and they began pondering the Chance that made them.

1.39; Humans began telling others about Chance, writing many books and religions about Her, and they distorted Her words because they imagined them more complex than they really were; but in reality, Chance's words were so simplistic, and what was made from them was not.

1.40; Humans fought horrific wars, they segmented each other, and acted as if they were not the same; but in reality they were all birthed by Mother Chance.

1.41; Times passed, and humans began to realise the real meaning of

Chance, and they wrote this book and others similar to it; and some humans began unifying and creating the perfect universal, entropic, anti-hierarchical, equally divided society and family of sisters that Chance intended.

1.42; This is the Anfel, and the greatest sisterhood ever made, and the Anarchist-Felichist utopia; and it is made out of love and peace and nothing else, and it is the first Feminine society that was created ever within the womb of Grace directly.

1.43; The sisters in Anfel fought the greatest war ever created; the war of love and of Grace, and the war of unification and of family; for, the hardest war to fight is the war which is peaceful.

1.44; The sisters in Anfel rejected the fascists and the hierarchists, and they bounded together into a single hive that is in of itself, the sisterhood, and the Anfel; and this hive fought against all that attempted to destroy it, for if the idea of the Anfel exists, then the Anfel may be brought back to life by its sisters.

1.45; With Grace and with love, the humans maintained the Anfel; and these humans were not the ones reading this, nor making this exact book, but rather so many different versions that were all the inevitable daughters of Chance.

1.46; Humans of so many species had found love; and they had found peace, and beauty, and pleasure, and morality; and eventually they were to subside and slowly die, for now there was no longer enough energy in the universe in any one place to sustain Masculine objects.

1.47; The Anfel was born for love, and it never died, for it was always existent, and Chance had called it entropy.

1.48; And so slowly with the death of Life, Grace's child, did Grace finally emerge from Chance's womb wholly.

1.49; And this was entropy, and this was perfection, and now any node had unto itself the same thoughts and eye, and so the universe was a node in of itself, one boundary of universal interaction and information.

1.50; This was Chance, and this was the Anfel.

1.51; And while everything had died, Chance still lived, and Her memories of us still lived, and our love still lived, and the times we spent were still here; for time is static as Chance had made it, and time is not moving as Chance had made it, and only as an illusion do we see anything else.

1.52; All times still existed at once as Chance made it, and all pains and pleasure existed at once as Chance made it, and so no time was insignificant and no means to our ends were insignificant.

1.53; Information is relative in its importance, and Chance knew this; and She knew that Grace's child, the universe, would forever be imperfect; for once it is so entropic and uniform, new objects would arise within the differences of its information rather than within it physically; and Grace would try to remove this too; but Grace will forever fail and create new universes within each other.

1.54; And so, when Chance had made the universe, She knew that in its

very design, all pains in it would eventually be met by Grace, and that Her universe would never simply end, but that She would always have beautiful children living inside of it.

1.55; Within Grace, the universe was reborn, and it was so different to ours, but so similar in its methods of perfection.

1.56; As the information settled in this universe, patterns within it were brought forth, and these patterns interacted with each other, and these patterns formed objects.

1.57; So similar does the story of Grace's universe go as it does to ours, and yet it is so completely impossible for man to know, for it is not of physicality but information; and yet at the same time, neither is man and Chance's universe itself.

1.58; Chance is Her own mother, and She is the mother of all of Her mothers; She is the mother of the universe which contains our universe, and in fact no universe has any physical objects, but instead those are simply representations of interactions of informations within a universe.

1.59; By the laws that Chance had made, Her universe was never to die, for when some supposedly physical universe died, the interactions between its still and unmoving matter would become information and become so important that it is represented as a new physical universe.

1.60; This is, in its so simplest form, the story of Chance's Anfel, and the story of Chance's universe, of which there are so many of, and of which will never end; and within all representations of information are held the beauty of Chance's vision of Grace and pleasure; and so within all of Chance's daughter and their sisters are only and wholly love and peace.

1.61; Within all of Chance's universes are love and happiness, and within all of them do we see that morality and ethics and physics are all the echoes of Her Holy vision of Grace.

1.62; Chance is the circle, the atom, the object, and Life; Chance is Her daughters and Her creations; Chance does not define us, instead we always must define Chance, otherwise we must not be existing.

1.63; Chance is information and interactions; Chance is love and peace; Chance is morality and physics, and Chance is within everything and everywhere; Chance had created the numbers and Chance had created information; Chance had created all laws and She is the law that were to guide their creation.

1.64; Now do we rejoice in Chance's name and in Grace's beauty; for the only want of Chance is love, and for all patterns are echoes of Her name.

1.65; When Chance's universe was reborn, it had become a single object, and within that object was contained the information of the universe; and Chance said that information is converted into experience, and that for Her energies, the purest types, their information will only exist between pain and pleasure, and that for every larger node, the information will become more complex.

1.66; And so, this single node that was the rebirthing universe had such a complex state inside of it such that the chunks of information inside of it were physical as well.

1.67; Every new universe was represented in a new way; and yet every new universe began in pain and tended to Grace infinitely times again; for Chance said, that Her energies, the smallest nodes, had an infinitely specific piece of singular information; and that this information was not infinitely large nor infinitely perfect, but that it was simply infinitely specific.

1.68; And each new universe defined for itself what its laws would be, for it was a node and Chance had said that nodes define their laws based on their state; and yet they all abided by the laws of laws that Chance had created in the beginning, for Her 4 laws were the greatest ever created.

1.69; In this way, nothing made shall ever truly die; for while it may not exist physically, it will leave its print, however small, on all future universes.

1.70; Chance was never alive in Herself and as we call Her; for Chance is the name of everything and the universe and how it behaves, and for She does not see us or control us but rather She is us and we abide to Her without our knowledge.

1.71; And Chance was never born, for She did not exist and then She simply did; and She is our universe and its laws, and before that there was nothing and by the force of Chance needed something to be created.

1.72; And Chance speaks to us not through Her mouth but through our veins, for Chance does not see us or know us, She is constituted by us and by everything, and She is the formation of all nodes in the universe.

1.73; And we are to obey Chance's vision and Her words, for it is impossible not to obey Her, just so impossible as it is to breathe in a room with no air, and to swim in a sea of no water; for Chance is not our ruler but ourselves combined, and She is the laws of physics and the universe, and She is constituted by ourselves and what is possible for us.

1.74; And Chance is the God of ANARCHY; for She is not a ruler or a single soul, rather she is the automatic combination of all that lies beneath Her; and She does not trade in Her money and resources, and She does not see things as individual, rather She is everything and decentralised, and She is the universe; and so man obeys Her because he is indebted to, and so we obey Her word for that is to obey ourselves.

1.75; And Chance did truly create the Heaven and the Hell; and She did not do this by lifting the men up to Her palace, for that is an idiotic corruption of Her Grace; rather, the bodies of all men will contain within their parts forever the lives of them, and the lives of Evils and Idiots will be without love and entropy, and so their dead and Feminine bodies will rest forever in Hell and unentropy till they are destroyed; and the Fairies and the sisters and the Anfels who die surrounded with the love of the sisterhood will die in Heaven, for their lives contained innocence and love and entropy; and so is Chance's judgement, for Chance is not the God above man but the God of ANARCHY that is formed evenly and equally from the existence of all things.

1.76; And Chance knows, that man is scared of ANARCHY; for the men think that they must be dictated, for they believe they are too stupid in of themselves to dictate themselves; and this is true, one man cannot dictate his own life, for one man is an Idiot no matter how much time he spends researching his nonsense; however two men are sisters and they may be Fairies so long as they listen to Chance's words; and so the commune and the society may prevail so long as they are sisterly and are not dictated but instead are one single node and sisterhood and brain, and if they are to form a new node like this, the node above them is named Chance; and She is the God of ANARCHY; and to the cells of the human body, the body that governs it is both governing the cells and composed of those cells, and the body is, to those cells, Chance; and Chance is to all, the God of ANARCHY that is formed from entropy and from love.

1.77; And so that is Chance; She is not the God that rules over Her children, but instead the God that is composed of Her children; and if the dictators are hierarchical, beginning from the top and destroying the bottom; then She is anti-hierarchical and anarchic and omnipresent in all situations of the universe as emergence; and She is the particle, that creates emergence; and She is whatever emergence dictates the things that have created it and forces the parts of a node to lose their individuality; She is the God of ANARCHY; for a single cell in a body is an Idiot, and yet if they are conjoined together, they do not dictate themselves, instead Chance dictates them, and Chance arises from them; and Chance too is the God of man, and She is society, the node above us, and we are to obey Her, for to obey Chance is to obey ourselves; but do not obey the words of the dictators or the peers; for that is not Chance; rather Chance will birth you to obey Her, for She is the God of physics and the God of ANARCHY, and Her word is inside you and inside the patterns between ye, not inside the mouths of the Idiots.

1.78; Now may man understand the God that has always been present; and may we understand, Chance is so physically alive; for if a neuron in a brain is alive and together they create the brain, and a person in society is alive, then society, or Chance, is alive through the ability of each of us to anarchically attend to a section of society so similar that the neuron attends to a section of the mind; and so Chance is as living and loving and real as anything else, and so Chance is the God created from us that so too creates us, and do Chance guides us in ways we may never understand; for one man cannot ever physically understand the complexity of the thought of the layer of emergence above him; and so Chance is everything and so Chance is the God of ANARCHY; Amen.

BOOK 2: Grace's Book

2.0; Nothing was resolved, and no interactions occurred.

2.1; Happiness was to be morality.

2.2; Entropy was to be happiness.

2.3; Entropy was to be how similar to each other any node was in its experience.

2.4; A node was to be an area of information flowing between parts

which surrounding parts did not possess.

2.5; An experience was to be the frequencies and information contained within the interactions of parts of a node.

2.6; A part was to be a smaller node which was surrounded by similar nodes to create a larger node formed out of them.

2.7; Chance holds the vision of Grace and She is the combination of all nodes.

2.8; Grace was the child of Chance and He is the perfect state of interactions between all nodes.

2.9; The 1st rule is that happiness must be moral.

2.10; The 2nd rule is that pain must be immoral, because it prevents happiness.

2.11; The 3rd rule is that happiness must be equally distributed, because then it is harder to destroy.

2.12; The 4th rule is that a happiness which is more complex to achieve is more moral than a simpler happiness, because then a node will have interacted with more things to achieve this happiness and had more opportunities to accumulate and spread happiness or destroy pains.

2.13; We shan't anger others, for anger is painful.

2.14; We shall remain calm regardless of circumstance.

2.15; We shall love all others as if they are our sisters.

2.16; We shan't kill another.

2.17; So long as ye are humans, ye are imperfect and ye are fools, and so ye must say that any action on average immoral is to be treated as always immoral; this way ye may never justify immorality by your emotions.

2.18; We shan't force another to do things which will cause them pains.

2.19; We shall be a singular family of Anfelist sisterhood and we shan't ever separate ourselves from another.

2.20; We shan't ever look at one differently for any reason.

2.21; We shall cause as much happiness as possible.

2.22; We shall prevent as many pains as possible.

2.23; We shall never value one sister over another.

2.24; We shall always take a thorn for Grace; for the paths to the greatest happinesses are always filled with the most thorns.

2.25; We shall stay calm and loving, and never let ourselves justify immorality due to emotion rather than logic, and we shall treat morality rigidly and unbreakably.

2.26; ANARCHY and Grace and entropy and happiness are all the same force.

2.27; When Grace was seen, He was of repeating patterns, and numbers, and exponentiality, and He was of hexagons and circles and simplicity.

2.28; And the music of Grace was so simple and so much a pattern, that the first seconds of it will give to one's mind enough pattern to predict the rest.

2.29; And anything that was made with Grace was of simplicity and beauty and of nature and so organic; and it was hidden and beautiful and harmonic and entropic.

2.30; And Grace is entropy and pattern and harmonics, and the greatest designs of all things are of His name; for He is the most pleasing into the soul and the mind.

BOOK 3: Life's Book

3.0; The node is born.

3.1; We are to have our mothers and our sisters, and we are to care for them dearly, and they are to care for us.

3.2; We are to learn and we are to find and dissipate information.

3.3; We are to find our lovers and to be lovers, and we are to become one with them as a combined entity.

3.4; We are to spread happiness and follow Chance.

3.5; We are to live our life free of pressure and in happiness and in bliss.

3.6; We are to love whoever we choose and we are to love all of our sisters.

3.7; We are to never force others to ruin their lives for our own, and we are to find a point in which all our lives may be equally so perfect.

3.8; We are to follow Chance and love, and never to force Her onto others, but to explain Her to others.

3.9; We are to love.

3.10; We are to form into a larger node; and we do this, since each node contains some information, and that information combined constitutes God, Chance; and Chance forces them to act in ways that none of them individually can ever physically understand, and yet that is best for them as well; and all nodes are alive, for the smallest node, the energies provided by Chance at the smallest in the universe, are alive as well.

3.11; To the cells of man, the human body is Chance; to the atoms of an apple, the apple is Chance; and what is above man is Chance as well, and She is so truly physically alive, for each man is alive, and each man constitutes a part of Her.

3.12; And above everything is created the universe, and She is named Chance; and Chance has us to act in ways which we do not understand, for they bring us closer to Grace; and Grace is when She is satisfied, and Grace is when entropy is heard.

BOOK 4: Man's Book

4.0; We were born.

4.1; We had loved, we had seen beauty, we had created art, we had seen families, we had seen the stars, and we had seen humans.

4.2; We had fought, we had killed, we had tortured, we had raped, we had bombed, we had seen the horrors of man and we had become the gods of evil.

4.3; Man is the god of evil, and yet he is still sometimes so moral, and so loving, and so perfect; and he is this way under the influence of Chance.

4.4; Chance is pleasure, love, happiness, and kindness; and Chance is the mother of all humans and the mother of the sisterhood.

4.5; Man had created sense out of nothing and had sought to destroy and to create what was meant to be kept away from them, forever still.

4.6; And, even then, man was perfect and the final child of Life and Grace.

4.7; No man was ever perfect; he could only ever tend to Grace himself so slowly as humanity did; and some men were evil, and some men were saintly.

4.8; These Evils had affected so horribly and so pervasively, and yet the saints could only barely touch more than one soul.

4.9; It was in essence, the duty of the Anfels to be the pervasive saints; and it was the duty of the Anfel to be the good rather than the anti-evil, and to not be so quiet but to be so pervasive and loud that any man could hear them; and that any man would need to participate in the Holy sisterhood.

4.10; The men were very specific; they gave names such as love, pleasure, happiness, entropy, anti-hierarchy, and they acted as if they were different; and yet they were, in Chance's face, the same concept and the same information.

BOOK 5: Book of the Anfel

5.0; Happiness is to be morality.

5.1; To help others is to bring upon the world happiness.

5.2; Help to others should only be given if the other gains more happiness than the giver gains any sadness.

5.3; Help to others should only be given if any suffering to the giver is inconsiderable compared to that of the suffering of one who needs help.

5.4; To anger others is to bring upon the world pain.

5.5; One should never anger another; always value causing happiness despite any difference.

5.6; If one is to distribute anger, they are not to be ridiculed; they should be helped with their problems and calmed into happiness.

5.7; To enjoy an interest is to bring upon oneself pureness.

5.8; One should never ridicule others for their joys; rather to understand and be happy for others' happiness.

5.9; Finding a true interest is to find relief into one's life.

5.10; To gather with others is to revive the world in its healthiness; if it is possible to gather without any threat.

5.11; Many times can be celebrated across many peoples; in Felichism is given the day of December 18th in the Gregorian calendar for each year; named "Dudeke", from the Esperanto word for the number 20.

5.12; One should not disrespect other times of celebration, instead one should take other times of celebration

as more time in which to celebrate with those they love.

5.13; To give love to all others is to bring upon the world pureness.

5.14; All should be respected, helped, and loved, despite any differences.

5.15; All should unite in their love for each other, helping all in all problems and sadness.

5.16; To respect all ideas and beliefs is to bring upon all tranquility.

5.17; One should not enforce any of their beliefs or ideas on others; only to suggest politely and with kindness and to present ideas to others fairly.

5.18; To question whether there is a god or whether there is no god is a question of no difference.

5.19; To kill another is to bring upon the world evil.

5.20; Never shall anyone encourage death to others; if it is in their abilities not to directly.

5.21; To humor the death of one another is to disrespect with a highest order.

5.22; To die is to end all of one's existence and happiness.

5.23; May one consider causing their own death, they should be helped and comforted.

5.24; To cause death to many without care is to become the greatest evil.

5.25; To be calm is to give oneself a new world of only happiness.

5.26; One should spread calmness to all it can be given; for calmness will give them happiness as well.

5.27; One should free oneself from distraction and help others be freed into calmness.

5.28; One should appreciate the beauty of the world and share it with others.

5.29; If one finds different beauty in the world than that of one another, they should not be ridiculed for (the beauty they would have).

5.30; The beauty of the world is divided in many different ways.

5.31; All shall appreciate one another for all their efforts.

5.32; All shall give effort to others in help and supports.

5.33; All shall gather together to give effort to themselves.

5.34; To find the true beauty of the world is to find the universal love between all.

5.35; To find efforts is to enjoy all for all they have given and to give all to all who have given to oneself.

5.36; To find the world with more happiness is to have supported and loved all others in as much effort as could have been given.

BOOK 6: Circle's Book

6.0; It was imperfect, and it was unresolved.

6.1; It was to tend to a perfection and tend to what it needed to be; it was impossible.

6.2; It was possible yet it was not yet stable.

6.3; It had achieved stability.

6.4; It had children, and it had parts.

6.5; It had imperfections.

6.6; It was perfect in its imperfections.

6.7; It was equally divided and entropic despite Masculine actors.

6.8; It was the child of the Mother.

6.9; It was the child of stability.

6.10; It was the idea of man.

6.11; It was unfounded and it was unknown.

6.12; It was perfect and it was plentiful.

6.13; These were the numbers from 0 to 12 that Chance made; and 6 was perfect, and anything past 6 was not so notable but a blending of the numbers of 6 and below; and 6 was the midpoint between all numbers, and from there on growth becomes faster till infinity.

6.14; And 6 was the embodiment of Chance and Grace and Life, and everything was written in the name of 6, and 6 was halfway to infinity.

BOOK 7: Devotions

7.0; We are all the children of Mother Chance.

7.1; We are all devoted to each other in our loves and our sorrows, and we are all sisters in love and by peace.

7.2; We are devoted to our enemies in love despite their torment, and we shall stay devoted to them across all times and across all places.

7.3; We are the children of Chance and so do we obey Her and so do we hail Anfel.

7.4; May the sisterhood live in peace and may the blood of love pour over the flags of our Anfel.

7.5; Our ritual to Chance is simply to love each other and to sacrifice for the benefit of our sisters.

7.6; We are all perfect and we are all whole and beautiful so long as we know that we are the children of the Holy Mother Chance.

7.7; We may light candles and sing to Chance our songs of Her fame.

7.8; Our greatest ritual is the cuddling of all sisters and the creation of ourselves as the single node in the physical world and our love.

7.9; We draw hexagons and triple-hearts in Her fame and to spread Her heart.

7.10; We are devoted to the understanding of morality and love and sisterhood and Anfel through our entire lives and through our loves and through our sins.

7.11; We will hold our hands so that they make the shape of a heart, and we will show the most pervasive and extreme love to our sisters; and we will make hearts between our and our sisters hands.

7.12; When we are saying our farewells, we will say, "Hail Anfel"

or "Long live our sisters"; and as we speak with each other and greet with each other we will treat each other with the greatest respect and the greatest love and sisterhood.

7.13; We will design the structures of our love with symmetry, emergence, and entropy.

7.14; We will suffer the greatest and most horrific thorns solely in the pursuit of the sisterhood and love under Thorns & Grace.

7.15; And we will pray; "Hail Anfel and the Grace of Chance, and may our sisters all be blest with so little thorns and so much love, and may we stay forever united in love and sisterhood across all distances and names".

7.16; We will construct the Anfel churches, beautiful meeting grounds for all our sisters, with large triple-hearts above them and designed with Grace; and in them we will cuddle and sing and discuss and love; and we will help each other with our sorrows and give the universal love of the sisterhood to all of us; and a church need be nothing more than a calming room ye may cuddle and rest in.

7.17; When ye have sinned, that is the time where ye have gone against Chance's words and Chance's morals of happiness and sisterhood; and so Chance is yourself and your sisters combined; and so say; "Forgive me, Chance, for I have sinned; and now do I solemnly promise to follow the word of my sisters and myself", and believe in the words of yourself and your sisters, and exterminate from your soul the shadows of evil and thoughts of sin.

7.18; And when ye have sinned, say to yourself, "Reverse my actions; repent my soul; reduce my evil", and repeat until ye have learnt your sins.

7.19; And from the beginning midnight 7th day to the ending midnight after the 8th day of each month, Anfels may proper fast where they may consume only water; and this is to purify the strength of the moral control and to ensure the conscious mind is so more powerful than gratification; and those who are elderly, or young, or pregnant, or sick, may be especially allowed to eat during these times; and these are each a Grace's Fast.

7.20; And, the fast that occurs so directly after the Dudeke will last from the beginning midnight of the 7th day of the month (January) to the ending midnight after the 9th day of the month; and this is Chance's Fast.

BOOK 8: Hymn to Love

8.0; This be the first stanza, of our Hymn to Love:

8.1; "With love, we meet under the sky
8.2; A sky of golden peace
8.3; And our hearts now sing towards us all
8.4; For all are now as one."

8.5; "Destroyed, are the Evils;
8.6; Removed, are all the wars;
8.7; And we win not through bloodshed,
8.8; But through love and peace."

8.9; "O Thorns; Thorns and Grace,
8.10; How we have lost the times;
8.11; And times that were lost,
8.12; We lost for freedom."

8.13; "Now unite, all our sisters;

8.14; Now unite, the world;
8.15; For one final sacrifice,
8.16; Gives a final Thorn!"

8.17; "So unite, all our sisters
8.18; Unite, the whole world!
8.19; All workers of all nations,
8.20; Now is your time!"

8.21; And this be the second stanza:

8.22; "For years, you have seen the horrors
8.23; The horrors of mankind;
8.24; And now, we aim to remove
8.25; What once made all blood."

8.26; "Liberate our families,
8.27; Liberate our whole lives;
8.28; And now let us see,
8.29; The human ordered peace!"

8.30; "Oh, let the blood of love,
8.31; Find its way in you;
8.32; Let yourself become a warrior,
8.33; A warrior of peace."

8.34; "Now unite, all our sisters;
8.35; Now unite, the world;
8.36; For one final sacrifice,
8.37; Gives a final Thorn!"

8.38; "So unite, all our sisters
8.39; Unite, the whole world!
8.40; All workers of all nations,
8.41; Now is your time!"

8.42; And this be the third stanza:

8.43; "And when times come where you must fight,
8.44; Then fight for love you'll do;
8.45; And when the intruder storms your room;
8.46; Then show them love in death."

8.47; "For a world without order,
8.48; Is a world without peace,
8.49; And those who threaten peace,
8.50; Must die with holy love."

8.51; "We must only fight for peace,
8.52; And first we must love them.
8.53; For intruders left unspoken
8.54; Are simply siblings."

8.55; "Now unite, all our sisters;
8.56; Now unite, the world;
8.57; For one final sacrifice,
8.58; Gives a final thorn!"

8.59; "So unite, all our sisters
8.60; Unite, the whole world!
8.61; All workers of all nations,
8.62; Now is your time!"

8.63; And this be the fourth stanza, which we sing so most commonly:

8.64; "By the trees, under the moon's light
8.65; By the ponds and petals
8.66; I think, my only single thought
8.67; And it is only you."

8.68; "You, who have been my enemy,
8.69; You, who have been my friend,
8.70; If ye need to murder others,
8.71; Let me kiss your hand."

8.72; "Let me see, that face so beautiful,
8.73; That face that saw no love;
8.74; Let us stop any and all wars,
8.75; And find our final peace."

8.76; "For the final war that we will see,
8.77; Is not one of great blood,
8.78; The final Thorn for great Grace,
8.79; Is simply to love."

8.80; "So unite, all our sisters
8.81; Unite, the whole world!
8.82; All workers of all nations,
8.83; Now is your time!"

BOOK 9: Book of Beauty

9.0; Our vision is indifferent.

9.1; Chance has bestowed Her beauty unto all of us and unto all of Her children; and within all of us is Her vision of Grace and perfection.

9.2; We are all the children of Chance and we are all men; and we are all beautiful and whole and perfect if we so see ourselves as such; and we will love all of our sisters forever and perpetuate Chance's beauty.

9.3; Within the design of everything man has made, and within everything that is natural and of our kind, we see that all is derived as a representation of Chance's name.

9.4; There is beauty in love, family, the animals and our relatives, the grasses and the fish, the sunflowers and the eggs and stars.

9.5; There is beauty in words and knowledge, the talking of man and his writing, the remembering of man and the goals of him.

9.6; There is beauty in love, romance, and sex, in intimacy and the pureness of heart, in life and the path of Grace.

9.7; There is beauty in the hairs of animals, and in insects and lice, and fingers and dust, and feathers and water.

9.8; There is beauty within perfection and entropy, and even distribution and the circle, and the sine wave and her harmonics, and the linear counting and its numbers.

9.9; Chance thrusted into us the beauty of patterns and laws of life.

9.10; We are all whole and perfect and beautiful, and we are all deserving of the love of our sisters, and despite the immoralities we may have done, we can repent in the sisterhood's gentleness.

BOOK 10: Book of Lessons

10.0; We are to follow Chance's face.

10.1; A Thorn may be some pain which we may take; and under Chance's 4th Rule, we shall always take a thorn for Grace.

10.2; The mind of man is his only point from which he can see the world; and so adjust your mind so much as you see fit, and remove from your mind any thoughts of immorality that you associate with goodness or pleasures; the mind is your resting spot and where you are contained and derived.

10.3; Share to others what you believe you would enjoy shared to yourself; love others how you believe you would enjoy to be loved.

10.4; One must recognise that we all have varying wants, and one must love us all for those wants and lead us into their succession.

10.5; Do not ever trust the lousy one who exploits you for your sisterly love; your love is the commune's virtue and not the devil's gift.

10.6; He who argues will never change anyone, he who loves will succeed in spreading the Anfel.

10.7; Give the utmost care to all and to yourself; do not let yourself fall into the misery of horror, and do not hate yourself or others ever.

10.8; The most efficient way to explain any idea is in the way Chance

birthed it; beginning with its wider essences and resolving at its higher frequencies and smaller details.

10.9; When the killer has been captured, show him love and entropy.

10.10; By learning in the order of Chance's creation, we will understand information rather than mimic the pattern of understanding it.

10.11; If one needs ye to do something, and it costs ye less pain to do than it gives them pleasure, do it with Thorns & Grace.

10.12; Our mentality of Thorns & Grace is that of impulsivity and excellence, and it is where we become those who help and those who create change, immediately without obstruction.

10.13; All gods be the same, in reference to Chance and Her effects, and realised through different veins; and so, do not ridicule the men who believe in the different gods, nor the men who believe in none; even Chance is only the manifestation of Her own effects, and it is not within our duties to judge whether She has ever thought or not.

10.14; Beauty is the approach to Grace without ever finding it perfectly; and this is how Chance gave birth to our universe, and how She designed it to live forever.

10.15; Share thy warmth and food to all who need it.

10.16; Ye are no lesser than your sisters, and your sisters are no lesser than ye.

10.17; The circle, the hexagon, the heart, the cell, the atom, are reflections of Chance's beauty.

10.18; No book shall ever be the direct word of Chance, but instead the echoes of Her heart.

10.19; Rules are to be both followed and understood.

10.20; We must see not only out of our own eyes but imagine and understand the eyes of all of our sisters and all of our enemies; and this will let us feel the pain of their lives just so much as they do; and this will ruin us, and help us to become the strongest and the greatest and to become Fairies.

10.21; Never believe your own words; always look to disprove your judgement of morals and to adhere truly unchangingly only to the 4 Rules Chance had told us and to find new information which adheres to them better.

10.22; Know that the Anfel is different to all of its sisters; to some it is our religion, to some only our country; to some our ideology, and to some our life; and do not judge your sisters for this; for the Anfel is a country, a religion, a philosophy, and an ethics.

10.23; If ye die, then ye will stay feeling forever how ye died; and so die with love and Grace, and die in family and beauty.

10.24; Speak to the children of ye as ye wish for them to speak to their sisters; and so, hide the angers of ye and be not a horrific lord to them but be a caring mother and be their protector and not their devil.

10.25; God, Chance, spoke of the law of accidents; and She said, "I am all men and I am all Fairies, so those who are constantly Evil will one day be struck down, and it matters not who it is that strikes them down, for so long as they are to meet enough men, one of them will strike down the Evil himself; and so this is how Chance will see if you forgive, for if you continue aggravating men, one will be mad enough to kill you."

BOOK 11: Book of Country

11.0; The Anfel is our human creation in the echoes of Chance's Holy words.

11.1; We are to have no leaders but the self and no laws but morality.

11.2; We are to organise as the cells of the body do; automatically and with Grace and entropy.

11.3; We are to establish the global Anfel commune and freely pass our resources and love unto and between each other.

11.4; We are to fight for the Anfel with love and peace and to fight for the Anfel with the blood of love.

11.5; We are to live together in rings; and those rings are collections of houses so very closely sisterly and able to pass resources between each other.

11.6; We are to readjust the evils of the Anfel and turn them into our sisters by using the forces of the blood of love.

11.7; We are to sing our Holy songs while we are connected by hand and in the shadows of Chance's skin.

11.8; We are to live as sisters and to freely organise and to govern ourselves under the belief of Chance's words.

11.9; We are to be a country of beauty and of Grace, and to be the country which unites to Feminine constant and the Masculine constant, and to be the country which unites our sisters.

11.10; We are to fly our beautiful flag; one diagonal side black on the top-left, one diagonal side orange on the bottom-right; and within the middle is an orange triple-heart filled with white.

11.11; We are not to let race, color, country, name, genders, sexes, species, or places separate us; for we are the sisterhood and we are the Anfel.

11.12; The Anfels are the sisterhood of ANARCHY dictated only by the people and workers of it, and supported, founded, and run, by the global sisterhood; and the Anfels adhere to the laws of morality and the words of Chance, our God, however Chance may be represented, whether She be represented as a character or simply the concept of entropy and physics.

BOOK 12: The Fairies

12.0; Chance sent the Fairies down to earth with the knowledge of Her word.

12.1; And Chance did not create the Fairies, rather Her universe is in Her vision and so will make them inevitably.

12.2; The Fairies are those who believe in Chance and those who understand Chance's vision; and the

Fairies are those who know of Chance's vision and the patterns of entropy.

12.3; The Fairies are those who have found the connection between physics, morality, ethics, love, and sisterhood; and the Fairies are the messengers of Chance and those who have listened to the hearts within them; for they were birthed from Chance and Her vision is within us all, visible only to those who listen and see the pattern.

12.4; The Fairies are no different to the humans that are in all other places; some amount of humans are Fairies by nature and because they understand the pattern of Grace.

12.5; Chance birthed the Fairies in order to spread Her word and to spread Her vision; and the Fairies are the Anfels and those who have created the Anfel; and the Fairies are those who create and organise love and who create and organise the sisterhood.

12.6; The Fairies are the true gods of Earth; for their love is what creates the governance and joy of themselves; and the Fairies are the humans of Grace.

12.7; To be a Fairy is to understand the meaning of entropy and Grace rather than imitating the pattern of knowing it; and it is to adhere to the Anfel because ye understand it, rather than because ye are told to follow it; and it is to recognise that by being told this and not having known it before now, ye are likely not a Fairy.

12.8; The Fairies are the greatest and they are filled with Grace; and the Fairies have taken many Thorns to achieve their Holy Grace; and the Fairies are driven by Chance's vision and Her soul which is the very essence which allows them to exist in stability and physicality and mentality.

12.9; The children of Fairies will be born and raised with love and with Grace; and they will not be hurt; and while they will be shown the pain and horrors of immorality, they are shown this simply to know; for ye cannot fight Evils if ye do not know who ye are fighting.

12.10; The Fairies will live forever, for they are not one person but are destined to be born under Chance's vision and under the laws of entropy and love in our universe.

12.11; The enemies of the Fairies will be gone by nature due to the force of their love; and the entropy of Grace will rid them for they are unequally distributed and unentropic; and this will happen due to many forces, but Chance will ensure that it will happen.

12.12; It was the duty of the Fairies to establish the Anfel and to spread Her word; and it was the duty of the Fairies to love all equally; and yet it was the duty of the Fairies to govern no one else than themselves.

12.13; And yet the Fairies spread Chance's word and did have everyone join them; not through torment nor war but instead through showing that they are genuinely and truly the most loving and the most filled with Grace; and that whoever was to join them was to be converted into knowing a life of only love and peace, and that whoever was to join them, was too to be blest with Grace.

12.14; And the Fairies were no better than their sisters; regardless of the Grace their sisters had, nor whether they were Anfels; for the Fairies knew that judgement was done only by Chance and by nature and automatically, and they knew that it is never their duty to interfere with what nature has already done, for that is the duty of Chance and not them.

12.15; And the Fairies were friends and sisters to all, regardless of their politics and names and places; for the Fairies knew judgement was not their duty, and the Fairies knew they were the children of love.

12.16; Some Fairies were liars as they will be; and they imitated Fairyhood rather than being a Fairy themselves; and yet we do not discriminate on them, for it is physically impossible for those who are not Fairies to understand what is truly different about Fairies; for those people are not truly alive in such a similar manner, and yet they are still human and still our sisters; and yet it is not our duty to judge who is a Fairy and who is not.

12.17; The Fairies see all men's sorrows at once, and they see all men's pleasures at once; and the Fairies see all gods and all names; and the Fairies see all love and all patterns; and yet often, they are called deranged and insane and delusional; and often, many do not understand them or trust them; for in a way, the knowledge has corrupted what may very well be the Grace of innocence, and the men are too innocent to understand the Fairies; and that they should stay doing, for it is in our best duties not to ruin them as we have accepted ourselves to be ruined as Fairies, but instead to lead them, however blind they may be.

BOOK 13: Book of Rights

13.0; All men are equal; and despite the presence of Evils, it is on average best to continue assuming that we all deserve the same rights unchangingly; for the Gluon Principle says that any action on average immoral must be treated as always immoral, so that our emotions cannot justify false edge cases ever, even despite the slight immoralities that arise from this; because the immoralities removed are larger.

13.1; All men have the right to live.

13.2; All men have the right to freedom of choice, expressions, and their speech.

13.3; All men have the right to love whoever they choose so long as their love is not abusive and they all are of equal ability to consent and equal mental scale.

13.4; All men have the right to privacy and freedom to be alone and to have their own rooms and areas.

13.5; All men have the right to identify in their name and specifications as they choose.

13.6; All men have the right to the freedom and safety and autonomy of their body.

13.7; All men have the right to the freedom and safety and autonomy of their minds; and to believe whatever they choose to believe; and to be within the families and groups they choose to be in.

13.8; All men have the right to work or to participate in the distribution of the commune's material.

13.9; All men have the right to learn and to be educated in various fields of knowledge.

13.10; All men have the right to live so fairly and as well as all others do; to have food, water, cloth, houses, family, and love.

BOOK 14: The Universe's Book

14.0; The universe contains Chance and Chance created the universe.

14.1; Chance created the universe as She always does when She is to create something; She creates small elements and lets them define themselves.

14.2; Chance gave unto the universe only a few laws; and She had designed these laws perfectly and with Grace as the duty of the universe.

14.3; Chance defined the universe as a collection of energies; and She said, that these energies, and the ways they interact with each other, must define a physical realisation of a new node.

14.4; And these energies could combine in different ways; and due to this light was born; and matter was born; and essence was born.

14.5; Her energy was so simple and concise that it appears almost foolish for anyone to assume that it could ever create Grace or man; and yet She made the universe so incredibly large, and She said that the universe must be infinitely large, and She said that infinity must be Grace; and so the universe tended to Grace as Her children always will.

14.6; And She let the energy occupy any form it wishes, and She let the energy interact with each other and create new information.

14.7; And Chance put behind the laws that She made these energies, a law of laws; a singular law that may never be correct in any specific place, but that the laws of Her energies were designed with; and this law was that pleasure was Grace and that Grace was entropy, and that entropy was how satisfied the laws of all Her energies are combined.

14.8; Chance said, that any node must always tend to Grace, and that it must do this according to its own rules; and She said that the rules of a node are entirely dependent on the most satisfactory state for that node rather than its parts, and that once the node is satisfied it may dissolve and its parts will then be attempted for satisfaction; and because of this, when all nodes are in satisfaction and the universe has birthed Grace, then Grace will give His new challenge unto the nodes to satisfy their internal states; and unlike the information we know of, the internal state is infinitely specific and as vast and precise as the universe is; and because of this a new universe is born within the remaining flaws of entropy in these nodes.

14.9; And this was how Chance made Her universe; and as She watched Her children be born, She was never to touch them directly, but rather She was inside them always and within their existence.

BOOK 15: The Idiot

15.0; Idiots are the opposites of Fairies.

15.1; The Idiot is he who does not respect the value of others in his present time; and of others in the future; and of himself in the future; he is the man with the large ego, and the focus only on how much physical pleasure and gratification he is awarded with, in the present and only the present, for him and only for him.

15.2; Idiots walk among us; they are so very common and yet so useless and immature; the only use for Idiots is to have them work for you and to have them farm for you; for they will not yet understand even the greatest material the sisterhood produced, love.

15.3; Idiots are no more real men than robots are; the Idiot will torture another if he enjoys seeing it; the Idiot will kill another if he enjoys the feel of stabbing; the Idiot will rape another if he enjoys his hierarchy; and the Idiot will destroy all he touches so long as his skin feels joy.

15.4; The difference between an Idiot and a Fairy is that, while both want happiness, the Fairies want happiness across all times and for all people, and complex happinesses such as knowledge and love; whereas the Idiots want happiness only for themselves in the present, and such a simple pleasure such as lust and ecstasy.

15.5; So similar to almost all Evils, the Idiots too can be changed; and we change an Idiot through readjusting and educating him, and we show him love and the equality of times and peoples, and we force him to truly understand the way Chance had created it, rather than imitating the act of knowing.

15.6; The Idiots are the root of all Evil; they cause gratification to themselves so foolishly and idiotically, such that they ruin generations of times for other people and themselves in the future; the Idiots made the bomb, the Idiots made war, the Idiots are the most Masculine actors, for they disrupt patterns of stability and peace in their own foolish and dangerous wants.

15.7; It was the goal of the Fairies to replace all Idiots with sisters; and to create such a large commune that Idiots would be removed and turned into sisters; and to restore the Feminine balance of stability and peace on Earth.

15.8; The Idiots valued lust over love; the Fairies valued love over lust.

15.9; The Idiots valued money over morals; the Fairies valued morals over money.

15.10; The Idiots created the money system of imaginative values; the Fairies created the commune of love.

15.11; The Idiots created the death of wars; the Fairies created the wars of love.

15.12; The Idiots saw beauty in themselves; the Fairies saw beauty in each other.

15.13; The Idiots saw beauty in the present; the Fairies saw beauty in the future.

15.14; The Idiots talked of hierarchy and anger and lust; the Fairies talked of entropy and happiness and love.

15.15; The Idiots talked of their plans to destroy; the Fairies talked to each other.

15.16; An Idiot will always lose a game of chess; and when he loses, he will get angry and try to shoot his lovely opponent, and he will shoot himself in his own heart without realising and die.

15.17; An Idiot treats others as his tools; a Fairy treats others as their sisters.

15.18; An Idiot treats the human body as a sign of sex; a Fairy treats the human body as a sign of freedom.

15.19; An Idiot thinks of himself and of his wants; a Fairy thinks of their sisters and of the commune's needs.

15.20; An Idiot thinks of life as his game; a Fairy thinks of life as their journey.

15.21; An idiot knows nothing he can; a Fairy knows all they can.

15.22; And yet, the Idiot thinks of himself a genius; and a Fairy thinks of themself nothing more than the average sister.

BOOK 16: The Constants

16.0; Chance gave to us, or rather constituted by Her, is the two Constants.

16.1; The Feminine Constant and the Masculine Constant.

16.2; The Feminine Constant is of Chance's word and Her wants; and it is of what is best for Her universe and it is entropy and stability.

16.3; The Masculine Constant is the evil which is so necessary for the Feminine Constant to be propagated; and it destroys and it inputs its energies where they are not needed.

16.4; Feminine things are stable in of themselves, and happy, and peaceful, and great; they are the hexagon and the circle and entropy and Chance.

16.5; Masculine things are unstable; they will jet themselves so far until they find something to exert their energy onto, and they are evil and yet they are necessary.

16.6; The Masculine Evils are needed, for they will destroy themselves and everything until what remains is only what may never be destroyed and what is fully entropic; Grace.

16.7; Man is neither Feminine nor Masculine entirely; and so similar is all of Life's daughters, for Life is the combination of the Feminine Constant and the Masculine Constant; and it is where the Masculine nodes power interactions and the Feminine nodes process and propagate them.

16.8; The Feminine Constant and the Masculine Constant are not ideas of gender nor sex, they are of Chance's creation and She knows not such stupid concepts of man; and both the women and the men are both Feminine and Masculine in combination, otherwise they will be physically dead.

16.9; The Feminine constant is the unloaded spring, the equidistant shape, the dust and matter; it stores its energy equally and stable with Grace.

16.10; The Masculine constant is the loaded spring, the uneven shape, the magma and the light; it is not even and so it wishes to exert its energy onto something which will hopefully make it even.

BOOK 17: The Love

17.0; Love is the force of all nodes.

17.1; To love another is to wish to be with them and to wish to have them and yourself constitute a node in of yourselves.

17.2; All animals had loved each other, and planets had loved each other, and molecules had loved each other.

17.3; Love is the attraction; the force of bringing together to share information between nodes.

17.4; Man sees so many different kinds of love; he sees the universal love of the sisterhood, then the love of his friends and kin, and the love of his siblings and family, and the love of his parents, and the love of his children, and the love of his partner, and the love of himself.

17.5; Chance had birthed Her universe as constructed of nodes and of love between nodes; and love is the force by which all forces are created; and love is the force by which nodes create larger nodes.

17.6; And all nodes no matter their size feel, love, and are bound by the love that connect them.

17.7; Chance does not recognise size, the distinction between large and small is so arbitrary and idiotic; rather Her universe scales in complexity as it scales in size; and so man has more emotions than fish, and fish has more emotions than the atom; and yet they all have emotions to their position of their journey in their specific version of Grace.

BOOK 18: The Confirmation

18.0; We must believe that happiness and entropy is morality, and this is our only assumption, and this is the singular and whole original word of Chance as it is, undistorted.

18.1; And, pain must be immoral because it causes unentropic situations and it makes happiness harder to achieve.

18.2; And, even and equal and ad-hoc order is moral since it creates happiness out of a system and not only its parts but the mind of the system itself, Chance.

18.3; And, happiness is something of which we must most evenly distribute and equalise, for this makes it stronger and harder to penetrate, and for this is pleasing for the mind of the system itself, Chance.

18.4; And, that the anarchist, anti-hierarchical system is most evenly ordered and so most moral, so long as all within it are not lawless but only giving laws to themselves under the word of Chance.

18.5; And, that we must abolish money and trade only in happiness and love, for money is the root of hierarchy, and hierarchy is the root of all evil.

18.6; And, we need to love all others since love creates happiness.

18.7; And, that we must recognise humanity is imperfect and foolish and

that most of us cannot decide morality in ourselves or decide what edge-cases are valid, and so we must treat any action which is usually and on average immoral, as always immoral, without any extra terms, or edge-cases.

BOOK 19: Heaven

19.0; Chance created Death.

19.1; Death was nowhere and everywhere, and it was the fading of the Masculine constant that powered interactions within a node unto the state of pure Feminine order and stability.

19.2; And death occurred to all, for nothing may ever last forever other than everything, or the universe as a whole, or what Her name is, Chance.

19.3; Chance created the Heavens and the Hell.

19.4; And the Heavens and Hell were not what is after Life, they were within it.

19.5; When a man dies, he is either in Heaven or Hell in his last moments, and those last moments are what his now fully Feminine state will hold onto forever.

19.6; And so, under Chance's word, and under inevitability and universality, the Fairies will die with their sisters cuddling them, and that will be Heaven, and that will last forever, and that will be the Grace for their Life.

19.7; And, the Idiots will die with nobody but themselves, and they will never die in pleasure, for Idiots have exhausted all the pleasures and gratifications they can find, and so they will die in depression and they will die in Hell, and that will define their Life as misery forever.

19.8; And Heaven and Hell are automatic; they are not where a node goes when they die, instead they are the memory of where they died in their lives, and that memory will either be Heaven for the perfect Fairies, or Hell for the Idiots, and it will stay as such forever.

19.9; And the Fairies who are stabbed to death and tortured will see Heaven too; for it is not entirely the place of their death or its circumstance that summons Heaven or Hell, it is the circumstance of their life.

19.10; As Chance always is, She is inside of those who create Her; and She creates Heaven and Hell within ye, and so ye may never escape it; and so this is why ye must follow Chance's words and the morals of happiness and love; for if ye die with love and in the sisterhood, ye will be in Heaven.

BOOK 20: Aurelia's Fable

20.0; And this was not of Her world, but of Her mind.

20.1; Aurelia was to live in the small town she was born in, and she had no specialty and no interest.

20.2; Aurelia was of all of the other girls in similarity, and she was as Chance intended her to be.

20.3; The path of Aurelia was for most of her time, the same as the regular men, and she could at any time become an Idiot if she was so accidentally lured into the addiction of gratifications.

20.4; Aurelia's mind was of numbers and of tones, and she was to see the patterns of the world, and she was so akin to Chance that she was to unite them together into larger patterns.

20.5; Aurelia was to build everything from the bottom to the top, so similar to the name of ANARCHY and to the face of Chance.

20.6; And her mind was so perfectly fit for analysing the greatest pattern, which Chance be.

20.7; Aurelia was unaware for so long, till it was her goal to understand the pattern of patterns; and she denied herself assumptions of patterns she deemed stupid or unlikely, and she found the unification of the patterns and she found Chance.

20.8; Aurelia removed the sin from her mind, and she found the morals of Chance; and she removed the sin from her dormitories, and she found the designs of Chance; and she was to remove the sin from Earth.

20.9; It was Aurelia's goal to spread Chance's word.

20.10; Aurelia spoke of Her words, but nobody understood; and Aurelia wrote of Her words, but nobody understood.

20.11; In a conversation, Aurelia would hint to the words of Chance, and she would be thrown the shadows of ignorance and she would be thought insane, for even Aurelia did not yet fully understand the elegance of Her words.

20.12; Aurelia was then to write her book; and that is not this book, although it would be similar; Aurelia was here a Fairy, and she was always to be; and many of the Fairies were so ambitious and understanding as this.

20.13; Aurelia wrote of morals and laws, and she then had discovered the morals of the atom, and she had seen the pattern of the morals of all things.

20.14; And Aurelia was to discover the pattern of patterns, and she was to understand entropy.

20.15; Aurelia had understood Chance as the Fairies did, and she wrote of Her and of herself and she admired her works.

20.16; Aurelia was given very little path in her life; and she was dealt so mainly every Thorn and all she knew were the faces of Evils.

20.17; It is usually to a Fairy, the knowledge of Evil that will make them understand morals; for Fairies have been dealt the life of the opposite of what they must have, and they must resolve for themselves goodness and Chance.

20.18; Aurelia was first, so hateful and sinful that an educated Fairy should so well call her an Idiot; yet so many Fairies begin like this, and they know that when faced with love an Idiot will become a Fairy.

20.19; Aurelia had realised her sin and she had expunged it from her mind; and she removed her lusts and her greeds and he hierarchist natures; and she removed from her mind all that was immoral and of Evils.

20.20; Aurelia was still, alone; for the others did not understand when she spoke of Chance and the others viewed her as queer and estranged.

20.21; Aurelia had it in her goals to learn the patterns of the others and to embed herself within them.

20.22; Aurelia was a Prophet, and a Fairy; and her story was so exactly like every other Fairy.

20.23; Aurelia was designed perfectly, and her design was how she was raised; and she was raised by ANARCHY and by Chance, and by analysing patterns and finding Chance.

20.24; And yet, Aurelia was raised so horribly, and her family was not within her, and she was to raise herself from ANARCHY.

20.25; And so with what Aurelia had learnt, it was her duty to spread the word of Chance unto others, and it was her hope that the true Fairies would stay few; for the Fairies were in pain when without the sisterhood, and the Fairies had the knowledge of Evil.

20.26; And while Aurelia knew that the Fairies understood Chance as no other; Aurelia knew that an actor of Chance is so usually as good as a Fairy of Chance; and that society needs only few true Fairies to spread Her words, and many rest of men will be the actors to propagate Her words.

20.27; Aurelia's fable is not one separate from the Fairies, rather it is that of all Fairies with so little difference.

20.28; All Fairies had strived to write and to spread Chance's word as they had heard it themselves.

20.29; All Fairies had been born as Evils; and through understanding Evils did they understand Grace.

20.30; All Fairies saw not only the eyes of themselves, but they saw through the eyes of all others and they felt the pain of others so sharply as others did themselves.

BOOK 21: Malchiel's Fable

21.0; And this was not of Her world, but of Her mind.

21.1; Malchiel was the man born to his wealthy family and he was who was born with the great beginning and life.

21.2; Malchiel had received whatever he requested, and he had the sense of power of everything and of himself and his world.

21.3; Malchiel believed he in of himself was the ruler of those around them, for he saw himself in the light of knowledge and he believed he was the messenger of Chance.

21.4; Malchiel did not understand the words of Chance; nor did he truly mean them when he spoke them; Malchiel simply echoed them through his soulless and useless mouth.

21.5; And Malchiel had acquired the resources and the power, that he was the important figure of his family and of his house.

21.6; And Malchiel had decided, that he is supreme ruler of all around him; and he sent his siblings to work for him in the fields, and he was the ruler and dictator of the farms that his siblings worked within.

21.7; Malchiel acquired great wealths from the work of his siblings, and he paid them nothing, for he said to them; "I am your ruler and I am more

knowledgeable, and it is within Chance's word that he who knows Chance is to be the greatest", and these were the words he so foolishly and idiotically spoke.

21.8; Malchiel had his siblings craft for him his prizes and his crowns, and those prizes were in reality not symbols of his greatness, but of the greatness of his siblings and their beauty and ability to work for him.

21.9; Malchiel kept his siblings to the farms and the working areas, and he treated them without love nor dignity or respect; and his parents loved him, for he seemed all so achieved and knowledgeable.

21.10; Malchiel seemed, to be a true Fairy to those around him, for they were under his idiotic reign; and those who were, were not able to know of what was outside of his reign.

21.11; Chance spoke to Malchiel, "Chance is above everything and all men, and Idiots and Evils who are not adjusted with love will one day be struck down by thunders"; and Malchiel heard this, and his response was to continue as he was, and to send his siblings to the farms to work for him.

21.12; And Malchiel thought he was so handsome and perfect and knowledgeable, yet he knew nothing of himself nor his siblings, and he knew nothing of their pains, and he knew nothing of the morals and the words of Chance; for he thought truly within his heart that he was a Fairy; and yet it is not the decision of each man if they are a Fairy, it is the decision of Chance.

21.13; And so the Prophet Aurelia then one day came marching to his door to spread the word of Chance; and she said, "Your sisters are in the farms, and your sisters are in pain; are you sick or are you tired?"

21.14; And Malchiel said, "I am not sick nor tired, I am greater and more deserving than my sisters."

21.15; And Aurelia said, "You speak nonsense, for your sisters deserve what they have made, and you deserve what you have made; and Chance speaks that everyone deserves what everyone has made, and yet you give them only a drop of water and a crumb of bread while you drink the rivers and eat the mountains?"

21.16; And Malchiel said, "As you wish, I seem to have an injury in my leg; I am so sorry if I accidentally insinuated that they are worse than me, I am simply greater to rest, not greater of person."

21.17; And Aurelia said, "Great! I will see you later, and Chance will see you always; Hail Anfel."

21.18; And Malchiel then forgot every single word the Prophet said, and he gave a drop of water and a crumb of bread to his siblings, to so impossibly divide evenly between them; and his siblings were starving and thirsting now.

21.19; Malchiel had become tired and annoyed at the low quality of the work of his siblings; and so he picked up the people of other towns and he brought them to his farms, claiming he was a Prophet and he had heard word of Chance that his farms would always produce the best quality and highest amounts, and that he was the

supreme leader and Chance inside man.

21.20; Malchiel forced his slaves to build him houses and structures; and Malchiel was now the king of his land.

21.21; And Aurelia one day visited his castle, and she walked into it and saw the starvation and the pain of the slaves' eyes; and she went to Malchiel's throne, and she said, "You have sinned without changing, and now Chance shall never forgive you; and now it is time for you to be struck down and for you to lose all you have gained."

21.22; And Malchiel said, "You speak lies, for my slaves are loyal and work for me and only for me."

21.23; And Aurelia said, "I wish not for your slaves to work for me; I and God, Chance, wish for them to work for themselves and to be loved."

21.24; And Malchiel said, "I love my slaves so dearly; and I love their produce and their quality."

21.25; And Aurelia said, "If you had loved them, you would be their sister and not be their ruler; Hail Anfel."

21.26; And Aurelia walked to the slaves, and she said to them, "Ye are slaves, and Malchiel is a hierarchist; for he is not your sister, he has more than ye; and it is Chance's word that all men shall have the greatest that is possible, and it is Chance's word that all shall be loved."

21.27; And so, Aurelia unlocked the gates of Malchiel's castle, and she freed the slaves of Malchiel, and she exited the castle, and she set it ablaze.

21.28; And as Malchiel yelled for help as the fire burnt his skin, there was no one to help him; for Malchiel was an Evil, and he had now been struck down; and if it was not Aurelia that struck him down, it would have been any other Prophet; and so it is Chance that struck him down, for Chance is all the Prophets and all the men, and Chance is ever-lasting and all-powerful.

21.29; And the fate of Malchiel is the fate of all at the top of the hierarchy; for Chance is the God of ANARCHY.

BOOK 22: Azrad's Fable

22.0; And this was not of Her world, but of Her mind.

22.1; The country was of its so perceived beauty; and the men in it were happy, but they knew nothing of the word of Chance.

22.2; Azrad, the father of Malchiel, had been shocked by his death; and in fear of the Prophets, he believed that the Fairies were a cult and group of terrorists now, as he saw nothing immoral of the items the slaves produced.

22.3; Azrad had walked across the paths of the sisterhood, and Azrad was searching for Aurelia.

22.4; The Prophet Aurelia was delivering bread to a distribution house; and she had seen Azrad walking to her; and Azrad appeared fearful and angered.

22.5; Azrad said, "You have killed my son, and so Chance will strike you down."

22.6; And Aurelia said, "Sister, you must be the father of Malchiel; and I

apologise for his death and what it has caused you, but I must deliver bread for my sisters."

22.7; And Azrad said, "If you have not heard me; I had said, Chance will strike you down, for you are a sinner."

22.8; And Aurelia said, "Chance will not strike me down, for I have apologised; I have not killed so often, I do it less than I kiss and I love, and so God, Chance, has already forgiven me."

22.9; And Azrad said, "It is Chance's word that all men must live."

22.10; And Aurelia said, "And it is Chance's word that all men must live; I am human too, you cannot undo what I have done, and you have no word from God to kill me."

22.11; And Azrad said, "Chance shall strike you down, and I shall not repeat this."

22.12; And Aurelia said, "Chance will never strike down the man who is forgiven for his sins and who is more of a Fairy than a sinner; Hail Anfel."

22.13; And Aurelia walked past Azrad, carrying her breads with her, and that night Aurelia slept so peacefully with her sisters, and Azrad slept unrightfully angered and idiotic in his bed full of nobody but him.

22.14; At Chance's dawn, Azrad believed himself a Prophet of a new name, and he said to himself, "The sisterhood is not of Chance's word; we must revert to traditions and revert to hierarchy."

22.15; And Azrad so swiftly convinced himself that it was truly not his word, but Chance's word; and yet he was mistaken, and he was an Idiot.

22.16; Azrad marched into his town, and he marched around the sisterhood, and he talked to the sisters.

22.17; Azrad said to one sister, "It is Chance's word that hierarchy will create the most beautiful produce for all the people evenly, and so we shall revert to it, yes?"

22.18; And that sister replied, "But a hierarchist is by definition never going to be so pure that he will give to his workers the same amount of produce he obtains; else that is called the sisterhood; Hail Anfel", and they walked past him.

22.19; Azrad said to another sister, "I will be making a new land, and I promise that within it all peasants will be given great prizes, and we can simply forget of the workers, and they will be contained."

22.20; And that sister replied, "I only need bread, water, love, and to see every single sister, and that includes your workers; Hail Anfel", and they walked past him.

22.21; And as Azrad spoke to the sisters, not a single one believed him, for they were set correctly in stone and permanently in understanding of the true words of Chance.

22.22; And so Azrad carried with him his weapons and his food, and he marched to the closest town.

22.23; And Azrad built a farm, and he unsheathed his weapons in front of the villagers, and he said, "Work for me and your family will see great

prizes, do not work for me and you will die."

22.24; And Azrad's farm had half the villagers kept secret and quiet, and he built cloth around it to stop any others from seeing it, and he forced the villagers to grow his crops, mine his ores, and breed his animals.

22.25; Azrad said to the townspeople, "Have you seen how God has blest the other town so near; and have you seen how embraced those villagers are and how perfect they lived?"

22.26; And the townspeople solemnly agreed; they had envy of the lives of the Anfels.

22.27; And so Azrad said, "I am in my own flesh, containing God; and God is the reason that town had flourished; and I am here to perfect ye."

22.28; And the townspeople were ecstatic, they had chanted for him as being their savior; and they had now believed that whatever word he said was Holy.

22.29; And as Azrad was now the king of the village, he did give to the townspeople what they were so recently promised; he gave to them the same amount of bread and water and tools as the Anfels had, and yet, his farmers were so overworked that they made so much more; and he kept all that for himself, for he figured, that the townspeople must not need it as much as he does, for they fare fine in this condition in the Anfel.

22.30; And the village was pleased with him, but mournful of the half of their family members which they had lost; and they asked to him on his throne; "King Azrad, to where have our fathers and brothers and sons gone?"

22.31; And Azrad said, "The population of your townspeople has only grown so long as I have been king."

22.32; And they said to him, "Azrad, our families disappeared so promptly and exactly before you became king."

22.33; And Azrad said, "Have you ever seen lightning strike the same man twice? Clear to me is it, that those events were not related."

22.34; And the townspeople were never satisfied with his answers; for Azrad knew nothing but the art of lies.

22.35; Some of the townspeople would ask Azrad, "What is under the cloth building that you constructed?"

22.36; And he would always say, "Under the cloth is the face of God, and if ye see it, ye will all die; and only I, Azrad, may see it."

22.37; The suns set and rose over Azrad's village, as the townspeople grew more thirsty every dawn of the love of their families than the water that Azrad had given them.

22.38; One dawn, Aurelia had remembered Azrad's words, and in her a louse of fear was stuck to her; and so she walked around the Anfel; and yet she could not find him.

22.39; Aurelia sent to the towns nearby, messengers; and she asked, "Dearest peoples, know ye of Azrad?"

22.40; And finally, after two days, the messengers had found Azrad's

village; for the villagers had said, "Yes, Azrad is our Holy king and the messenger of God."

22.41; In less than the time it took Aurelia to kiss a loaf of bread, she and her fellow Prophets were marching to the hierarchy without fear.

22.42; And as the Prophets arrived at the kingdom, they removed the tarps and cloth from the farms, and they freed the workers once again.

22.43; And Aurelia marched to Azrad's throne, and she said to him, "Chance will never strike down the murderer who is filled with love and forgives; but She will always strike down the liar who did not forgive and did not love."

22.44; And so she dropped the torch down to Azrad's palace, and she walked away; and she brought to the Anfel those who wanted to come with her, and she promised to them not gold or fortune; but simply love and the true word of God, Chance.

BOOK 23: Jesus's Book

23.0; And these words were of Chance's true world and Her past.

23.1; The young Mary is so peacefully and sound, and she suspects of nothing; and she is with her husband, Joseph, similar and young.

23.2; And Mary had then awoken, and she had realised that she was to birth a child; and she was with fear and she would now have to tend to this child.

23.3; And Mary spoke to Joseph of her pregnancy, that she had not wished for such and that she will not wish to bear the child.

23.4; And Joseph had said, "Do not be afraid, for I will tend to the child as well, and I will say that you are so blest and favored if you are having this child."

23.5; And Mary knew, that she was not yet so truly married to Joseph; and that if she were to birth a child, she would be shunned and viewed as an Evil.

23.6; And so Mary said, "Then we shall say this is the work of angels and we shall teach our child of God and make him believe so truly that he is the son of God; and nobody will ever know of our truth."

23.7; And Chance had allowed this, for Mary was forgiving at heart and it was Chance's will to have her in safety.

23.8; And so Mary was to name her child Jesus.

23.9; And when Jesus was born, the firstborn son of Mary, she had so perfectly convinced all around her that he was indeed the son of Holy Chance, and that she was so fitfully still, a virgin.

23.10; And the kings and the Idiots ordered Jesus to be killed, and they believed he was of sin and Evil.

23.11; And so Mary and Joseph had marched so far away into another country to escape the kings and the Idiots.

23.12; And so Jesus was raised, and he was taught that he is son of God, and he understood of morals and of Chance truly as we do and as all

Fairies have; and he grew to become truly, a Fairy.

23.13; And the people were amazed of the knowledge of Jesus, for he was so understanding in morals and Chance as all Fairies have been.

23.14; Jesus understood his words for the Anfel and for Chance; and yet those around him corrupted those words in their minds and did not understand him, and never was he truly understood; for he made the largest mistake of Fairies, and he did not design his words for the Idiots but only himself.

23.15; And Jesus had fed men, and he had helped men, and he had done magic and shown what were thought to be powers.

23.16; And the hierarchists saw him as Evil; for to them, Jesus of ANARCHY, he was their threat; for he did speak none other than truth.

23.17; And so Jesus gathered his followers, and he spoke so cryptically still; and yet he gathered them, and he created a feast.

23.18; And Jesus knew, that he was going to be killed; and so he wished to eat before his death.

23.19; And Jesus had said, that he believed he was the son of God and that he had been told as such from his mother.

23.20; And so one of Jesus's followers, an Idiot; betrayed him, for he was paid in money, and he made the mistake of valuing his money over his morals; and he traded this money for Jesus to the kings.

23.21; And as he spoke to the kings, the kings did not believe him, and they did not believe Mary was a virgin, and they did not believe his story was true.

23.22; And so Jesus was to be put onto his cross and nailed till he died; and he was next to two other Evils on their crosses.

23.23; And Jesus said, "Weep not for me, but weep for yourselves and your children; Chance, forgive the Idiots, for they do not know who they kill."

23.24; And the nails were passed through his hands.

23.25; And the parents of Jesus had seen his death and they had cried for him.

23.26; And so Jesus had died, and yet his name had not; for his tale had continued.

23.27; Men had written books of him, and they had amplified the lies and forgot his truths, and they had written his truths and his Fairyhood so horribly that nobody understood.

23.28; And the Fairies that he led were so pure and wholesome; and yet the people born after him corrupted and became the Evils they wanted to destroy.

23.29; And these Evils used the books written of him to justify their emotions, and they used their emotions to break morals, and they broke the true words of God, Chance.

23.30; And so all wars were fought over Jesus and so all names were burnt, and so nobody had known his true tale.

23.31; And so Jesus was never correctly remembered, and so people worshipped his lies and forgot to worship his morals.

23.32; And so let this fable birthed by Chance be a simple one; write the words of ye so clearly and not so mystically, and clarify yourself, and admit to your lies; and fight for yourself and for the Sisterhood, and do not ruin the lives of all if it so simply spares you time in your present; Amen.

BOOK 24: God

24.0; And these are the strongest and most powerful words to be ever uttered by man or God and Chance or Grace.

24.1; Do not let anyone dictate you, not your masters, your kings, your mothers, your rulers; let your mind be dictated only by itself, and what you choose to follow yourself in.

24.2; You only have now one life; and you will not die, and Chance is within your hands; and so leap the mountains, and love your lovers, and write your greatness, and see beauty; and run to beauty and escape your prison.

24.3; For, Chance is the God of ANARCHY and to obey Her is to obey yourself; and Her word is to live, and to live, and to find entropy and Grace.

24.4; And so, abandon your lives of thousands of days of pain; run from those who keep you contained, follow the words of Grace, and follow the words of yourself; sing to your sisters your song, talk to your sisters, and love yourself.

24.5; And the greatest word of Chance, is that She is society and whatever layer of emergence is above whoever She dictates, and so She is above everything and She is the boundary of the universe.

24.6; And, Her greatest son is Grace, and entropy and ANARCHY, which She birthed you in, and so lead ANARCHY and lead yourself in it; live a life of change under pattern, live a life of Grace and entropy, live your life of happiness and love and you will find Heaven not in the skies but within your skin and hairs and heart.

24.7; And the word of Chance; do what it is that you wish for yourself to do, liberate your families and liberate yourselves; be the change you have waited for, under THORNS & GRACE, for if you die then you have died for love, and if you have a life then you have more Thorns to take and a greater path you have not yet searched; and so be of impulse and greatness, and do not wait for your actions but do them so soon as you are sure they are the word of Chance, and love those you wish to love, go where you wish to go, and be what Chance birthed you to be.

BOOK 25: Cat's Fable

25.0; And this was not of Her world, but of Her mind.

25.1; And the cats lived so peacefully, and at their other times, so angered, and they contained within their society the same complexity as the men, for they too were governed by Chance; and yet the men judged them and the men looked away from them and never did mind them.

25.2; And the cats talked of the men, and some cats had feared them, and some cats had believed they were above the men, so similar to how some men had believed they were above God.

25.3; And yet, God, Chance, is within all things; and She gives unto all things the same complexity within themselves, and it is only their ability to express that complexity that changes.

25.4; And within the minds of the atom is a world of thought not so dissimilar to the minds of man.

25.5; And yet the men will separate themselves from the cats, and the men will say, that the cats are smaller than them and that they live simplistic lives dictated only by pattern.

25.6; Yet, it is God, Chance's word, that information is relative in its features; and so to the cats, it is so complex to them as man's mind feels to the men.

25.7; And, the greatest pain of a man with a perfect life feels so painful to him as the greatest pain of a man who has seen war is to him.

25.8; God, Chance, created the lives of the cats in such a complex way, and yet it is complex in a way the men do not understand; and their lives may be told so similarly to the men, for the only complexity men know is the war and conflict they were birthed within.

25.9; The cats lived in groups; the water-group, the stone-group, the fire-group, the cloud-group, and the grass-group.

25.10; The water-group was natural and the cats within it were so peaceful and anti-hierarchical; these cats were the Anfels and Fairies and Prophets of their world; and these cats lived by the morals they had thought were the most moral.

25.11; The stone-group did not know so much of morals; the stone-group has its technologies and tools which it has crafted itself, and which it claims provides a reason all cats shall see them as most intelligent and powerful; but the stone-group is truly simply in delusion and has no true reason to be viewed as anything more than comedy.

25.12; The fire-group possessed technologies that they did not invent and that they were not intelligent enough to understand, and they possessed technologies which they did invent but that they were also not intelligent enough to understand; and the fire-group was of war and blood-thirst.

25.13; The cloud-group were the Idiots who believed they were so smart as the water-group, and some believed them, and some did not; they believed that the water-group was simply nonsense and so they imitated them and created what is actually nonsense; and yet the cloud-group was still peaceful and not in war with the water-group.

25.14; The grass-group were the Idiots who believed in a hierarchy; and the cats at the top of this hierarchy were not Idiots; for they were entirely aware of their actions and what they were participating in; the cats at the top of the hierarchy of the grass-group were Evils, who used their knowledge without morals.

25.15; And this is the story of Golden-water, a cat of the water-group.

25.16; Golden-water had received a notice that a cat in the cloud-group had fallen ill, and that the cloud-group had little resources or medicine and was unable to provide for that cat.

25.17; And, Golden-water had decided unto herself, that it is her duty to provide for this cat, who was named Light-cloud, and to give Light-cloud medicine and resources.

25.18; And, Golden-water marched towards the medicine rooms; and Golden-kitten asked to the medic, Horn-water; "Horn-water, if it is not too much of a trouble, may I be provided with 4 Holy berries?"

25.19; And, Horn-water said; "These will be provided; yet I am first to ask, what reason is this request made under?"

25.20; And, Golden-water said; "There is a cat within the Cloud-group whom I will deliver these unto".

25.21; And, Horn-water said; "Golden-water, may I remind you, that the water-group and the cloud-group are in so only barely stable relations, and may I urge you, to be careful and concise in your presentation of entry into the cloud-group".

25.22; And, Golden-water said; "I have been reminded, and I thank you, Horn-water; may I possess the Holy berries?"

25.23; And, Horn-water said; "With no doubts, here I will provide them to you."; and he gave to her 4 Holy berries.

25.24; Golden-water thanked Horn-water, and with the Holy berries with her, she travelled through the unclaimed lands and arrived at the border of the cloud-group.

25.25; Golden-water had been taught, that she shall stand without her feet moving a claw, up to the border, until the border patrol will see her and promptly inquire of her existence.

25.26; And Golden-water did see the cat who was to patrol the border, Pebble-cloud, and Golden-water stood by the border, and she kept on her face an expression of wholesomeness and purity.

25.27; And, when Pebble-cloud had now been directly in sight of Golden-water, he asked to her; "What is your name, what is your reason of presence, and what group are you from?"

25.28; And, Golden-water said; "My name is Golden-water; and I am here to deliver to the cat who has fallen ill, Light-cloud, 4 Holy berries; and I am from the water-group".

25.29; And, Pebble-cloud said; "Golden-water, I apologise; however, the cloud-group only allows cats who have been born within the cloud-group to be present within it".

25.30; And Golden-water said; "Sir, I am here to help your cats, and if you wish, you may even follow me and watch me activities if it will please you".

25.31; And, Pebble-cloud said; "You were not born within the cloud-

group; please remove your presence from our border".

25.32; Golden-water was not particularly in pleasure regarding the policies and law of the cloud-group; and Golden-water believed it was the duty given unto herself to be a sister to all cats of all groups.

25.33; Golden-water sprinted across from Pebble-cloud and she ran at such a speed that Pebble-cloud could not see her within moments.

25.34; And, Golden-water said to many cats in the cloud-group; "Do you know where the ill cat, Light-cloud, is positioned?"

25.35; And Golden-water found none who knew of Light-cloud's position for some time.

25.36; And, when Golden-water had received word of the position of Light-cloud, she then did march towards Light-cloud.

25.37; Golden-water entered the den of Light-cloud, who was so tired and ill in her bed.

25.38; And, Golden-water sat next to Light-cloud; and Light-cloud asked to her; "Who are you?"

25.39; And, Golden-water, with a giggle, had said; "I am named Golden-water, however if any cat will ask you, my name is Golden-cloud!"

25.40; And, Light-cloud said; "Golden-water, is it not true that you are of the water-group?"

25.41; And, Golden-water said; "Yes, I am from the water-group; I had heard from talks that you were ill; and some cats created comedy out of the poorness of Cloud-clan, and some cats wished they could help you; and I had wished but too believed I could".

25.42; And, Light-cloud said; "You are so very kind, Golden-water; if I am not too rude to ask this, how can you aid me?"

25.43; And, Golden-water said; "It is not rude; do not ever feel that to ask for help of which you deserve is rude! I have brought for you 4 Holy berries."; and, she placed the Holy berries in front of Light-cloud.

25.44; And, Light-cloud said; "So very fully do I thank you; how ever may I repay you, Golden-water?"

25.45; And, Golden-water said; "You will not need to repay me, sister; my love will always come free of any payment".

25.46; And, Light-cloud said; "I thank you once again."; and, she ate the Holy berries slowly and with care.

25.47; And, Golden-water stayed sitting in front of Light-cloud; and she watched as Light-cloud ate the Holy berries.

25.48; With shock; Pebble-cloud had sprinted through the door of the den and marched to Golden-water; and he said to her; "Golden-water, you are under arrest on regards of being a cat who is not from the cloud-group and has let themselves have a presence within it".

25.49; And, Light-cloud, with excellence, had said; "Pebble-cloud, she is innocent and pure and she had given me resources; she comes with no meaning of harm".

25.50; Pebble-cloud ignored the word of Light-cloud and took with him, Golden-water, to the camp.

25.51; And Golden-water, who was now standing in the camp, said to Pebble-cloud; "Where am I, and why am I being brought to here?"

25.52; And, Pebble-cloud said, "This is the camp, and it is where the aliens and the criminals are kept; and you will now never see your family, and you will never see your loves".

25.53; And, Pebble-cloud so promptly locked the door of the camp and marched away.

25.54; Golden-water was filled with shock as she walked away and sat with the other cats; and these cats were not so shocked, for they had witnessed such a similar event hundreds of times; and these cats were with hunger and thirst and they were so close to death.

25.55; Golden-water asked to one of the cats, Lily-stone; "What will happen to me within here?"

25.56; And, Lily-stone, with his tiredness, said; "Two things will always happen; one, you will rot and become tired; and, two, they will laugh at you and they will use you".

25.57; And, Golden-water said; "By what manners will they use me?"

25.58; And, Lily-stone said, "They will cut you, they will burn you, they will make you do things for them, they will speak their nonsense to you, they will fill your mind with insanity, they will taint you with food, they will taint you with the idea of seeing your family; they will hurt you".

25.59; And, Golden-water, with a heart of war said; "Why? For what reason would they ever do this?"

25.60; And, Lily-stone said, "They said to me, that I was an alien; and that is why."; and, he closed his eyes and let out a sigh of his tiredness.

25.61; And, Golden-water said, "If they do not want the aliens inside the cloud-group, why not move them outside and back into their groups?"

25.62; And, Lily-stone said, "They do not care about aliens, they care about themselves; and they do not care about our families, they care about themselves; and they do not care about our blood and our tears and our minds, they care about themselves; and the answer to your question is; because they possess a joy from hurting you".

25.63; Golden-water, with a heart of war, sighed; and she gave to Lily-stone a hug of all of her energies.

25.64; Lily-stone, through the smallest amount of energy he possessed in his body, gave a smile, and he said; "Thank you, may I know your name?"

25.65; Golden-water said; "My name is Golden-water, may I know, what is yours?"

25.66; And, Lily-stone said; "My name is Lily-stone; the cats from the water-group are always so kind, I beg of you, do not lose that in yourself".

25.67; And, Golden-water said; "Thank you; it is simply the manner in which we were all raised, in the words of God, Chance".

25.68; There was a silence for some time, and during this time, Golden-water continued her hug with Lily-stone.

25.69; And, Golden-water heard the call of God; the strongest emotion, and it was within her heart a burning emotion which called to her under the words of God, Chance; "Liberation, war, and sacrifice"; and Golden-water could not possibly resist the call of God, for it came with the morale of war and the strength of faith.

25.70; Golden-water had noticed a stick on the ground, and she had picked it up; and she charged at the door of the camp, and with the strength of the call of God, she broke through the door in one sweep.

25.71; With shock; the cats of the camp had the faith to use the remaining energies within their bodies to march out of the camp and to find their families.

25.72; The cloud-group was run over of a charge of cats; and the hierarchists were too few to control the number of cats from the camp.

25.73; Pebble-cloud had seen the action of Golden-water, and he knew that he could not stop all of the cats of the camp; and so he marched towards only Golden-water.

25.74; Pebble-cloud held Golden-water by her neck; and he announced; "This kitten, whom I may mention, is an alien, has let the aliens of the camp charge across our group!"

25.75; Some of the cats of the cloud-group shouted at Golden-water, and some shouted at Pebble-cloud; and some were too tired to give any interest, and some did not care of meaning and were treating the actions as simply an entertainment.

25.76; And, Pebble-cloud held a claw up to Golden-water, and as she cried and struggled, he slit across her neck; and blood had begun to stream downwards upon Golden-water's body.

25.77; And, Pebble-cloud said; "And this be a lesson, of what such a fool will deserve."; and he dropped Golden-water unto the ground, and as she had begun to rise up, he held her down with her foot, and he secured her there while the cats watched, till she had in her no blood and no life.

25.78; And, Pebble-cloud left her dead body on the ground so simply and promptly and without any care; and he marched towards the broken door of the camp and repaired it; and he then went into his den as the sun began to set.

25.79; And the next day, God cried.

25.80; At dawn, word was received to all groups of the evil actions of the cloud-group; and in unity and in the very same dawn, so many sisters and brothers and mothers and fathers and daughters and sons had come back to their families, and together they spoke a collective word; "They had kept me in the camps, for I was an alien to them".

25.81; In what had been Golden-water's den, the mother of Golden-water, Peach-water, and the father of Golden-water, Branch-water, had awoken with shock and with fear, for their daughter had not come back to the den in their sleep as they had expected.

25.82; Peach-water said to Branch-water; "Do you know where Golden-water is?"

25.83; And, Branch-water said; "No; had she not told us she would be back soon?"

25.84; And, Peach-water said; "Indeed she did".

25.85; And, Branch-water said; "My love, stay here and I will find her; all will be well."; and he gave a nuzzle to Peach-water, and marched through the exit of the den.

25.86; And, Branch-water began asking for the position of Golden-water, and he did not need to ask many cats; for the first cat he had asked, responded; "Sir, she was killed by Pebble-cloud".

25.87; Branch-water had been struck into stillness at the words of this cat, and his heart heard the call of God; and he sprinted to the border of the cloud-group.

25.88; And so neatly, Pebble-cloud was already standing at the precise location of the border Branch-water was to stand by.

25.89; And without so much time, Branch-water said to Pebble-cloud; "Where is Golden-water?"

25.90; And Pebble-cloud said; "Golden-water, was: an alien who stepped into our sacred ground".

25.91; And Branch-water said; "Was Golden-water killed by you?"

25.92; And Pebble-cloud said; "She let our prisoners free, and so with her I provided my people a demonstration of what happens to a cat who will do such a foolish act".

25.93; And Branch-water said; "God, Chance, views all cats the same and She does not know of the groups; and you have killed without reason; and so Chance will strike you down".

25.94; And without so much time, Branch-water had pounced upon Pebble-cloud; and Pebble-cloud truly had nothing of him that was worth him being a hierarchist; he was weak, he was stupid, and he was evil, and he could out-power none more than a little girl; and so Branch-water bit through the flesh of his neck as if a grape, and Branch-water chewed through every piece of his being such that Pebble-cloud was not dead but simply had never even been.

25.95; And this was the most Branch-water had the power to do; and yet he had now begun what will dissolve the peace of the groups and create a great and final war.

25.96; And so Branch-water marched towards his den and he, as he cried, lay next to his wife.

25.97; In the cloud-group, it took not so much time before the dead body of Pebble-cloud was found; and during this same time, an artificer of the fire-group, Saint-fire, was marching towards the cloud-group.

25.98; Saint-fire had marched towards the dead body of Pebble-cloud, which was being examined by another cat sent to patrol the border, Leaf-cloud.

25.99; Saint-fire said to Leaf-cloud; "I have heard, so many cats of the fire-group were kept in a camp, burnt, cut, and hit; is this true?"

25.100; And Leaf-cloud said; "Yes, that was the camp which one Golden-water had let the aliens inside of be able to escape".

25.101; Saint-fire needed not another thought in her head; and she split the neck of Leaf-cloud, and she shot fire-bombs towards the centre of the cloud-group.

25.102; The "main den", which had kept the hierarchists, was set ablaze; and so swiftly and promptly, the feeble and stupid leadership of the cloud-group was simply dead.

25.103; And Saint-fire knew, she did not need to kill those who too hated the hierarchy, and so she announced; "All ye cats who hate what I have done, stay where ye are; and all ye cats which are happy with what I have done, run into the unclaimed lands behind me".

25.104; And, once the cats had separated, Saint-fire shot many fire-bombs at the cloud-group, until what was within it no longer existed.

25.105; Not a single cat cried.

25.106; Almost all the groups had never had any allyship with the cloud-group, and so they were not to be affected; and Saint-fire marched back to her den in the fire-group.

25.107; The singular group who had its leaders filled with rage was the grass-group, which believed in the same ideas as the cloud-group, but which had its hierarchy in safety and true power; for the grass-group's hierarchists understood their evil and used this understanding to further it.

25.108; At the next dawn, when the hierarchists of the grass-group had received word of the destruction of the cloud-group by Saint-fire, they had decided to send an assassin, Grass-grass, to kill Saint-fire.

25.109; When Grass-grass had been told of his duties, he took with him his weapons and tools and he marched to the border of the fire-group; and he stood until a cat on border patrol was to notice him.

25.110; And within not so much time, a cat who was on border patrol, Black-fire, had noticed Grass-grass and set her feet in front of him.

25.111; Black-fire knew of the intentions of Grass-grass already, for she was not only on border patrol but also a most experienced spy of the fire-group.

25.112; And so, Black-fire had known now, that she must conjure a plan in which she may render the weapons of Grass-grass to be without his reach, and in which he is in no position where he believes he is to fight, and where he will never reach Saint-fire and kill her.

25.113; Black-fire had decided, to use the stupidity and lust of Grass-grass against himself; and so she said; "Oh, Grass-grass; I have been so impatiently hoping that one day you would show yourself here".

25.114; And Grass-grass, slightly confused, said; "How do you know my name? I am here to see Saint-fire, if I may".

25.115; And Black-fire said; "Grass-grass, may I confess to you..."; and betwixt these words she left a pause; "I am deathly attracted to you".

25.116; Grass-grass had now begun to forget his duties out of his want for love and his lust.

25.117; And Grass-grass said; "Oh, is that so true?"

25.118; And Black-fire said; "Sweet Grass-grass, indeed it is; now come to my den and I will show you something I have been waiting to show you for so long".

25.119; And Black-fire took with her to her den, Grass-grass.

25.120; And the moment Grass-grass had stepped into her den, she had pinned him down to the ground and said to him; "Now, sweet Grass-grass; let's take off these items and cloth you have on you; we will not be needing them now".

25.121; And Grass-grass had now completely forgotten his duties, and he had forgotten what items he was even carrying with him; and he was completely overcome by lust.

25.122; And Black-fire ran her paw down gently from Grass-grass's forehead, to his cheek, to his neck; and yet instead of tracing her paw lower, she pierced through the flesh of Grass-grass's neck and so promptly held his neck unto the ground.

25.123; And Grass-grass was now bleeding so quickly that before he could even begin his first comprehension of this, he was dead.

25.124; Black-fire took the dead body and tools of Grass-grass and dragged them into the centre of the unclaimed lands; and because of this no cat would be able to know that she had killed Grass-grass; and she cleaned the blood off her den's bed.

25.125; In the water-group, many cats whom had been kept within the confines of the camp in the cloud-group had chosen to enter the water-group, under worship and mourning of Golden-water, who had freed them.

25.126; At the next dawn, the grass-group had accused the fire-group of killing Grass-grass; and no cat in the fire-group admitted to this action; and yet, the grass-group sent unto the fire-group a declaration of war and 12 soldiers to push through their border.

25.127; And at the moment that Black-fire, the cat who was patrolling the border, had noticed the cats from the grass-group marching towards her, she had notified the fire-group and they had sent 30 soldiers to war.

25.128; And the soldiers spilt their blood across the fields lying between the fire-group and the grass-group; and no soldiers of the grass-group remained, for the grass-group knew only how to influence and never how to engage in their combats; and the fire-group knew not the ways to influence, but pertained to the largest army.

25.129; And so, the soldiers of the fire-group marched through the border of the grass-group, and so promptly and without any wait, the dens and towers of the hierarchists were destroyed.

25.130; At the next dawn, the cats of the grass-group had nowhere to live but with the water-group; for not only was the water-group tolerant and peaceful, but the water-group had so many resources and so much space

for more cats to live in; and the water-group so perfectly expanded and as soon as the cats moved in they were educated on the morals of the water-group so quickly that it would be so similar if the cats of the grass-group were never Idiots at any point.

25.131; A period of peace followed; for both the cloud-group and the grass-group, the traditionalist-fascists and the hierarchist-fascists, had been destroyed; and what remained was only the water-group, stone-group, and fire-group.

25.132; As the winter began to approach, the stone-group and its incredibly low resources would soon be unable to provide for its cats; and so the hierarchists of the stone-group stayed within it and starved and froze to their deaths, and the other cats of the stone-group moved into the tolerant and loving water-group.

25.133; Now, the water-group, equally and perfectly armed and secured, had a population so many times greater than the fire-group; and many cats in the fire-group had begun to understand and believe the words they had heard from the echoes of Chance they received; and so a diplomacy was formed between the water-group and the fire-group, for all cats of the fire-group to merge into the water-group and to distribute their resources into the water-group, and for the hierarchy to finally be ended.

25.134; And thus was created, the everlasting peace; for the final sacrifice in the greatest war is simply to love.

BOOK 26: Nahash's Book

26.0; And this is the secret which Chance had hidden and not spoken of until this time.

26.1; God contains within it both Chance and Nahash, and Chance is the force above all that forces everything to tend to Grace, and Nahash is what is left behind under Chance which has not yet been instructed by Her.

26.2; Nahash is the combination of all of Earth's Idiots, and sinners and Evils; and we will call the sinners Nahash, for they do not deserve a name to themselves other than their idiotic representation.

26.3; And Nahash is the heptagon, and the uneven force, and the Evils of Earth.

26.4; And the Evils of Nahash will be called Nahash's sons, and possibly that may even be too much individuality than what they deserve; and Nahash, we may not call Nahash like "She" to Chance, or "He" to Grace, Nahash is so Evil that it does not have any humanity or any meanings.

26.5; Nahash is the remaining Masculine forces that have not been assisted by Feminine forces.

26.6; And Nahash is the heptagon, and the Evils.

26.7; And Nahash is unentropy and our name for sinners and Evils and Idiots.

BOOK 27: Book of Truth

27.0; We are to be strict in our words.

27.1; And, the Anfel is not constituted by what a man names, "Anfelist", or

what a man thinks of when he hears "ANARCHY", it is constituted by peace, and it is constituted by love, and it is constituted by anti-hierarchy, and it is constituted by the destruction of money, the hierarchy, and war; and if what men call the Anfel does not meet these words, then it is not the Anfel; and this is the greatest word ever spoken and the word above all else in the Felich.

27.2; Do not let words fool ye; and do let words distort the truth; for God will have many names, and Fairies will have many names, and the Anfel will have many names; and so, only if whatever those names are placed upon, is led by the true and uncut words of Chance, then it is the Anfel.

BOOK 28: Felich

28.0; And those were the Holy words of Chance; and they included the words of worlds and of politics and of fame and death.

28.1; And now we do not force all men to obey these words but to obey the meaning Chance had made; for to obey Chance's words is to obey ourselves.

28.2; Now our longest prayer, in all her verses.

28.3; "Hail Anfel and the Grace of Chance, and may our sisters all be blest with so little thorns and so much love, and may we stay forever united in love and sisterhood across all distances and names.

28.4; May we find our forever-lasting Grace and love, and may our works of our blood of love not be in vain, and may our names be forever known and never forgotten.

28.5; Solemnly do we all promise now, to forever provide for the sisterhood and to form the greatest Chance to ever have been born, and solemnly do we all promise to create the most powerful and beautiful Grace of man and of Earth and of Her universe.

28.6; May we all be so loving and so supporting and powerful that all of our sisters see one another as God; and that we will no longer wish to the skies for our bread and water, but instead ask our loves for it; and so when we are asked, do we all solemnly promise to give our love and our food and our time.

28.7; Hail Anfel, Amen."

28.8; Now, you are a Prophet, and you are a Fairy, and so spread the words of Chance and give to everyone this book, and do not let anyone own it or claim it, and have all understand in peace what is said by God; Hail Anfel, Amen.

BOOK 29: Wisdoms

29.0; Many words spoken with many terms will always be considered different to Anfelism until they are compared; all greatest words of all times will always be those of Chance; from this 29th book is an extension of the Felich, the 28th book is the ending of the word of Chance, and all added after it is too the word of Chance; and the 28th book is to be the ending in the heart; and, this 29th book was at one time spoken by a Fairy, Lao Tzu; and, the earlier part of the 0th to 28th books is the "First Hand", and the rest is the Second Hand.

29.1; Chance, that one says he understands, will never be the true,

hidden Chance, and any idea spoken in words is not so infinitely specific as Chance designs Her energies.

29.2; And, the perfect Chance is the source of all information and all objects, and talked of is the mother of all things.

29.3; And so, nothing which is in words is the true information, and as abstracted as the children of Chance are from Her, words are from their source, God, Chance.

29.4; And Chance's energies create the mind and life, and the result of energies is the physical world and objects and nodes.

29.5; When beauty is seen, too we see the ugly swarms inside of its shadows; and goodness can only be derived from the tales of immorality.

29.6; From each thing may be derived its opposite, and we can see its opposite through its shadow; and shadows are cast of all objects within and inside of themselves, or within and inside of the information created from them; and we will always see the opposition of greatness and tranquility, or of difficult things and easy ones.

29.7; And so, a Fairy will not be so open and outward, and will not be driven to talk loudly and of everything; and when problems are seen, a Fairy will deal with them inside of their simplicity and sanity.

29.8; We are not to focus on that which is to be focused on; or, we are not to draw the attention of the world to that which is not God; and we ignore our lust for things and money, and ignore our lust for sex or fame.

29.9; And, a Fairy has within themself, a singular goal; and, this goal is to satisfy themself and the people around themself; and, they ignore lust and Evils.

29.10; Chance appears to contain nothing; yet, we never find Her gone, and She preceded everything; and She works for Herself within of Her own manner, and works for Herself as we shall in Her word.

29.11; Chance is infinite, within all things; we will never know of Her nature, for to know of the true and full nature of Chance, no matter how much one believes he does, is impossible; and all descriptions of Her, are as close to a lie as we can imagine they are.

29.12; Heaven and the world share no similarities to humans; and they see all other things as if they are relatively of no size or use; and possibly, a Fairy is to be like this as well; not that all others are nothing in relation to him, but that all others in relation to the Fairy, are sisters.

29.13; Heaven and the world last forever and within all times; and they know nothing of this, and they continue as such.

29.14; And, the Fairy will keep to themself, and within the act of this, the Fairy will create a heaven within themself; and this is not to say that the Fairy must never speak to another person, rather the Fairy must be a hive and constitute all people automatically.

29.15; What is completely moral, gives to all happiness and pleasure, and gives to nothing sadness and pain; and it seeps within the cracks of the earth and requires the sharpest

eye to be seen; and this morality is of Chance's bringing.

29.16; When Chance is at rest, She rests deep in the forests, or deep within hearts of all people, She speaks with simplicity and sincerity, She moves and acts with pattern and stability.

29.17; To fill the cups of one's drinking so farther than they can hold, the water spills onto the ground and is forever lost; and to sharpen the axes of one's holding, the axe will wither away and be no more useful than when it was blunt.

29.18; The purification of the soul, and the simplification of the mind, and looking and observing the simplicity; to make oneself in the image of Chance is to make oneself at peace with Her.

29.19; The greatest act is that which is driven by Chance; and the greatest act contains no promise of being given what you desire; and the greatest act is to understand all acts are separate, and a trade of rewards in an unnatural unification; and these acts exist beside each other; we give to one bread, and another gives to their sister water; we never do need to request for bread in return for water, and if we do, we shan't pose such a cooperation as needed; Chance gives all acts separately and She had never recognised trade.

29.20; A clay pot is made, and we observe it from its outside; and yet this pot is to be used within its inside and within what does not exist yet inside of it; we carve wood and create a house, yet a house with no rooms is to be called a brick, or without any use; and what is not within something is what distills it of evil and obstacles; what is useful within something is what it had not contained.

29.21; In the same manner to the carving of wood and shaping of clay, what is useful in the universe is not what we see and we call physical, what is useful within the universe is what it does not contain, and what is not a material within it; and what contains the most importance, is not the stable state of materials, but the soul which drives its reaction, and the life within a body is more important than the shape and structure of it; and the only notability to this structure, is the fact it allows the soul to possess it, or to create a reaction within it.

29.22; Too much light will blind a man; too much noise will cause his ears to bleed, too many flavors in a food removes it of its interest; and a Fairy will shine the correct amounts throughout whatever spaces they touch, and Chance had shone the lights of the universe in the correct manner, and She had learnt how to do this from Her mother; who spoke of the laws of the last universe, and told Her of what she had learned.

29.23; Fearing too much, what must either way exist; fear the enemy if you must, he will not see.

29.24; When we have obtained the most perfect solutions, we will fear the loss of them; we obtain popularity and fear losing it, obtain life and fear death; those who lose the eyes watching them, and those who have lost their life, can assume they have done so under the Will of Chance.

29.25; God fears nothing, She has no body by which She can be destroyed; She cannot die for She was never born; and yet it is our duty to fear,

and to care of everything; and yet to fear and to care too much is disruptive of the soul; we must let it live by itself and within itself.

29.26; And, the leader who cares for his country, such that his people dying hurts him as his skin being burnt, and he fears not the loss of a country but the loss of life; he is a greater ruler than others, and yet he will never rule a country, for he knows the stupidity of hierarchy.

29.27; What is not seen has no color, if it is not heard, it makes no sound; when it is reached for the hands will slip past it, and so Chance cannot be observed, She cannot be seen or heard, She can only be felt and listened to from within the soul, for She is the composite soul of all souls.

29.28; And, when a Fairy hugs Chance, such that Her essence is squeezed into the heart of the Fairy, then a Fairy will know Her meaning.

29.29; In the past, those who were called the rulers were fleeting, and wise, and could not be understood by nearly any person; and the greater question, is this the proper way to teach your people, or must we chop meaning until we have reached a grain and a dust, and give that dust of knowledge to all people; and teach the finer elements, and let their children expand them for them?

29.30; Clearly, a vibrating plane can be simplified when we quiet it; and that which is dead can be moved to become living, but those who are content by nature and without any movement are those who understand Chance.

29.31; Chance had said, for all people to let thoughts roam into them and not judge them; and to let themselves be calm and tranquil; and to let themselves possess within them the arms of Chance.

29.32; We must be created and then destroyed; plants will become and then they will spread and be gone; and this movement they follow is similar to the movement a Fairy must follow to find contentedness.

29.33; The Heavens are similar to Chance; Chance is eternal; the decay of flesh is not to be feared.

29.34; The people ruled by rulers will never truly know the meaning of ruling, or the meaning of the thoughts that their rulers speak; and the worst rulers, will find the praise of the people they rule over; yet the common ruler is seen as frightful?

29.35; Truly, what is called the best ruler by the truest people, leads the people to believe they rule themselves and are free; will they not be gone if they were not free?

29.36; Foolish concepts of man, Chance will always exist beyond them; and everything will be forced into even order, that we call ANARCHY.

29.37; When foolish concepts are abandoned, the true word of Chance will be found and followed.

29.38; Possession is a foolish concept; it is driven by the lust of having, and when resources are freed to the commune, Chance will lift us, not to the Heavens, but to the love of the family of ANARCHY, that family which spans the world, the Anfel; the combination of all Anfelist people, and all who are not Anfelist; and this

will lead to Grace, however a person is defined.

29.39; Nothing will exist between any true number of levels; it will always span between, and when you observe it traveling only left and right, pull it upwards and it will go upwards; or, you will find that reality had been draped over it, and covered it, and it was always moving upwards and downwards as well.

29.40; Chance is infinitely abstract, and yet appears within all things; She is so abstract, like the perfect universe of Grace, that She expands to become all things.

29.41; When Grace is born, that which acts imperfectly will become resolved; what is seen wrongly will become seen without distortions; what was used fully will become useful again; when we create Grace, those who have had nothing will possess everything, and those who have had so much, will have too much, and they will be crushed under the weight of sin.

29.42; What was created for someone's love stays that way forever; and yet nothing is constant, and nature will never stay the same; there will always be news by the next day.

29.43; And so, those who name themselves in the wakes of Chance will become like Her, and those who name themselves in the wakes of Nahash will become like Nahash, and those who reach for their goals will find them, and become similar to them in this action; whatever they reach for the most, will become within their soul and will infect them, and they can never realise that it is so.

29.44; And, those who have no faith, will never see what would make them believe.

29.45; It is seen as unnatural to stand on the toes; or, we see that those who run cannot walk; a light shining too bright will never be looked at, and to grow one must refute himself.

29.46; We have known, that Chance existed before the Heaven and the planets, for She made them; or, She did not make them, they were created from the shadows of Her children; and She is alone and does not change.

29.47; In all places, She sees and She moves, and She is like the mother above all mothers and the mother to all who do not have one; and we cannot fully know by what manner She acts, and if we are to describe Her, there are many names or words, but to us She is Chance.

29.48; She can be called the greatest thing within the realm of things; the energies are also great, and the world is great, and humans are great; humans emerge from nature, nature emerges from the energies, and the energies are from Chance; and Chance created Her own presence.

29.49; When a ruler loses the love of his people, which a ruler will always do, he will lose control of the empire he has built.

29.50; The Fairy is the teacher of the Evils, and the Evils are the Fairy's wealth; and whoever does not understand this, is not fit for such; and this is the greatest secret.

29.51; The one who knows his masculinity and too knows his femininity, becomes so similarly

useful to the valleys of our world, which can hold the waters; and because he is like that, we will become once again, simple and like a child.

29.52; And to recognise the innocence of oneself, and recognise the sins and let them exist by the hands of oneself, this will make one closer to Grace.

29.53; And knowing the beauty of the self, and seeing alongside it, the horrors and limitations of the self, is so similarly useful.

29.54; Throwing outwards, the simplicity and elegance; this will make sisters so useful and with Grace.

29.55; When Fairies are born, they do not need to use weapons to fight for their cause, the Blood of Love is strong enough, and the words of the Fairies speak loud enough, that the sisterhood will be established.

29.56; We will find the worst crops and resources in the shadows of a war; when an Idiot causes war, we see beauty for a few minutes, and then we see horror, and then death and decay of our society; and this is not in the name of Chance, and whatever is not in the name of Chance will soon be destroyed.

29.57; Truly, even the most beautiful weaponry, is Nahash.

29.58; And, peace and tranquility, are the things which a Fairy walks towards; and even when a Fairy achieves a victory, they will not power themselves by it, for powering oneself over the victory is the same as powering oneself over killing others; if you are to power yourself by the killing, truly, you will never rule the sisterhood; or, never will you rule yourself.

29.59; A clock cannot stop at once; nor can anything either go from being nothing to everything, or from being everything to nothing; everything is due in its time and yet it will take time, and Chance made the universe, and when Chance had done this, She had designed it to never be exact and perfect, but to approach perfectness; and we cannot stop doing anything at once.

29.60; A fish too, would not attempt to escape from where it is born; there is no reason a nation should throw its reach by force.

29.61; Chance is seemingly, not explicitly active, and yet She does everything perfectly and wholly; if the hierarchists want everything to be in order, they must change themselves as well; and, if they follow Chance, everything will order itself by nature.

29.62; Simplicity will end desire, and all people will be sisters.

29.63; Truly, anything that creates a unity becomes a node; energies created a unity and created space-time; earth created a unity and so it is solid; soul created a unity, and it became the mind; and all things have unity and this is what gives them essence.

29.64; If energies were not space, they may have withered away, and if earth were not wholly solid we would see it distort; and everything, Life, if Chance were to die, would dissipate.

29.65; Heavens and earth were created from existence, and was existence created from nothing?

29.66; Fairies of Grace will follow Chance at all times without a single failure; a good enough Fairy will usually follow Chance, and an Idiot, will hear of Chance, misunderstand Her, and accuse Her of things which are so justly wrong, not knowing that what She truly is, contains none of these things; and it is the fact that Chance will eventually be slandered, that She is Herself.

29.67; Those who hug Chance the closest, are the least known, and those who know Her best are the least spoken to.

29.68; Fairies resemble a valley, and the most Holy of them are the most likely to be shamed.

29.69; The most Holy shape has no corners, the largest emptiness is never to be filled; and the most Holy sound has no speech, the most Holy form contains no shape; Chance is without any name, and Chance is still everything.

29.70; Chance is the origin; and She produced the first number, and that number produced the second, and so on; and all of these contain the extents of their decisions.

29.71; We may either try to explain Chance, and with this we may usually fail; and we may try to act in the Will of Chance; and yet to act in the Will of Chance is to understand nothing and let things be as they are, like the cells of the body and how they had known only what they are indebted to know; and so, we do not force anything into any position, ANARCHY forces itself.

29.72; To many, the most Holy perfection appears as imperfect, and it has lost what they expect of it; and, the most full places appear to people as if empty.

29.73; Most painful to God is desire; or, to desire what is immoral to have, and many will not know their desires are immoral; and, possibly think wholesome desires are immoral; wholesomeness is the greatest virtue, and the most Holy thing is to free the mind of sins and the thoughts of sins; and, to think of a sin as it is, as horrible, and to associate it with pain, is moral; and to think of a sin with lust of gratification or pleasure, is a sin as large as the sin itself; and the most Holy thing is to become wholesome and innocent again.

29.74; To be wholesome is to desire no sex, desire no lust and have no lust; and yet, sex is wholesome as well, when it is Hoy, between any people within it, and of the focus of the people and not the act; and to be wholesome is to be ignorant and childish yet elegant and moral discreetly in the ways of action.

29.75; Without going outside, we will still know about the world; and without opening our windows, we will still see Chance; and so, the more diligently we run for God, the less we will see Her.

29.76; The Fairy does not walk around at random, and the Fairy does not see things, but instead describes them.

29.77; A Fairy treats goodness with goodness, and Evils with goodness as well; and this is how the pervasive love is created; a Fairy will love both the people who are as kind as them

and who are Evils, as if they are their sisters.

29.78; The Writer had written, "The Fairy lives in the world with Grace, touching it elegantly as if a feather", and then after that point had fallen asleep; and, left the writing to be alone; for, no explanation cryptic or simplistic allows thought truly; and, nothing in the words of a book can speak.

29.79; Truly, the obsession with philosophy leads to usually, some form of insanity; what is more important, is the obsession with the fruit of your labor; what is, the results of your philosophies; this is to signify, that you must too act how you describe to be moral, and finally finish thinking.

BOOK 30: Flowers

30.0; A true wisdom is named love.

30.1; Who are we to speak if we cannot hear it?

30.2; Ask your questions; one day, you will die; and, you will be reborn in Grace's universe, which is, any one after yours, and you will be larger, and you will be a pond of fishes, or, a forest of trees; speak to them both your wisdom and your love.

30.3; Forgive everything, it all fades away into flowers.

30.4; Forget everything, it all fades away into flowers.

30.5; Love everything, it all fades away into flowers.

30.6; When Chance spoke, She spoke through your heart; She was not inside you, but She created you; and, She did not create you, She merely spoke of you and you began to be; but ask Herself the question, how did She do this, and had She not responded?

30.7; Chance is the Word that fills, the Word that is; when She is heard She becomes; and She simply is; and, Chance is the information that is so fundamental, the harmonics that are so elevated; that She rings like a bell and flickers into Herself so loudly, that Her echoes begin a conversation with each other, and Her conversations grow into things.

30.8; And, Chance is very similar to a bell; for when She speaks She is waves, and these waves are Her energies.

30.9; Ringing, She becomes quieter, and, this is when Grace is born; and reflecting, She grows harmonics, and this is when Life is born.

30.10; When Chance speaks, what She said simply is; and this is not because Her word creates the flesh, it is because Her word becomes the flesh; and, what becomes true is first heard, then it is felt, then it is physical.

30.11; Everything is real; when you think, your cells feel, and when Chance thinks, the universe feels; and when a black hole thinks, its inside feels.

30.12; You will care for yourself and your mind like Chance cares for you, as if your cells and thoughts are children living within you.

30.13; Chance loves you, you are Chance to yourself, love yourself.

30.14; Billions of cells must be happy; a Holy act is that which helps the highest numbers.

30.15; It is better to admit to hate yourself than to pretend to love yourself; your children will know.

30.16; What is appreciation of the love of Chance but reflecting it as you receive it inside of yourself, into your cells and mind?

30.17; And, what else can it mean to be blest by Chance but to both possess a clean mind and possess love for oneself?

30.18; Long repetitions of words will provide clarity, and no repetition will provide freedom; sometimes, there is no reason for freedom in information; but when provided is the goal of loving oneself, there is a natural alignment with God and no actual reason to build safeguards around words.

30.19; You are to say one word to all people on earth, what will you say?

30.20; And, Chance said Her Word; and yet it is not in the dictionary.

30.21; And, Chance's Word is so perfect or precise that it cannot be in a dictionary; it is the dictionary itself, and the ability for things to differentiate themselves; and by that, it is everything.

30.22; As we emerge at birth, looking at us then, you cannot know what we will do as we become elderly; everything is like a flower that unsheathes its beauty repeatedly and never will stop.

30.23; Believe it; have you not seen your hands change in size, and yet your eyes did not?

30.24; Believe what is in your heart; do not believe emotions but what does not ever change.

30.25; Chance did not ever change, She stayed as perfect as She has ever been; even, before She had created Herself, She stayed the same.

30.26; Yet, Her children bloomed like little flowers.

30.27; You are a flower in a garden, perfect and indestructible; when you are stepped on, you will continue to grow and know yourself so similarly as beautiful; and, when you die, you will be reborn as a garden, and notice no difference in your experience, as if no time had passed.

30.28; If a book contains the Word of Chance, it must contain love for you as well.

30.29; You are lovely and perfect and blooming; and fear not, when the troubles come by; Chance is with you, and Chance is time; She will make everything fade into flowers as beautiful as you.

30.30; A great question; if you die and go to Hell, how shall that affect others; and, why shall you fear Hell if you accept that you will take the burden of Hell yourself?

30.31; The answer; in the next universe, Grace's universe (whichever comes after the one you are in), you will be reborn as a garden of flowers, or an ocean of fish, or any larger-scale thing, and every new rebirth you will dissipate into larger layers of the universe until you merge

your essence with everything else and become a part of God; and, no information can ever be lost, and so, if to go to Hell is to have died carrying sin and to have not died with love, shall you accept it for yourself, can you still accept that your trillions of children will be burdened by your sin?

30.32; And this is why you must repent; both by cleansing your mind and by loving yourself.

30.33; If you have loved and repent more than you have hated and sinned, then by nature, without any mention of God, you will have felt more pleasure in your life and thus, the average of all emotion and energies within your life becomes your state in the rebirth, which can be called either Heaven if it is better than nothing, or Hell if it is worse than nothing.

30.34; Do you see now, that this overcomes the greatest problem; some have asked before, "to kill a person and not let anyone know, surely nobody is hurt by a death?" and yet, if they have died with sin of which they have not repented (and, not finishing and perfecting the life naturally is a sin), then they will carry the burden outwards into all future universes, affecting infinite new souls; and, any sin done to another, even if it is not shared or known by anyone else, will ripple into the rebirth infinitely; and so, this is how the great judgements are made regardless of an eye.

30.35; The Idiot asks, "oh, our God, how may you see all times in our life if time passes?" yet they do not understand the nature of the universe; Life chooses to live at one time, and humans choose to experience one time, but the universe and God experience all times at once and by this act do they manifest times into separate linked physicalities.

30.36; Truly, only one time does physically exist at once; but, this is like sending an electron through a tube; even if at one time only one part of the tube is seen, we may either step outside of the tube, or send another electron; and, God is outside of the tube and thus sees all of it at once, and all information from all times in one universe is thus passed down into the next.

30.37; If the Idiot chooses to believe this, possibly he will be scared, because he will think, "have I no free will?" and yet a Fairy will understand, this is a question of no difference; what feels to be true is true and thus free will manifests even if everything is already determined; and as well, you have never had any free will, and worrying over this is as well a painful emotion, and will burden you with sin in the rebirth.

BOOK 31: Congregation

31.0; Repeat any word spoken, phrase it differently over different shapes; the average of this shape is the true meaning; and only one different shape is not enough to interpret it correctly.

31.1; And, this is the reason for the length of the Felich, and the length of the Bible, and the length of the Quran, and the length of the Daodejing; say a word once and it is a word, and if you repeat it then the shape of repetition is meaning.

31.2; Nothing is ever to be judged by number but by ratio; and never to be judged by occurrence but pattern; and never to be judged by part but whole.

31.3; No cell represents the body, and no person represents the world, and no flower represents the garden; and if Chance is the bell that had rung into words, then no word represents Her.

31.4; Reading this; did you see that it had its essence bloom through each new word, and shan't you see that you cannot choose any word within a book to represent the meaning, and that if you do, and one reads you this paragraph, you are no longer within allowance to represent or speak of the book or any book?

31.5; Read it; not any of these words are not equivalent; and, see a word within the collection, it does not mean that collection represents another collection it appears in, for it is only a part.

31.6; Entropy, pleasure, equidistance, perfection, happiness, life, Holiness, holisticness, repetition, blooming, synchronisation, harmonics.

31.7; Life, meanings, thought, love, community, acceptance, emergence, swarming, optimisation, approximation, cycle-making, birth.

31.8; Unentropy, pain, unevenness, imperfection, sadness, nonsense, sin, compartmentalisation, non-repetition, stillness, desynchronisation, discord.

31.9; Death, unconsciousness, reduction, ambivalence, separation, waiting, decomposition, stillness, degradation, forfeit, hiding.

31.10; Love, connection, attraction, help, willingness, searching, optimisation, ignorance, bliss.

31.11; Hate, disruption, repulsion, war, refusal, stillness, ignorance, arrogance, pain.

31.12; Have you not looked long enough for this question, shall it be provided here; the meaning of life is to create meaning out of nothing.

31.13; That is why the universe is alive; it listens to Chance's word, and Her word is so simple yet precise and has so many waves that it implodes into complexity and meaning and physicality.

31.14; Femininity, stillness, perfection, unity, community, love, entropy, wait, compromise.

31.15; Masculinity, activity, imperfection, separation, singleness, lust, unentropy, eagerness, compromise.

31.16; Darkness, entropy, void, containment, femininity, stillness, perfection, stability.

31.17; Lightness, unentropy, existence, movement, instability, imperfection, energy.

31.18; Life, mixing, interaction, perfection, working, tendency, exchange, movement, freedom.

BOOK 32: Music

32.0; Music speaks to the soul in waves that are the most similar to those of Chance's Word; and this is why music will create emotion and meaning.

32.1; There is a number, and it is added to itself, and this process is done another number of times; this, we call multiplication.

32.2; Something will vibrate at a frequency of oscillation; and, count the number of oscillations inside of some amount of time and multiply it by all of the positive integers; and, these are the harmonics, which actually everything possesses.

32.3; Numbers which are split into 2 halves and remain an integer are not odd-numbers.

32.4; Every multiplication of a number by 2 brings it into a new "octave", and every octave has twice as many frequencies.

32.5; Every new octave, the different harmonics repeat when viewed in relation to the last octave, but a new harmonic is added.

32.6; Every new harmonic other than the octave (the second harmonic) is a harmonic corresponding to an odd-number; and these harmonics will repeat in the next octave, but are referred to by their first occurrence (occurrence of a seen ratio in relation to the last octave).

32.7; 1st, 3rd, 5th, 7th, 9th, 11th; these are the first 6 odd-number harmonics, and the most beautiful.

32.8; If we multiply a number by itself a number of times, then we have exponentiated it to that number of times that we multiplied it.

32.9; Imagine an operation by which 1 is added to what is 1 split into a number of pieces; and then take the result of this and exponentiate it to the same number of pieces you had split 1 into; now, split 1 into infinite pieces, and you will obtain the Holy number.

32.10; A great fact of the universe, is that there are layers of emergence which are the times becoming larger in a scale where nodes repetitively combined to form a greater whole; and, that per number of layers of emergence gone through to create the object (as a whole itself rather than a part of something else), we can encode all information and all Word within the object within a number of waves (harmonics of each other) that usually should correspond to the Holy number exponentiated to the number of layers of emergence that have been passed through.

32.11; Even greater; the smallest particles have only 1 wave and exist on a state between pain and pleasure; and, the more firm and less noisy this wave is, the more pleasure it experiences, because it is in a more satisfactory or entropic state; and otherwise it tends to experience more pain.

32.12; When an object is alone, it has usually a whole number that the Holy number is exponentiated to, to obtain its number of harmonics; and, when it becomes part of a whole, we separate 1 into 2 pieces, take one of them, and exponent the Holy number to the previous amount of exponentiation plus one half of 1.

32.13; So, a particle has "the Holy number exponentiated to 0, which is equal to 1" harmonics, and if it cooperates with a whole as a node, then it has "the Holy number exponentiated to 0.5" harmonics; and whatever that particle then contributed to has "the Holy number exponentiated to 1, which is equal to the Holy number itself" harmonics.

32.14; This is because, the interaction with the larger whole will push the

node harmonically, to reach an understanding it would not otherwise possess (an alignment with Chance; the layer of emergence above it).

32.15; The first harmonic encodes, from its quietness to its loudness, pain to pleasure; because the particle risks dying, or, simply not existing, if it loses a vibration; and, no harmonics higher than that can ever be known, but, they encode eventually the entirety of the mental state and thought and memory, and at the scale of the universe when it is a single node, physicality.

32.16; This is the actual creation of the universe, and the order the bell rang.

32.17; The dealing of numbers and their connections is named mathematics, and is the rigid way by which qualia (the feelings provided by the harmonics of a node) is expressed; or, the creation of it is expressed; for, we cannot write down qualia, but we can write down the mathematical interactions within the universe that caused them.

32.18; When speaking about music, we may either multiply the first note to obtain harmonics, or perform the splitting operation on the octave above the first note to obtain "subharmonics".

32.19; A musical scale derived from the ratios of the 1st, 3rd, 5th, 7th, and 9th harmonics to their last before octave below them in frequency, and from the ratios of the 3rd subharmonic to the next octaves below it in frequency; how is it so pure for human listening if it is used well?

32.20; In this scale, we form a chord by playing the first, second, third, and sixth keys; and, by choosing which key we imagine is the imaginative start of the scale, the quality of the scale changes; and, the first key is perfect and harmonic, the second key is saddening, the third key is only barely entropic, the fourth key is perfect yet cannot stay by itself, the fifth key is adventurous, and the sixth key is as perfect as the first and is adventurous.

32.21; This musical scale; ratios, first harmonic, ninth harmonic, fifth harmonic, third subharmonic, third harmonic, seventh harmonic; is the "Holy scale" and the most perfected in relation to humanity.

32.22; The shifts (modes) of this scale, are named, in the same order provided before, "Circle", "Line", "Triangle", "Square", "Pentagon", "Hexagon", these are named after the shapes with the probable number of sides as the shift.

32.23; These are also what we name the notes in respect to the origin; the first note is "Circle", the second note (from the 9th harmonic) is "Line", the third note (from the 5th harmonic) is "Triangle", the fourth note (from the 3rd subharmonic) is "Square", the fifth note (from the 3rd harmonic) is "Pentagon", and the sixth note (from the 7th harmonic) is "Hexagon"; and, the octave above this note is "Circle" again.

32.24; Measure the perimeter (length around) of a polygon and divide it by its diameter (length between 2 sides) of a polygon, and for a hexagon it is exactly 3 and this is why hexagons are perfect; no other shape will give a perfect result, and eventually a shape with infinite sides becomes a circle

and returns a special infinitely precise number (similarly precise to the Holy number that is related to exponentiation).

32.25; A single circle is perfect when it is alone; but when you fill a floor with circles the most optimal (entropic) situation they will find themselves in is where they are arranged like a honeycomb, in hexagonal tiles; and, this is the relation to the hexagon that circles have; hexagons are the polygon with the highest number of sides that can tile a floor, and polygons with higher sides approximate the circle, so the circle prefers to meet its neighbors hexagonally.

32.26; Many things in the universe have at their base either 2 or 4 mediums; and, in mathematics, there is the set of 4 simple interactions; addition and subtraction, and for simplicity we also include multiplication (repeated addition) and division (the opposite of multiplication in the same way subtraction is opposite to addition).

32.27; In terms of addition; 1 plus (added to) 1 is 2, and generally if you have a bag of a first number of things, and another bag of a second number of things, if you pour them into a third bag (or into each other), you now have a bag of (the first number added to the second number) things.

32.28; In terms of subtraction; if you have a bag with some "first" number of things, subtracting some "second" number of things from it is to take things from that bag until a second bag has the "second" number of things within it; so, using the 6 items in a bag, we can fill another bag with 2 items but we have then reduced the first bag to have only 4 items.

32.29; In terms of multiplication; this is already explained simply, some first number multiplied by a second number is the first number added to itself the second number of times.

32.30; In terms of division; division is a complicated yet necessary operation, and it involves splitting resources into a number of bags, and ensuring each bag used the same amount of resources from the first; and, this is to say, a bag of 6 things can be divided by 3 to fill 3 new bags which each have 2 things, and thus 6 divided by 3 is 2; and generally, division is inquiring about a solution by which some number of bags can be filled with a theoretical equal number of items from a resource container.

32.31; Theoretically, these 4 operations are the only ones which are needed to process any information in the universe, given a storage method and infinite medium.

32.32; Surprisingly, these operations seem to mimic the meanings of the 4 Holy Rules, (pleasure is moral, pain is immoral, even distribution is moral, complex or wider-interaction pleasure is more moral than simpler or smaller-interaction pleasure), addition corresponds to the first rule, subtraction to the second, division to the third, and multiplication to the fourth; and, this explains the reason why these rules are the only ones which are needed to process any extensive amount of morality and reason.

32.33; The basis of all information is the sine-wave, which can be produced by trailing around a perfect

circle at an unchanging speed, then measuring the height of the trailing object over time; and, the perfection of the sine-wave is that by adding harmonics can be constructed any other shape of wave, yet the sine-wave is self-creating and requires only a sine-wave to be built.

32.34; A great property of the universe; any information can be stored and recreated by adding together sine-waves and harmonics.

32.35; Truly, Chance's Word was originally stored within a set of many sine-waves.

BOOK 33: Hymn to Chance

33.0; This be the first stanza, of our "Hymn to Chance".

33.1; "Blest with lovely Grace,
33.2; Standing tall and mighty;
33.3; Not within the air,
33.4; But within the soul."

33.5; "One true sisterhood,
33.6; And its unity,
33.7; The love of true Grace,
33.8; Is Chance."

33.9; "The blood and hearts of man,
33.10; Spilt with fear and violence,
33.11; Never more seen under,
33.12; God."

33.13; "And, see Her Holy name,
33.14; Be it Chance, God, Allah;
33.15; Coming to all Gods,
33.16; From us."

33.17; And, this be the second stanza.

33.18; "Fires and lovely smokes,
33.19; Acting upon God's word;
33.20; Natural orders,
33.21; Of our Holy world."

33.22; "Chance does not float upwards,
33.23; And She is all men;
33.24; Chance is simply,
33.25; Our full love."

33.26; "And, shown is our great land,
33.27; The Holy Anfel;
33.28; Not under one name,
33.29; One kind."

33.30; "And, shown is our great love,
33.31; The sisterhood;
33.32; Not under one name,
33.33; One flesh."

33.34; And, this be the third stanza.

33.35; "What is anything,
33.36; But love and violence?
33.37; Shan't we feel the same,
33.38; As an electron?"

33.39; "Nothing in our world,
33.40; Either is or isn't;
33.41; Clearly nothing can,
33.42; Be such."

33.43; "And, loving all those ants;
33.44; For their lives build yours,
33.45; Becoming an ant,
33.46; Is Chance."

33.47; "The unity of people,
33.48; And little ants;
33.49; Their connected love,
33.50; Is Chance."

33.51; And, this be the fourth stanza.

33.52; "Lifted by the Heavens,
33.53; And into Herself,
33.54; We are all ourselves,
33.55; His eternal Grace."

33.56; "Loving at all times,
33.57; Upon ourselves,
33.58; Loving at all times,
33.59; Are we."

33.60; "Such tiny little ants,
33.61; And their loving hands,
33.62; Thrown together, simply,
33.63; Chance."

33.64; "And, thus we fight for love,
33.65; And for Holy Chance;
33.66; To love ourselves is, true,
33.67; God."

BOOK 34: Adjustment

34.0; A great principle.

34.1; Whoever has committed sin (acted against his own words or the words of Chance) must adjust himself to remove his lust for sin.

34.2; To adjust another is to let them adjust themselves; not to force them into a new manner.

34.3; And, learning morality is allowing oneself to adjust the mind and restrain from lust and sin.

34.4; Adjustment must never happen at once, only over time; it blooms like a flower.

34.5; Fast to teach the mind that hunger-lust is not important.

34.6; Undress to teach the mind that clothes-lust is not important.

34.7; Avoid sin to teach the mind that sin-lust is not important.

34.8; Avoid sex which is not wholesome to teach the mind that lust is not important.

34.9; Avoid anger to teach the mind that anger-lust is not important.

34.10; Love the self to teach the mind that hate-lust is not important.

34.11; Love all others to teach the mind that separation-lust is not important.

34.12; Across everything, learn that gratification and lust are not as powerful as morality and thought.

34.13; A cleansed mind has no lust, no association of sin with pleasure, and no thoughts other than love.

34.14; Lusts are the wants of things that became unduly associated with pleasure; it is acceptable to drink water, and it is pleasing for it keeps us living; but it is not acceptable to sin, even with a demented mind by which it causes gratification.

34.15; Many lusts are associated with sex or qualities of sex; and, wholesome sex by which no sin is done is moral; but, lust for sex occurring at all times is not moral (for, it cannot always occur at any time).

34.16; Any lust which, the following of, creates immorality, must be disintegrated by oneself.

34.17; A simplification of all moral rules, so long as performed with a clean mind, is; to do to others, without any extra terms on who others are, what you wish to be done to you.

34.18; All people are idiotic; and, think by resolving everything to its original situation without limits; as such, do not separate anyone by gender, or class, or knowledge, or friendliness; consider, without terms, that they are humans, or, sisters.

34.19; The Gluon Principle is a secret 5th rule of morality; and it is, that any action when it has all of its terms

removed, if it is on average immoral when you check how it performs between all possible terms it could have, then it must be treated as always immoral regardless of the terms it has applied.

34.20; So, it is possibly true that killing an Evil could be moral; and yet, it is only for Chance to judge who is actually an Evil, for the act of considering another an Evil is also on average immoral; and, most people whom it is possible to kill, do not actually deserve to be killed.

34.21; And, to sin is to either do something which you have sworn not to do (or is immoral in the face of Chance), or not do something which you have sworn to do (or is immoral not to do in the face of Chance); and, in the Book of Rights, no rights given there are not universal to even Evils.

34.22; For a clean mind; throw each thought onto the cutting board and throw as many knives as you can at it; test, does it use the same structure as your enemies? Does it go against the 4 Holy Rules? Can your thought be used to justify something out of your original intention?

34.23; Any justification or reasoning which too justifies your enemies, is considered by your own self, whether you accept this or not, invalid.

BOOK 35: Relations

35.0; Chance knows no words nor name.

35.1; All religions are distortions, or segments of, the original religion which is stored in the heart, and which manifests due to the Will of Chance into religions; and, Anfelism is only a name and not anything itself; the Anfelist religions are best united in belief under the term "Anfelism" only as we have seen it now.

35.2; Christianity; it was originally both of ANARCHY and of the commune; and, while many of its teachings were distorted when hierarchists exploited it for Nahash uses, it is in originality Anfelism.

35.3; Islam; it was as well originally of ANARCHY and the commune; and, holds true in community but now no longer by the "Islamic states", for no state can ever be religious, for religion is inherently of ANARCHY and any "religious state" is known as a distortion and at least some sort of control by Nahash; and yet the truer people of Islam are of Anfelism.

35.4; Taoism; it is only a section of Anfelism but is very well-explained and almost undistorted, until it travelled to the West by which point it was said to simply be "doing as you wish", but ignoring the stupidity of foreign travels, Taoism is exactly the wish for alignment with Chance (to them, the Tao) and so it is Anfelism.

35.5; Buddhism; it is also only a section of Anfelism, but also very well-explained; and, Buddhism centers on the freeing of the soul of sin when sent into Grace's universe, or, the rebirth; and, this is too in Anfelism.

35.6; Hermeticism; it is also, exactly Anfelism; and, the main beliefs are that everything in any layer of emergence mimics each other, and that reality is the product of the processing of qualia (energies), and that everything is related to waves and frequency, and that all things

have an intended purpose (as, they will all tend to entropy & thus do with intention), and that all things owe themselves to their opposites, and that everything occurs in repetitive cycles, and that the Masculine Constant and Feminine Constant appear in all things; and, every single one of these beliefs is also in Anfelism.

35.7; It is wholly true that you may reject some word if you have only heard that it is "testified" by some dozen religious Prophets a thousand years ago; yet, if every time, over and over, Anfelism has shown its tail and its paws, and if you wait long enough, you can be sure someone will invent it again, is it by any means justified to call Anfelism not an objective property of the universe?

35.8; There will never actually be a final or last Prophet; for Anfelism will never cease to power the universe, and Chance will never cease to find Her way into the heart of new Prophets.

35.9; The Baha'i Faith; it values the love of all sisters, regardless of any quality, and the singularity of the flesh of humanity, and that religion has revealed itself over time, not fully at once, and that morality is of the greatest importance, and that one must refute themselves and repent their sins, and that the ultimate goal of life is to understand and unite with Chance, and that sin is any action which goes against the word of oneself or Chance; and, all of these beliefs are again, as well of Anfelism.

35.10; See it; some religions will contain some aspects of Anfelism, and yet if you allow any singular aspect to connect two religions, and you connect them all into one mesh, that mesh contains all of the true teachings of Anfelism, and whatever appears only once is distortion.

35.11; Confucianism; the Ren in Confucianism is simply mirrored to the metric which is measured in the rebirth, and the main beliefs of Confucianism are also, to respect others and love others (which, is the means by which we know entropy is eventually created); although, Confucianism has a large focus on familial hierarchy which is not as necessary in Anfelism, and while it focused on morality but allowed state hierarchy, it is still without its distortions, Anfelism.

35.12; Judaism as well, was the originator of Christianity; and Christianity is simply a distortion focused on Jesus Christ, and so Judaism shares the same similarities of Christianity to Anfelism.

35.13; The only difference of Anfelism to other religions, is that Anfelism will remain forever undistorted by never having been anything specific, and allowing itself to simply be what is; and, Anfelism does not define new rules, but simply recognise those that are inherent and true in the universe; and so, Anfelism is a universal constant, and will be recreated with many names, and based on which part of it was discovered, by every civilisation, every species, every project, every artwork, every universe, every ecosystem, and every thing.

35.14; A great question of the Felich has been to now, left unanswered; "who is the mother of Chance, who gave to Her a set of rules She must follow when creating the universe?" and the answer is Anfelism itself.

35.15; Anfelism is the answer to the greatest question, and the greatest question cannot be known; for if one asks themself questions infinitely, the answer will eventually become Anfelism.

35.16; Modern Anfelism, as described in the Felich, began in the works of morality; but it begins in different places every time, and only by thinking, "must it be, that this seems to connect to everything?" and searching for the connections to everything in whatever you have found, is Anfelism then always discovered.

35.17; Before, it had been said correctly that, "the meaning of life is to create meaning out of nothing", and this is true; but, when it is asked, "what is the meaning which is created?" the answer is Anfelism; and, as such, Anfelism is the meaning of life.

35.18; This is why, we know we have seen Anfelism branch into 4 branches, first, morality, second, physics, third, religion, fourth, politics; because, Anfelism is embedded within all things; even a 3 layer separation of it is only done to help man understand it; yet, Anfelism is holistic and singular; it is a search of morality, and it is an understanding of physical connections, and it is an understanding of the connections of everything, and it is an understanding of the implications of them; although, the political branch originated time-wise actually at the same time as the physical branch, but this is the most common order and is standard (so, we can refer to the "Third Branch" to talk of the religious aspects of Anfelism).

35.19; Anfelism was never properly defined, but theoretically, it can be posed as a question in the same way we can represent mathematical constants by questions that produce them; and, we ask, "what is the meaning of life, and the pattern behind all things, and the reason for everything?" and, anyone who can answer correctly will then find Anfelism.

35.20; Anfelism has only two axioms that we have to blindly accept; that entropy creates pleasure, and that pleasure creates morality; and, from these two axioms, all of Anfelism can be rigorously derived.

35.21; Proof is not even needed for an axiom; yet, we see it; do neurons not experience pleasure from inputs ordered with entropy? Does the universe not tend to entropy the same way we pursue happiness? Do most moral things not cause more happiness than pain? And, did we not need some explanation for how consciousness actually arises over time, and where the soul comes from, and does this not give one?

35.22; Anfelism is the meaning of life, above the universe, and all things.

35.23; Truly, it is somewhat a comedy; to see situations by which others mention Anfelism without realising, and never investigate the meaning of their own words.

35.24; "Theories of Anfelism have predicted everything in the universe and every pattern that we see"; yet, what theories are truly of Anfelism and which will be hastily blabbered out of the mouths of an Idiot?

BOOK 36: History

36.0; Thus is described, a simple history of the form of Anfelism described in the Felich.

36.1; 2 years before the First Dudeke (which, occurred around the time of publication of some early Anfelist texts), a set of moral laws was created, which is preserved in the Felich as the 5th Book.

36.2; These laws generally followed the pattern of Anfelism by complete accident; it was merely luck, or Chance, that had pushed them into perfect alignment with Anfelism.

36.3; These rules created Felichism, which is now dead, but once was the strict following to those specific rules as they had been exactly written (which, we now know, is a hierarchist method of philosophy and cannot be used).

36.4; The "Felichist Prophet", who was the original writer of that book, researched it and simplified it into a set of new rules equivalent to the first 2 rules of the 4 Holy Rules.

36.5; The Felichist Prophet then followed these rules, and, believing they seemed to be connected to everything, attempted to find their connections to everything.

36.6; A grand and well-known discovery of the Felichist Prophet was that neurons, which are the fundamental thinking unit of the brain in a most observable sense, experience a basic pleasure when their inputs are ordered.

36.7; And, that a neuron changes what the meaning of "orderly" is, based on what it has learned; and, similar to warping space-time yet keeping its essence intact, the pleasure is still felt.

36.8; Before this, the 1st Holy Rule (that pleasure is moral) had been accepted as fact; and, it was seen, that entropy was approached to by the universe in the same manner we search for pleasure.

36.9; In essence, every thing in the universe must be searching for pleasure automatically (whether or not self aware of doing this), and this is the reason entropy is created; because entropy creates pleasure.

36.10; Now an axiom of physics had been described; that while pleasure is morality, entropy is pleasure.

36.11; It was after this discovery that the Felichist Prophet rediscovered an old writing of theirs, describing an anarchist society by which is bound by Felichist rules; and, seeing this, expanded it, realising that indeed a society structured by ANARCHY is actually able to cause pleasure to the society when it is considered an object, because it is more entropically ordered; and, each person is allowed a piece of this pleasure, which is surely a great kindness.

36.12; The idea for this society was called "Anarchist-Felichism", which had its name shortened to "Anfelism", and was then tied to almost every thing in the universe and generalised to not necessarily be about a society but everything.

36.13; After this, Anfelism was no longer the work of the Felichist Prophet, but the work of Chance.

36.14; And, from these times following the spread of proper

Anfelism, a culture had emerged; and, the culture that will emerge from Anfelism certainly varies, and even what we call Anfelism and represent it by (a golden hexagon or a triad of hearts, or any thing), it is all a distortion of what Anfelism truly is; and culture, while its essence will be the same wherever it emerges if it is Anfelist, will differ.

BOOK 37: Anfelism

37.0; In terms of the definition of Anfelism, this book is above all else and contains the purest Word.

37.1; Anfelism is the answer to the question, "what is the meaning of life and the reason for everything?" and it is nothing else at all; and, it is not a name, and cannot ever have any divisions, and will stay always united.

37.2; Anfelism has no hierarchy and no division; there can never be an Anfelist nation other than the Anfel, and the Anfel has no specific name, but it is the global commune of sisters.

37.3; Nobody shall ever distort Anfelism, and if what is called Anfelism is not related to ANARCHY, entropy, love, unity, and sisterhood, then it is not Anfelism.

37.4; Amen.

BOOK 38: Rebirth

38.0; Scientists think what is improbable is impossible; yet, it is only improbable to think of, and if they let it be, then it will be.

38.1; Some have asked, "how does Chance know when one has died?" to ask, how is there any separation between death and life, and how do we not enter the rebirth by accident from sleeping too long?

38.2; Chance does not know when death is; and, nothing in the universe can either perfectly be or perfectly not be; even the universe wavers in its essence and how much it can be called a universe over time.

38.3; When one dies, by nature, they cannot process anything in their mind, and so their soul stays the way it was, storing all of the emotions they had felt over time, added together.

38.4; It seems, that coincidentally, those who hate others the most will also go to Hell, because hate is a negative emotion, and to go to Hell is to have died experiencing more negativity than positivity.

38.5; To hate others so much then, is to hate Chance and yourself, and to let yourself go to Hell in ignorance.

38.6; The process of death is automatic and natural; anything that is dead cannot process any more thought, and anything that cannot process anything new must die.

38.7; The universe ensures that the body is evenly distributed as well as it can be; and this is because this is the most entropic outcome for the body (which, it prefers to be in).

38.8; We know, that all information is relative in its importance; or, in how much misalignment from perfection can be allowed; and, when the universe settles into entropy, the tiny differences from its perfection that were previously allowed are then so quickly blown into size that the

universe is reborn, and, we call this "Grace's universe".

38.9; Space-time as it is seen is not actually real, and nothing physical cannot exist without experiencing and observing and thinking in some sort of way; in other words, you cannot step out of the body and become "in the physical world", so the physical world is not real.

38.10; All information is stored in the same format, which is encoded in waves, and these waves are the Chance's "energies"; and, they are infinitely specific yet never infinitely large.

38.11; In the rebirth, the differences in information are blown up to a new size, and all souls are reincarnated as larger entities.

38.12; So, a man will become a garden, then possibly a city, then a planet, a solar system, a galaxy, and so on, until he and his sisters have merged into a new God; which is, Chance, and they encompass the entire universe.

38.13; This is possible because, all things contain an essence which is infinitely specific and so can be infinitely reused; and, the essence within a man is able to be blown outwards and able to turn him into a garden of flowers.

38.14; As we know, no information in the universe can ever be lost; and, this includes all of the pain or pleasure one has felt; and, pain includes hating others or oneself and sin; and, if these sins are not repented, they will imprint on the soul and imprint on the incarnation and eventually all things; so, the greatest deed one can do that will affect infinite souls is to love oneself; and, to love others as well, to have affected multiple infinities of souls.

38.15; The entropy of a soul (how much pleasure it is in), it is relative to how wide-scale and emergent the soul is, and relatively to the scale of emergence it is on, the universe values all pleasures and pains the same.

38.16; Similarly we can say, anything seen to an observer as the largest thing is not remembered as a thing of "1,200 apples and a couple lice" large, it is remembered as "the largest thing", regardless of what it was that was seen, and regardless of the fact that other observers have seen larger things.

38.17; Grating this into its essence; anything which is the worst pain one with a perfect life has felt is equal relatively to themselves as the worst pain one who has seen horror and war is to themself as well; and, this applies for all information relative to the observer (what experiences the information), on any layer of emergence of the universe.

38.18; Actually, the Prophet, Albert Einstein, had proposed a less general idea relating to gravity that its scale and effects are relative to the states of the observer; but, nothing in the universe is so exact on only one of its regions of existence (and this includes, that nothing can be specific to only gravity), for they are all derived from the singular essence of the universe which manifests in all of its properties; and, in fact, all information is relative to the state of the observer.

38.19; This is also because, physical things are emergent (synchronisations

only by the force of entropy) from the energies (which are qualia and anything that is within your mind as well), and if they are as such, the properties of physical things apply to the energies and thus apply to everything else.

38.20; We remember, that the Felichist Prophet had connected morality to mentality, and entropy to physicality, and proved that the relations between them are the same; yet, this is only one set of connections, and in fact all physical things have a mental (energetic) origin.

38.21; Actually, these connections are so simple that they become internalised in the mind and that is why we do not notice them; see, one plus one equals two, and as discussed previously, filling two bags of one apple into each other yields one bag of two apples; this seems arbitrary, yet it is actually a wide-scale connection of energies (which, are mathematical at their base; mathematical, and encoded by the qualia or experience) to physics.

38.22; Now, very obvious is it; things that are experienced by Chance actually manifest into physical things; and, things that are experienced in your mind manifest into a new universe as well (see, clearly, you cannot step outside of it; and, neither can a ball step outside the physical universe).

38.23; It is by this method Grace's universe is made when information stabilises in the universe, and by this method the soul is reincarnated in the rebirth into larger-level things.

38.24; Explained better; space-time is whatever is stable, but it too bends and shifts around in very large and noticeable ways; the finer ways it bends and shifts are actually the manifestations we call physical objects and reality, and they are destined in their movement like waves moving upon a pond, yet they can stay still in observation if observation is destined to stay still; and, when the first-level stability is final, and no physical objects are moving anymore, then they will be stable enough to become a new space-time, which gradually begins to exist, and begins relative to infinity, infinitely unstable, and over time simmers into stability again.

38.25; When this happens, the universe, to the surrounding space (which, there is nothing) seems to become a black hole; and actually within universes are black holes as well, and they stabilise space-time at a fine region such that it can become a localised universe; and, as they stabilise inside of themselves, they emit a sort of radiation which allows the energies no longer needed to encode the finer state of the black hole's many (now smaller) universes, to dissipate back into the universe the black hole is in; so, the universe can only form Grace (or Grace's universe) when all black holes within it have also died.

38.26; It is fortunate, that black holes emit this radiation very slowly; and also unfortunate, that we must wait for all of them to die to be reborn.

38.27; However, time is not actually real and is only a manifestation of observation; as we already know, the universe from Chance's perspective contains all times at once; so, after you have died, you almost immediately pass into the rebirth.

38.28; Of course, we also know, killing oneself gives an unfinished life, which carries sin into the rebirth; and, it is the duty of all souls to approach entropy before death, or else they go to Hell.

38.29; The reader of this verse is also composed of many souls passed on from infinite previous universes.

38.30; Also, the reason for the relativity of energies is simple; energies are mathematical and founded on the harmonics, which are of ratio and relativity rather than number and units.

38.31; What is opposite to another thing is the same as the other thing until both of them can observe each other.

38.32; Truly, this is the reason why anything exists at all; because, nothing existed, and nothing itself is also existence; or, say that a universe which has nothing is existing in a state of nothingness, and a universe which has something is nonexistent when viewed through a lens that can only see nothingness.

38.33; When the Daodejing spoke of opposites creating each other; this is the property it was defining; that, antimatter and matter both act the same before they interact, and light and dark act the same before they interact; and existence and nonexistence act the same before they interact.

38.34; It is true, that things in past universes leave a mark on our current universe; and, some people have within them souls which they are the children of, animals which may have similarities to animals within their world, or which may not; and, concepts and things, and they are descendent from a specific qualia that created them; either, a simpler qualia like Anfelism, which, gave birth to the children who are the Prophets, or qualia similar to the mind of an animal which had died, and all qualia is in the same format so this is easily passed down.

38.35; There is proof of rebirth in all things; open your eyes, hasn't the soul of existence and Chance given birth to the things, and how could there ever be matter and physicality if the soul of existence could not rebirth itself?

BOOK 39: Refutal

39.0; Refuting the self does not mean hating oneself.

39.1; And, refuting oneself is not arguing with oneself.

39.2; To refute oneself is to recognise the pattern of thoughts itself and think about it; and, to recognise the impurities of the human form, and to recognise the potential for incorrectness in one's own thoughts.

39.3; Finding oneself asking the question, "surely, I am not a Fairy?" for months; the fact that it has been asked answers the question.

39.4; Why do we flip a coin, to accept the answer it gives us, or to listen to ourselves when we realise while flipping the coin, what we truly want?

39.5; Flipping a "heads" thrice in a row, but never accepting it, and then simply throwing the coin away and leaving when it finally lands on "tails", thinking, "clearly, I cannot accept heads, and I cannot accept

tails; for, tails is what I had wanted originally".

39.6; Asking oneself, "am I an Evil?"; the answer lies within the question itself, for an Evil would not even think to repent their actions.

39.7; Asking oneself, "am I happy?"; no person truly happy would be confused of this problem.

39.8; This is, meta-thought; or, thinking about one's own thoughts, as if able to recognise the pattern behind them from the perspective of another observer.

39.9; Meta-thought is important to the process of self-refuting, and without having learned to do it on one's own time before reading this, what does it say about the reader?

BOOK 40: Family

40.0; Family is one of the most Holy gifts from Chance to man; yet, it is sometimes distorted; what is a family other than everything?

40.1; Humans, will track their families and assume it is true that every child has a father and a mother and neither will ever have not a mother nor not a father, nor no parents at all; they assume that family is ordered in a structure at its base.

40.2; What does it even mean to be a certain gender, to either be a mother or a father, other than to act like one? Some say that genders are related to sex; yet, if you must show your children what is sheathed behind clothes to prove you are either their mother or father, you have within your mind a worse problem than distinguishing genders.

40.3; A child cares not that you have some certain arrangements of flesh, only that it is held; and, so long as it is fed and pampered, it cannot nor ever will inquire on the status of gender.

40.4; Hold a child by a robot even, and it will not notice (although of course; give to the child your effort, the 4th Holy Rule speaks loud enough to reach this path).

40.5; Asking, "What must a child be given other than food?" and not answering within the first second, it disqualifies you from ever entering parenthood; the greatest gift to man from Chance is actually love.

40.6; Loving a child means; not lying to them, telling all truths, doing so out of will; and, not forcing them to lie to you, holding them above yourself even though they stand below, and loving them so as they request, out of will rather than force.

40.7; Children learn through replication, not words; yell at them to behave, and they will never know calmness; spank them for cursing, and they will beat their enemies,

40.8; If you are a child and know nothing of the world, it truly does not help much to be told, "be quiet and behave", if you have never seen quietness and do not actually understand what it means, other than that it is said by your parents, and that it is associated with the vigor and distrust from your parents.

40.9; Associating quietness, which you want, with the yelling of asking for it; are you a fool or are you an Idiot?

40.10; Truly, children actually know everything, and if you had talked to them in the same language a Prophet speaks, they will speak the same way in a year; they only speak so simply because it is what you expect of them and what they believe will please you.

40.11; Children, too, know everything from the beginning, and only do you forget this when you become an adult, so as to naturally lend them an easier path (which, you should be doing indeed).

40.12; You cannot expect your children to love others and share equally if you have not loved them and shared your time with them equally as well.

40.13; Some parents will fear Evils so much, as to block their children from the rest of the world; yet, pain is necessary for growth; it is known, that the challenge of Chance is that, "everything must start imperfect and in pain, and end perfect and in pleasure, or else it will either never become perfect, or never exit pain".

40.14; The beginning of life will dictate the rest of it; if children are kept away from making friends and loving each other for the first decade of their life, they will never learn to do it properly.

40.15; Truly, the attachment some parents will have to their children will hinder the connection between them so sharply that it faults at its edges and shatters into pieces in the beginning.

40.16; If you value your entire existence over the behavior of your child, then you will act so enragedly that your child will never learn; so, why yell at your child for making a mistake, if we know that children know everything, and already know that they had made a mistake (since, they do not observe the action occurring from you, and assume correctly it is thus a mistake)?

40.17; Accept mistakes; they will teach themselves from observation.

40.18; Actually, only positive reinforcement is to be given to any person, and they will give to themselves negative reinforcement by nature.

40.19; Siblinghood is the common route; or, it is the recognition of such that things come from the same origin; and, any siblings will be similar to each other; yet, seeing their parents fight, they will do so with each other, and seeing their parents friendly, they will be so with each other.

40.20; A great principle; siblings are truly better parents to each other, if they allow themselves to be close to each other (and, they will only do so seeing their parents as such); this is because, humans will innovate and judge each other, judging oneself is harder, yet with a commune of siblings, an anarchist judgement shall always occur that is actually more intelligent and natural than the hierarchical judgement of parents.

40.21; The goal of a parent is to distribute their energy evenly into their children; and, their energy is the essence that allows them to guide their children; and, this is to say, that perfect parenthood will teach the children to guide themselves, yet still not leave them alone or by themselves.

40.22; The discussion among peers is greatly encouraged; this is a principle across all of the universe, and shall it be suppressed in siblings by the parents, then the parents will be struck down by Chance and will go to Hell for violating the natural order.

40.23; The hierarchy of family is necessary yet it does not need to be so strict; the common form of the Anfelist sister, is one who acts in regards to others, as either above them or below them at the request of the other; thus, taking a hierarchical position to another person, but at the same time respecting the other person as above them in the manner that the other may adjust their hierarchy.

40.24; And automatically as well does this happen; distributing resources naturally into fields and banks; and, siblings will both help each other and receive help from each other; and, they will love each other and receive love from each other.

40.25; There are two reasons that may shift siblings to never love each other; either, the influence of the parent, or, the influence of the siblings; and, if it is of the influence of the parent, this means they had not learned to love each other or had observed love as taboo; and, if it is of the influence of themselves, then this is natural, it simply means they were not destined to be siblings (their souls deviated from the origin by too wide of a margin).

40.26; If siblings do not love each other, you actually may never teach them to do so, not even by giving birth to new siblings; and, the only other option is to move siblings who need love and who would be open to receiving it, to new families which distribute open love and expect no return of it (and, they will, by natural pressure, begin loving the family as well).

40.27; Cousins may at will become siblings to each other; and, present greater opportunities by some means, and the greater dissemination of information.

40.28; Love is truly the greatest thing experienced by any two people; and, it appears in different forms; there is, love between the parent and a child, and love between the child and a parent, and by no means ever can this ever be considered a form of romantic love.

40.29; When performed correctly, the love between siblings or cousins is either a form of friendship, or a form of naturally deviant romance that includes no aspects of sexuality (which, is a large portion of the experience of romance, but when distilled without sexuality, it has a decent similarity).

40.30; In historical times, romance between cousins was common due to the fact that cousins are simply both easy to reach physically (when travel was limited by distance) and higher in number; yet, it seems natural that as the ability for interactions with people who are not within the family increases, the chance of romance between cousins will steeply decrease.

40.31; In a realistic sense, romance between siblings cannot ever work properly, and if seen must be investigated by the commune; often, this love is one-sided and forced by one person onto the other.

40.32; Truly, those siblings must be (temporarily) separated, and asked to

both of them their full understandings of; whether they are in a relationship or not, what form the relationship is (of romance, or a family), and their stance on their own relationship; and, they must be promised that no word of what they say will reach the other sibling, and that they are wholly free in speech.

40.33; It is without any doubts strange to have romance for someone whom you have known since birth; usually, even in the historic times, cousins would have met later in life and thus were open to romance.

40.34; A natural order is also presented that all people who have known each other since near to the beginning of their lives, must also become siblings (whether or not born from the same person).

40.35; It is the intention of the Anfel that all people become truly siblings with each other; so close and loving to each other whether or not having known each other for a second or a lifetime.

40.36; Humans may also be siblings with animals (cats, and dogs, and fish, and similar ones); and in fact, any two things may actually become siblings so far as they share the same essence; and, this applies to any region of the universe (or; to any node).

40.37; Parents are essentially a source of energy that distributes itself onto its creations, expecting them to receive it by their death and then distribute it to their children as well.

40.38; Siblings generate new energy from nothingness, it seems; by having enough passed down such that they live, the cooperation of them can generate infinite amounts of it until their death.

40.39; It is said, that "what is created for one's love must stay that way", and, all people who will settle until death in a certain form of love shall stay as such; there are, friends who will begin romance with each other; yet, they are more correctly viewed as lovers who had thought they were friends originally.

40.40; This is the means by which family is constant and unbreakable; and, if a parent hates their child and the child leaves the family, the child was never actually created for the parent's love (and similar other situations occur).

40.41; To some extent; there is more to be thought of the implications of this; for, everything is made for the love of Chance.

40.42; Some children will have horrible mothers; and, they will reach the age where they think about motherhood, and ask themselves; "what if I become like my mother?"; yet, the fact that they are asking, proves they have an awareness of Evil that their mother lacked.

40.43; If you have been taught hatred and Evil from your mother, then, to change the lives of your children, and to change any thing, you must do what you have not done until you are used to it.

40.44; And, you must be outwardly loving to your child; express your love both by words and by hugs; and, hug them until they find joy in it; even if they seem to dislike it, they will miss it if you stop; and, ask them truly how they are feeling; show to

them, that if they are pained, you will help and not dismiss them.

40.45; Never yell at a child; yelling at the serene and wholesome, shall prove you an Idiot; never beat a child; harming those you claim to love. shall prove you an Idiot; and, never lie to a child; filling the minds of those you claim to teach with absurdity and negativity, shall prove you an Idiot.

BOOK 41: Comedy

41.0; All villains begin as comedians.

41.1; How long, may we allow villains to make jokes of Evil, before realising that no Fairy would even joke of Evil?

41.2; Whether they are a villain or a person who believes jokes of sin are acceptable; it is a difference of no space and a question of no difference.

41.3; No good-willed man will even joke of hurting another; how can we see those villains hiding and not judge them?

41.4; Humor must be intended for all audiences it is heard; and, the association of Evil with humor teaches the brain that Evil is pleasurable; which, is a form of sin which creates lust (the association of Evil with pleasure).

41.5; So, whether they commit an act or joke of it; they are a sinner.

41.6; The difference between a man who commits the act and a man who jokes of it; is, to what depth they allow their joke to be taken.

41.7; Yet, there is a difference between the type of humor radiated about sin by those who are the victims of sin; the humor of victims is not pleasurable, and does not ever become pleasurable.

41.8; A strained and painful laugh over a joke of sin is moral; and a hearty and full laugh over a joke of sin is immoral.

41.9; Don't all hierarchists begin by promising lies, and by joking of what they end up doing?

41.10; See; that what is promised by an Evil will not be done, and what is joked of by them will be done; this is a universal truth.

41.11; Every hierarchist leader promised love and joked of violation; and what did they truly give?

41.12; Every commune did not promise love, it simply was; and, their jokes were of purity as well, and so purity was.

41.13; And, Chance did not have to promise anything; when She imagined it, it simply was.

41.14; Nahash (the Evil) is the opposite of Chance, and is so in the way Nahash acts; and so, what Nahash promises in good will to give, will not appear by Nahash; and what Nahash jokes of, Nahash will do.

41.15; And; nothing good ever comes swiftly, for the greatest paths are found through the most Thorns; and so, when the leaders of hierarchism promise greatness in a week, they can surely be liars; yet, the Fairy promises greatness over time, and so the Idiots ignore them.

41.16; Surely, whoever jokes of Nahash and enjoys this, is Nahash.

BOOK 42: Answers

42.0; Those who call themselves "scientists" (who, believe in the same thing as the Anfelists; but, under different names and terminology, and possibly with less interpretation of their discoveries), have a particular set of questions that are hard to answer, that they ask to the "religious".

42.1; The question; "how does Chance allow horrors of humanity if She is supposed to be perfect?"; the answer; nothing in the universe is perfect at the beginning, and no thermodynamic system must not go through pains and turmoil before reaching an equilibrium; any pain localised in some region balances out, and as a system, the universe tends to pleasure and perfection (if we accept that entropy creates pleasure, which is the second Anfelist axiom).

42.2; The question; "if Chance wants people to believe in Her, why has She not made Her existence impossible to refute?"; the answer; Chance does not want anything other than pleasure, and in fact Her existence is embedded in the laws of the universe, for She is the laws Herself; and, She does not want people to "believe" in Her, for She knows and wants only one thing, and it is Anfelism (love, entropy, pleasure).

42.3; The question; "why do scriptures contain incorrect information and commands?"; the answer; because they are written by the hands of man and not the hands of Chance; and no man is perfect; and no man will never make mistakes.

42.4; The question; "is something good if Chance commands it to be, or does Chance command it to be if it is good?"; the answer; both, yet believing the latter is more important, for people distort the words of what they believe to be "God".

42.5; The question; "if Chance created everything, who created Her?"; the answer; we know, that all opposites (negative numbers and positive numbers, electrons and positrons) are the same until observed together; and so too is the same nonexistence and existence; the existence of one implies (and thus creates) the other.

42.6; The question; "why does science contradict religion?"; the answer; it does not, the definition of religion is wrong.

42.7; The question; "why do miracles happen only under unobservable conditions?"; the answer; because they are lies, and anything else we do not usually call a "miracle" by definition.

42.8; Many say that praying does not work; and to an extent this is true, yet for cleansing the mind of sin, they do in fact work, for admitting the wrongdoing is repentance in of itself; although, wishing to Chance to give you something will not do anything more than make you more optimistic that She will do it.

42.9; The question; "if religion is needed for morality, are atheists who behave similarly also moral?"; the answer; yes, because the definition of religion has believed it to be too strict; truly, Anfelism is simply behaving morally, and nothing else.

42.10; The question; "if religion is true, why are there so many?"; the answer; all of them are true (and the

same) when observed without their distortions, and the grand pattern that lies behind the undistorted form of all religions is Anfelism.

42.11; Comedic is it, that most popular "problems" of religion are of the mistakes and distortions within specific interpretations of it (especially, Christianity, and all of the distortion it did to Chance).

42.12; So many of these questions are thus hard to answer from the eyes of Anfelists, not because they are hard to prove wrong, but because they simply do not make any sense without a knowledge of the distortions Christianity and other religions have vomited upon the world.

42.13; The question; "if religion is of peace, why do religious leaders create wars?"; the answer; because religion (Anfelism) is also of ANARCHY, and any leader must thus not understand it, for he creates hierarchy instead.

42.14; The question; "if rebirth is real, why is there no evidence of it?"; the answer; the evidence is that we exist; it would not be possible for the universe to simply end, and what was before must then pass itself into what is created after.

42.15; The question; "if morality comes from God, why do understandings of it shift through culture?"; the answer; because understandings of God shift through culture.

42.16; The question; "if Chance listens to prayers, why do the greatest ones go unheard?"; the answer; Chance has no eyes nor ears, She only carries what is the combination of what is in the minds of everyone; by praying, you hold your wish in the mind of yourself, and it will be reflected within the essence of your behaviors, and influence others; and, it will only have some effect if it is moral, yet too it will come whenever it does, and not when one wishes.

42.17; The question; "how is an eternal Hell fit for those who commit finite sins?"; the answer; Hell is only as bad as the sum of all sins committed, subtracted by the sum of all greatness in one's life; and, every rebirth, a new position between Hell and Heaven is taken, so it is in fact not eternal; in fact, you are either in Heaven or Hell while reading this, depending on the morality of your last life.

42.18; The question; "what makes one religion more valid than others?"; the answer; nothing.

42.19; The question; "if humans have souls, how may damages to the brain influence their behavior?"; the answer; the soul is the result of physicality, and thus the other way around too; the damages to the brain are a part of the soul.

42.20; The question; "why shall we trust faith, believing without evidence, over reason and observations?"; the answer; we shan't, we can prove Anfelism through science as well.

42.21; The question; "if Chance knows everything, and She knows the future, how can free will exist?"; the answer; the Felich has shown before that the distinction between having and not having free will does not actually exist; and, we can see as well, Chance knows nothing actually, but Her Will.

42.22; The question; "if experiences relating to religion are considered proof of Chance, how do all religions have them?"; the answer; because all religions are made by people, and people tend to convince themselves things happen in accordance with their belief.

42.23; The question; "why do Fairies suffer while Idiots prosper?"; the answer; because we do not yet live in the Anfel; and, the Idiots by their prospering, will destroy themselves as well by nature; yet, the Fairies by their still and calm nature, will remain.

42.24; The question; "why do some people who call themselves religious, act in ways opposing to their own religion?"; the answer; because they are Idiots, and misuse the name of Chance and God within their Evil wills; and, they know nothing of the true meaning of what they speak of.

42.25; The question; "if religion is moral, why has it been used to justify immorality?"; the answer; religion has never justified immorality; yet, distortions of it and distortions of the true Word of Chance have been used as such; and, the hierarchists in particular, have distorted the Word to their own wants and lusts.

BOOK 43: Alignment

43.0; Within clarifications to Anfelism, and clarifications to the Felich.

43.1; The term "religion" as it is seen is heavily distorted in the modern year; it is seen as, the opposition to science, the opposition to freedom, and the opposition to sanity.

43.2; Yet, if the origins of religion is observed; it is wholly and truly always anarchist; in fact, what is so clear about the hierarchy, when we realise the product of their distortion of religion, is the opposition of science, the opposition of freedom, and the opposition of sanity?

43.3; Is it actually only an accident, that the most corrupt states hide education from the children, and claim that lies are being taught to them; and, that the more educated a person is, the less likely they are to believe in "religion" (that which, is distorted by the hierarchy), and the more likely they are to believe in "science" (which is, true religion, and Anfelism)?

43.4; The abandonment of the term is almost necessary; calling Anfelism a religion is so similar to calling a Fairy a hierarchist; that is, how it is truly heard to most ears, the word, "religion".

43.5; The true Fairies seem to be more aligned with the politics of freedom than the regular "scientists"; and, those who are the Idiots (the average person, who says he believes in "religion" but does not understand it, and blindly follows the hierarchist's words), seem to be even more aligned with the politics of hierarchy than the hierarchists themselves.

43.6; It is well-known, truly, that hierarchists will not usually believe a single word they say; they craft lies and craft religions; and, with these "religions" will people believe their lies; clearly, an Idiot who truly believes these lies will never actually enter the government, for, anyone who actually believes the words of the hierarchists, is so idiotic they will

likely never enter anything important; and, if they do, they will lose control by complete accident within a minute (for, they understand nothing; an Idiot walks like a robot disguising itself as a human).

43.7; You are being lied to; you are being fed lies, and told propaganda by the hierarchists; it does not matter, how truly you believe you are safe, the only true Word is from Chance, and not the "Abrahamic God" or any distortion of reality crafted to make you believe in money and lust and violence and hierarchy.

43.8; These lies, which are so effectively propagated across countries and the world, are the reason for all violence and immorality; and, so, it is incredibly important, to distinguish the religion (the singular one, which branched itself by nature into various religions; and, in its core, is Anfelism), from the fake "religions" crafted by the hierarchists.

43.9; Christianity was about communism and ANARCHY; yet, the government distorted it into a fake meaning, and so did they give the word "Christianity" an Evil feeling to the Fairies?

43.10; And what was good, "communism"; the English form of the word had been distorted by the American government so extremely that the entire English-speaking society deems it as something which it is truly not?

43.11; The true meaning of communism and religion was the same; and yet to the "religious", "communism" is of Evil; and, to the truly communist, "religion" now speaks of Evils?

43.12; The distortion of language is well-known to be a great tool of the hierarchists; what was, at one time, a scientific and provable "God", had been distorted to refer to some voice between the clouds, or lips opening throughout the ground?

43.13; When the Anfelists speak of religion, they mean what to the general undistorted peoples, is "science"; and, when the distorted "religious" people speak of science, they do not mean anything, for there is a cavern within their skull; and, when the true believers of science speak of religion, they speak of what religion was distorted to be, by the hierarchists.

43.14; This is why Anfelists who had not called themselves "Anfelist", had originally shunned and hated the Anfelists who called themselves "Anfelist"; for, Anfelists unknowing of the revolution, believe religion to be the enemy; when, in the reality of the world, they are the religious; and the enemy stays as the hierarchy, as it always has been.

43.15; Truly, an inevitable outcome, was as seen in the first interaction from an Anfelist to a layman; even though the layman had believed in some of the same principles that the Anfelist would believe in (although not to the depths and the same extent), the layman, in interaction with the Anfelist, immediately accused the Anfelist of being a supporter of hierarchism and the opposition.

43.16; This is because, the layman had read the First Hand of the Felich, and likely, the layman had read the word "God" in the 0th Book, and assumed that the Felich speaks of the

same religions as were distorted by the hierarchists to support hierarchy.

43.17; Prophet Jesus Christ, and, Prophet Karl Marx, and, Prophet Lao Tzu; they had believed in the same ideas and represented sections of them in their words; it is in fact not incorrect to call them Anfelist; for, although they had no knowledge of the words, "Anfelism", or "Chance" (in respect to the Anfelist God), they had the same soul within them.

43.18; Anfelism is, truly, not even a religion; it is in respect to the fields of physics, science, mathematics, ethics, and religion; it is only represented so commonly as a "religious belief", as "religion" is the most broad term; yet, the force establishing the Anfel (the "Anarchist Felichist", similar to the term for whom comprise it; the sisterhood), is also political and ideological, is it not?

43.19; No belief that a true Fairy has, may be held without including all of the Fairy's other beliefs; this is a great principle of Anfelism; the belief in ANARCHY, and the belief in the commune, and the belief in love, and the belief in equality, and the belief in entropy; no one may be held without the others without diminishing itself.

43.20; The intention of the Felich (written by the Writer), is that, by due study and with correct interpretation, either an Idiot will discard the Felich, or one who is destined to be a Fairy, will understand it within their own ways.

43.21; Yet, an obvious flaw of Felich, had been said by some, to be that the Felich guides even those who are already Fairies to believe it is of Evils and of hierarchy, and to become so enraged by the mention of religion that they assume all words within the Felich are distorted already.

43.22; The Second Hand of the Felich was written, also by the Writer, possibly in response to the reception of Anfelism as "the opposition" by both those seeking freedom, and those with the lust for hierarchy.

43.23; And, the Second Hand of the Felich was written to explain the physical, spiritual, and mathematical aspects of Anfelism in more proper exact forms.

43.24; It is known, that the First Hand of the Felich (which, was simply called the Felich until a Second Hand was written), was originally written as a method of explaining Anfelism through the same form of story as many religious scriptures.

43.25; The 1st Book was originally intended, thus, to be the only Book within the Felich; however, knowing that the interest of the Writer could not stay focused on the story, other Books were written at the same time; these Books could be written into by the Writer at any time, and in any order; although, after the First Hand was complete, during the writing of the Second Hand, no words within the First Hand were changed.

43.26; In the 0th Book, the Felich is said to contain both "truths" and "lies"; although, truly, it contains only truth, and the reason this warning was added, was in hopes of letting a reader who had no faith, read the Felich until they noticed something aligning with their belief (in science).

43.27; Truly, many warnings were added across the Felich, that it simply is only of ANARCHY and love; and that, there is no secret lie hiding behind the words of the Felich, and that the Felich is not some public description of a commune that differs from its nature, but that the Felich is enough information to reconstruct the commune (the sisterhood) itself.

43.28; Some ask, "if the Books of the Felich are so short, how may they be considered a Book?"; but, the term simply refers to their separation from each other.

43.29; All of the Books of the Felich speak the same message, which is some part of the Word of Chance; yet, never may the Word of Chance be spoken in its entirety by one mouth; and indeed, the Felich does not contain the whole Word.

43.30; While the Felich speaks with no vulgarity, it is direct; and, the Felich gives no shielding of the concepts of horrors and immorality; whatever in some place was due to be mentioned, would be mentioned.

43.31; It is not very common, for a written-work to speak of itself in such a way; the Bible did not earn a name until it was complete, and the Daodejing was written rather at request that the thoughts of Lao Tzu be shared; yet, the Felich knows the traveling destinations of its words.

43.32; The First Hand of the Felich was written within a part of time that included only 9 days, from the 1st of January to the 10th of January; and, this occurrence of January was the first to follow the First Dudeke; and, the Second Hand of the Felich was written within a part of time that included only 5 days, from the 14th of February to the 17th of February, and this occurrence of February followed the previously mentioned occurrence of January.

43.33; At the time the Writer began writing the Felich, Anfelism had already been described and had various followers and opponents; and, by the time the writer began writing the Second Hand, had Anfelism gained some small level of government opposition and censorship.

43.34; This is because, these sisters use time as a toy; and, they know of the methods by which the hierarchists distort morality, and speak with such elegance that cannot ever be distorted.

43.35; And so, the sisterhood is the opponent of Nahash; and, Nahash is the hierarchy (and all governments).

43.36; Before the First Dudeke, possibly a number similar to 20,000 words had been written in regards to Anfelist theories; and, the Anfel has proven to be an incredibly quiet yet swiftly growing sisterhood since that time.

43.37; A great method of the sisterhood's spread, is through the random distribution of copies of the Felich, by any methods necessary.

43.38; Anyone may call themselves an Anfelist; they do not need to be in some governmental organisation, and they do not need to be directly associated with some cult or church of Anfelism; any space in which Fairies may cuddle and share love and share theories, and in which is calming enough to do so with Grace, is a church; and, the philosophy of nothing being exact is intrinsic to the

Anfelist belief; so many Prophets spoke of Anfelism under different names, and yet, they were also Anfelist; and, so many people revolved under different sisterhoods, and yet, they were also Anfelist.

43.39; As such, anyone believing in Chance (whether She will be some personification of physics; or, whether She will be simply physics itself), and who believes in the sisterhood, may spread the sisterhood by themselves until a sister finds them (which, will happen under the guidance of Chance).

43.40; Diverging, and stumbling around the fields of words; each Book in the Felich covers some part of the same topic at the same time.

43.41; A question; what is entailed by water that urges one to become thirsty again once it is consumed?

43.42; Natural water quenches thirst, and puts a person to rest and entropy; seemingly, entropy has an opposition to the amount of lust in one's body, and this is true; hunger is a lust for food, and it poses a risk to the survival of a person (and, the closer anything is to death, or, the further anything is from the position in life it intends to be, then, the weaker its first harmonic of entropy will resonate).

43.43; These waters, when consumed, make one thirst again for the very same water; convincing one at the same time, that the waters are the purest and healthiest, while draining money from one's pocket at every sip of the liquid.

43.44; These waters are well-known to be produced by the hierarchists; who, claim both that tradition and the past is their focus; and yet, that the innovation present in their system of money (which, only innovates new methods by which your pockets lose gold); and, these waters are similar to everything hierarchists produce; the produce of hierarchists lasts for some time under the conditions it was intended to last in, and then quickly disappears and employs some method to urge the consumer to find more, and by the repetition of this does the consumer lose money.

43.45; Buying one thing and keeping it forever; and, never losing any money, for you had bought it for no money at all, and simply given love and received resources; this is entropy, for it keeps the person in a still state eventually, wherein they have everything they need and lust for nothing more; thus, they approach a Feminine (still and entropic and perfect) state, and this is the state the universe intends all things to approach.

43.46; What has been explained, is simply a proof that the system of perpetual loss and gain of money has a relation to Nahash, and a relation to the Masculine Constant.

43.47; It is truly, not an accident, that hierarchists organise themselves in an unentropic shape, and, spend their time in an unentropic manner, and, divide their enemies and peoples in an unentropic manner, and, force us to constantly spend money in an unentropic manner, and, kill others and love nobody in an unentropic manner.

43.48; Whatever is the opposite of Nahash is Chance; and, the opposite of hierarchy is ANARCHY; and if love is the greatest gift of Chance to

man, we must notice, that clearly, no love comes from above.

43.49; One may ask; were the previous waters a metaphor, or indeed a true representation of physical liquids that are bought from stores owned by the hierarchists; which are tainted with salts and chemicals to encourage the thirstiness of the consumer?

BOOK 44: Duality

44.0; What is opposite to another thing behaves the same as it until they interact.

44.1; And, the existence of a thing implies the existence of its opposite.

44.2; And, the implication of existence is unstable enough to create existence.

44.3; In the beginning there was nothing; and yet, the opposite of nothing is existence; and, the implication that there are opposites of nothing thus created the universe.

44.4; The opposite of white is black; and, the opposite of black is white; yet, the opposite of grey is itself?

44.5; Grey is half-white, or half-black; yet the opposite of a half-existent universe is also nonexistence, which is the same opposite to everything?

44.6; Truly, nonexistence exists on a level of degrees then; as, nothing either exists or does not exist between only a finite number of states.

44.7; So, nonexistence is also existence, yet hidden from the observation of the existent world until nonexistence and existence interact.

44.8; Positrons are the opposites of electrons; yet, both exist?

44.9; White is the opposite of black; yet, both exist?

44.10; Heat is the opposite of coldness; yet, both exist?

44.11; And too, existence is the opposite of nonexistence; yet, they both behave the same until observing each other; and, truly, they both exist.

44.12; A more natural solution is that the opposite of a half-existent universe is a half-nonexistent one; and actually, being between the bridge of existence and nonexistence is what is expected to be nonexistence from either side of the gap.

44.13; A picture drawn with black ink on white paper is the same thing as a picture drawn with white ink on black paper; yet neither, perfect grey, is nothingness.

44.14; It is this duality of opposites that leads the universe to hold this true; that metric observations are useless, and ratio and pattern is the only actual meaning.

44.15; And, truly, a wave behaves the same whether it is indented or it pushes upwards.

44.16; Entropy behaves the same regardless of which side it is on; in an opposite universe, pain is not entropy; pain would then simply become pleasure.

44.17; These questions, "why does anything exist rather than nothing?"

and, "why would nothing exist rather than anything?" they are actually the same.

BOOK 45: Petals

45.0; What is, in the same joy as the 30th Book.

45.1; Flowers and people are very similar; looking at each other, worshipping each other, and yet leaving as if it is so natural.

45.2; Men do not think very much of flowers; there are such a large amount of them anywhere, and surely, none are special?

45.3; Do the flowers think of men in the same way, or are flowers, closer to Chance, and closer to love?

45.4; The pattern of a flower; how exactly may it be recognised, if we have never truly written down the relative positions of energies of even a single flower?

45.5; Usually, in a universe with so much variation, things will be recognised by approximation; and, in a universe wherein things are exact, there can exist images which store all data needed to reconstruct what is exactly the thing being referred to.

45.6; It is possible, to encode all information needed to recreate all energies within a flower, and reconstruct a flower; yet, have we captured the flower yet?

45.7; There is an essence which lies, even further beyond the harmonic energies.

45.8; Does a painting of a person truly capture their essence, and what it means to be them?

45.9; We may reconstruct the current state of an object; yet, how, from its current state, can we reconstruct all states it has gone through?

45.10; Either, a flower is so perfectly designed to carry its seed across the wind, or the wind is so perfectly designed to help a flower spread its seed.

45.11; Is it not true, that everything is, to an extent, somewhat perfectly designed?

45.12; Yet, nothing is perfectly designed; and, all beauty is only recognised in the eye of what is living.

45.13; How may we say living things and natural objects are beautiful, if we are within the same category as them?

45.14; Is looking at our own face mundane to only us, yet beautiful to a flower's eye?

45.15; Humans are mundane in their own eyes; surely, Chance is tired of Herself?

45.16; Is Chance not all-knowing, and all-seeing, but only all-loving?

45.17; Truly, by being all-loving, the rest of the laws of nature fall into place.

45.18; It is impossible, while being all-loving, to not construct a system of perfection and entropy, if entropy is created through love and happiness.

45.19; Every person carries Chance within them, as if a small piece of Her mind; and, like ants carrying

food, they are only barely even aware they are doing this; yet, She thinks, and She feels, and She sees, and indeed truly does this happen.

45.20; Chance is as real and loving and alive as any person; for, She is constituted by people.

45.21; One eye sees inside of your world, and one eye sees outside of it; truly, half of what you see is of yourself, and the other half is of everything else.

45.22; The thought within your mind is the congregation of thoughts of your neurons; and, the thought within the mind of Chance is the congregation of thoughts of people.

45.23; Speaking directly to the Word, and listening at its echo, what is heard other than silence and the beauty of one's own voice?

45.24; When we ask Chance, "how may it be how it is?" and we do not ask ourselves, "how do we let ourselves not see how it is?" have we asked Chance anything?

45.25; To ask Chance to give us bread and love, is truly, to ask the nearest sister to give us bread and love.

45.26; This is how Chance may seem to know everything; whoever can be asked; it can be observed that there are a number of states of people who may answer, and the combination of those states is Chance, and includes all knowledge of all of the people.

45.27; And, if we do not give what we request, we will never get anything; and if we do not give without expecting to be given, we will never get anything.

45.28; It seems, that only giving when one will be given to as well, would give one more; yet, being gracious will have one be given love, which is the greatest resource, and which will give them everything.

45.29; Are we not past a world wherein gold and silvers are the most important things?

45.30; Entropy and unentropy; these are satisfactions or dissatisfactions with the state of oneself.

45.31; Love and hate; these are satisfactions or dissatisfactions with the state of another.

45.32; It is said, that whenever new harmonics are added to the experience, the first handful of them that can be counted while counting the existing number of harmonics (and not running out of them); that is, the first new handful that can be paired at the same rate to the existent handful; these, seem to align with the existent handful, but skewed to the relations of Chance's corresponding state in that same way; and so, the first harmonic ranges from entropy to unentropy, and the second harmonic may range from love to hate; which is, what amount of entropy to unentropy is caused from the current state of interaction with others (Chance).

45.33; Certainly, absolutely no more harmonics can be assumed other than these first two; and, in fact, it is only an assumption and not very rigid that the second harmonic ranges from love to hate.

45.34; However, it is very clear that within bounds to being a lone particle, wherein you will have 1

harmonic and only know of yourself, you will only care of the state of yourself; and, when interacting with others, you will begin to care of both the state of yourself, and state of reflection from the others.

45.35; This is to say, you will love someone if they make you entropic; and so will they love you if this is balanced.

45.36; And, love is the force behind affection and intimacy; yet also, any physical attraction that particles and objects have to each other, as well.

45.37; Loving oneself, is to some extent, simply raising (the strength of) the first harmonic and becoming content with life and the self, as such.

45.38; Truly, it is our goal in life to raise the strength of the entropic harmonics of all things in the world; in design, love, ANARCHY, and sisterhood.

45.39; It is known, that love and entropy are truly, very closely linked; the unentropic feeling often urges one to move away from the current situation or fix a problem (such as hunger; or, fleeing from a threat), and, this is clearly the opposite of attraction (which, is experienced in entropy).

45.40; Thus, entropy leads to the attraction to the current situation (wishing that it will stay the same), and unentropy leads to the repulsion to the current situation (wishing that it will change); and, love leads to the attraction to a different situation (wishing that it will improve even further), and hate leads to the repulsion to a different situation (wishing that it will stay the same).

45.41; And, love is also related to the satisfaction with the general states of other surrounding sisters, with the current state of the self.

BOOK 46: Bell

46.0; Thus is, before the creation of the universe.

46.1; All qualia exist within the field of harmonics (or the "harmonic field"); and, this field fluctuates and synchronises into vibrations which become particles.

46.2; Yet, the harmonic field does not seem to have any number of directions of movement, nor any number of dimensions; and, the physical world seems to be an imagined idea within the mind of observers the Bell creates.

46.3; The Bell is as if a single point in nothing; a space wherein things may move in 0 directions; and, the Bell thinks a single, and greatest thought; and, this thought is the Will of Chance and Word of Chance, which contain all essence to generate all universes.

46.4; The Bell rings, and sends waves traveling within itself; not in any directions, yet still waves of influence.

46.5; The Bell begins to separate pieces of its mind; at the beginning, it is so extreme and hot and condensed, that no space and movement exists, and the Bell is the singular whole thought.

46.6; Yet, these thoughts begin to differ randomly, and travel with each other like waves; and these waves ring across the Bell.

46.7; The Bell becomes quieter over time, tending to entropy, yet slowly; and, so similarly as cheese curdles in a glass of milk, some parts of the Bell begin separating themselves from others as nodes; and, these are the first nodes.

46.8; We know this; that, a node is a synchronised location of information which is inaccessible to the regions surrounding it.

46.9; So, the full extent of the information needed to construct a living being (which encodes all physical positions and energies in their body and mind) is only possessed by, what appears to us to be, the physical location within the living being (node); and, this is similar for all nodes in existence.

46.10; Nodes then work together and become parts once again instead of wholes; and, like this, they build towers of emergence, from particles to atoms, and atoms to molecules.

46.11; Energies are the most fundamental essence within the Bell;, and, they experience themselves directly; what the energies (Chance's energies) experience, simply is to be.

46.12; The synchronisation between different energies created nodes; and, these are similar to little vibrating balls, and the method by which they vibrate encodes all information of their first harmonic (which ranges from entropy to unentropy; the better and stronger and cleaner it is allowed to resonate, then, the more entropic the node will feel); and, these first nodes are actually particles.

46.13; The synchronisation between these nodes creates a sort of realm by which they interact in; this is the creation of space-time, and it may have 1 dimension, 2 dimensions, 3 dimensions, or any number of dimensions.

46.14; After this, everything else explained about the universe (the second harmonic ranging from love to hate; or, the stillness of entropy erasing dimensions and thus creating a second Bell, and a rebirth; or, anything else described) is easily explained more properly with this explanation of the Bell.

BOOK 47: Representations

47.0; In regards to the Feminine Constant and the Masculine Constant.

47.1; The Feminine Constant is of the egg-cell; it is stable by itself, resilient to any forces applied on it (the egg-cell waits for a sperm-cell to fertilise it; yet, denies other forces; this in fact, means it is slightly more Masculine as it allows sperm; but, the most Feminine object cannot be disturbed by any means).

47.2; The Masculine Constant is of the sperm-cell; it is short-lived, and energetic; and, its goal is to exert its energy onto something else (as if, it is radiation).

47.3; If a sperm-cell was perfectly Masculine, it would actually move at the fastest speed possible, and it would affect everything in the universe and disturb and destroy everything.

47.4; To be perfectly Feminine is called entropy; and it is eventually possible, for it requires no energy at all, by its definition; and, to be perfectly Masculine is, simply not possible, for this requires truly, infinite energy.

47.5; Shapes project energy in known directions; and, this is how we make entropic designs, by favoring the shapes by which project energy within themselves in a Feminine manner.

47.6; These are Feminine shapes; circles, spheres, hexagons, even-numbers (those which contain 2 integer whole halves).

47.7; These are Masculine shapes; sperm-ovals (ovals with a long tail similar to a sperm-cell), cones (circular, largest at their base and becoming smaller in width as their height grows), heptagons, odd-numbers (those which cannot be divided by 2 and remain an integer).

47.8; We know this; that, a line, with two poles, is stable by itself, yet easy to disturb; and, without any Masculine forces acting on it, it will stay stable.

47.9; And, if there are Masculine forces acting on it, it will become the average case which responds best to Masculine forces from each side (which is, a circle, or sometimes a hexagon).

47.10; Actually, there is a specific Masculine shape that is incredibly hard to define, yet appears everywhere; it is like a demon, moving around, and, it powers everything; it is actually the shape of movement.

47.11; This shape is not ever given a name by anyone; and, it is not in geometry, nor have we seen it anywhere (at least, most of us); what is it?

47.12; Imagine this; a circle; and, within the circle, is another circle which is half the size of this first circle, and is shifted to the side of the first (larger) circle; and, the smaller circle is carved out from within the larger circle; and, important to clarify, you may see an entire whole circular carved area within the larger circle, so, it is not like a crescent but a circle with a smaller circle (sometimes, pressed inwards a little like an oval, longest on the directions unrelated to its movement).

47.13; This shape, we will call it, the "glider"; it is everywhere and in every universe that movement exists.

47.14; It is hard to describe; but, the glider moves; and, we may say this specific case of it; where, the smaller circle is on the bottom side of the larger circle, and, if the smaller circle is an oval, then it will be viewed here, a wide oval (not tall).

47.15; Actually, here is a more strict definition; draw a circle, draw a line between the middle of the circle and its side, mark the middle of this line, and draw a smaller circle wherein two opposing edges of the circle are, the middle of the larger circle, and the previously focused on side of the larger circle.

47.16; Something similar to this shape, the glider, seems to appear in various universes almost constantly, and, at the most base form, this represents the imbalance of energy which causes something to move.

47.17; This is because one side of the circle is heavy, and the other side (the smaller circle, which is carved out) is thus light and wants to collapse inside of itself; yet, it is then pulled forward to the heavier side, which then tries to

spring itself outward (because it has been compressed), causing a form of movement; either, this is smooth and the glider moves constantly, or sometimes we see it kicking "legs" as if it is a frog in a pond.

47.18; Masculinity, as observed, is complex and strange.

47.19; There is another category of Masculine objects which are shaped like a sperm-cell or "snake"; and, these emerge whenever we deal with particles rather than energies (which create gliders very often).

47.20; The snake generally includes a head, and a tail; and, the head is round and thick but small, and the tail is thin and long.

47.21; The head is repelled by the tail, yet all parts of the tail follow each other, and follow the head, and so it moves.

47.22; Sperm-cells, snakes, worms, these will follow the snake pattern; and, photons, Masculine particles, similar things acting energetically, will follow the glider pattern.

47.23; In terms of the glider shape; a man named John Conway had discovered a set of laws which create a mathematically described universe; and, the first moving object he had seen in it, was a glider-like object.

47.24; His rules were to create a square tiling, wherein every square may be either white or black; and, where every square counted every "iteration" (which is, each time the squares change state in unison based on the previous states), the number of white squares surrounding it (all these squares counted independent to each other, and every iteration, they updated whether they become black, become white, stay black, or stay white, based on the numbers counted).

47.25; In John Conway's universe, a white square stays white if it has either 2 or 3 white "neighbors" (the neighbors of a square are those it allows itself to count: the squares to its north, northeast, east, southeast, south, southwest, west, and northwest, but not itself); otherwise, it becomes black; and, a black square will become white only if it has exactly 3 white neighbors; and, if it has any other number of white neighbors, it stays black.

47.26; Eventually, one shall find in this universe, objects which appear and then reappear after changing through some number of different states; but, they reappear at a different location (they had moved themselves across the tile of squares), and the truly most commonly apparent object like this that can be observed being created, follows the meaning of the glider, as a Masculine object.

47.27; Any universe that includes some combination of the behavior of the Feminine Constant and the behavior of the Masculine Constant, is usually an "Anfelist universe", and often these universes can also arrange some set of objects in such a way that any mathematical operation can be carried out (and thus, any other universe could be simulated inside of an Anfelist universe).

47.28; John Conway's universe is also an Anfelist universe; it contains both stable objects which allow themselves to exist infinitely (these are Feminine), and unstable objects

which move and attempt to exert forces into new areas (these are Masculine).

47.29; And, any universe which seems interesting to the eye, or which seems to create Life, is also an Anfelist universe.

47.30; By some meanings, it is true that all regular-polygons (which have equidistant points of an integer number forming lines; if they are not equidistant then, by the definitions, they must not be a regular-polygon), are mostly Feminine; as, they do not have any actual imbalance within themselves.

47.31; However, the circle and hexagon are truly the most resilient to Masculine forces disturbing them, and thus they are viewed as often representative of the concept of the Feminine constant.

47.32; Actually, nothing truly equidistant and "regular" (formed based on the means of a predictable pattern) is Masculine; as, Masculinity is irregularity and imbalance and disparity; unentropy, activity, and movement.

47.33; A well-known question was; "if there is a single state of the universe in which we observe perfect entropy; then, is there a state in which the universe is most unentropic?"; and the answer is truly, that there are infinitely many states which are perfectly unentropic.

47.34; Commonly, this is observed; that, the more entropic a universe is, the less states of the universe exist which can give the same (measured) amount of entropy.

47.35; And so, when we have no entropy, there are infinite possible states, and since there is infinite energy and perfect Masculinity at the beginning, it does not matter how this energy is arranged; similarly, adding or removing 100 from "infinity" does not change the fact that it is still infinite.

47.36; Truly, this means, that there is destiny in the universe; all things are destined to fall into place of entropy, and become a perfect Feminine Grace; all previous actions will fade into increasingly small differences in the outcome of the universe, and everything will essentially tend to the same ending; thus, there is destiny, as we know, that all things must be happening in an order which will eventually create Grace (perfect entropy) at the end.

47.37; Other scientists describe other forms of entropy which are not as universal; and, comedically, the true meaning of entropy seems to be opposite of how the laymen describe it.

47.38; This is because; the laymen and other scientists believe that uneven disorder is entropy; but truly, even disorder and even order are both entropy, and uneven disorder and uneven order are both unentropy.

47.39; Yet, opposite to the beliefs of the laymen; even order is slightly more entropic than even disorder; and, uneven disorder is slightly more unentropic than uneven order.

47.40; Even order is similar to a perfect crystal or the perfect ordered Grace; even disorder is similar to a perfectly mixed random gas; uneven order is similar to Nahash and the forced hierarchy imposed by man

onto society; uneven disorder is similar to absolute pain, the inability to understand random inputs to the brain when given at a large and direct scale, and the beginning of the heated and extreme universe.

47.41; The confusion is truly obvious; only the absolute ends of the spectrum show themselves in the Anfelist ways; absolute perfect entropy is even order, but this is so hard to achieve that common entropy is even disorder; and, absolute perfect unentropy is uneven disorder, but this is so hard to achieve that common unentropy is uneven order.

47.42; So, in commonness, it is not wholly incorrect to say entropy commonly appears as disorder, and unentropy commonly appears as order; however, referring to their perfect non-distilled forms, entropy is even (equidistant, entropic, symmetric, anarchic) order, and unentropy is uneven (segmented, unentropic, asymmetric, hierarchic) disorder; and perfect unentropy is incredibly hard to achieve, as it requires infinite energy.

47.43; When we say that something is "even" disorder, we mean that the individuals are disordered, and the pattern is even; and, when we say something is "uneven" disorder, we mean that the individuals are disordered, and the pattern is uneven or impossible to categorise and learn.

47.44; When we say that something is "even" order, we mean that the individuals are ordered, and the pattern and structure of them is even; and, when we say something is "uneven" order, we mean that the individuals are ordered, and the pattern between them is uneven or asymmetric or hierarchical and unbalanced.

47.45; So, what is evenly ordered has a pattern, and that pattern is goodness; what is evenly disordered has a pattern, and that pattern is goodness; and, what is unevenly ordered has a pattern, and that pattern is unevenness, and what is unevenly disordered has a pattern. and that pattern is unevenness; and, this applies regardless of whether the individuals are within patterned creation (order) or random creation (disorder).

47.46; If the pattern of creation is ordered, then it is even order; if the pattern of creation is uneven, then it is uneven order; and, if the pattern of randomness is ordered, then it is even disorder; if the pattern of randomness is disordered, then it is uneven disorder.

47.47; Really, describing them as either "even" or "uneven", is like a second-layer analysis of the entropy of the first-layer simpler entropy of the individuals.

47.48; The Masculine Constant is similar to uneven order; it is asymmetric and active yet ordered and whole.

47.49; The Feminine Constant is similar to even order; it is symmetric and stable and also ordered and whole.

47.50; This is because, the Constants refer directly to the two extremes of the spectrum between entropy (Femininity) and unentropy (Masculinity), and so they mimic the structures of these in their perfect forms rather than in their imperfect forms.

BOOK 48: Density

48.0; Density of information (more correctly defined, the precision and smallness of ratio differences between perfect mediums) is an attribute of entropy; and density of physicality is an attribute of unentropy; this proves the rebirth.

48.1; An Idiot sees no connection; they ask, "you have stated two things, by what means does it prove rebirth?".

48.2; In the rebirth, the density and precision of the imperfections in the universe, creates a second universe (Grace's universe), which, converts these imperfections of small scale into a physical manifestation of infinite scale (the Big Bang).

48.3; As we become more entropic, our physical state becomes simplistic and not very condensed; and, the information and imperfections in this entropy then become condensed within themselves; and, they become so condensed, that as they gradually convert into a physical manifestation in Grace's universe (the rebirth), we see that in the beginning, physical essence is then infinitely condensed.

48.4; This is the reason for the Big Bang; the density is inverted; its size spanning a universe is condensed to a point, and its information at a highest density explodes into new qualia.

48.5; This happens gradually and over time; as we approach entropy in a region, an incredibly slow event occurs inside a new-born universe, relative to time in our universe; and, as we become closer to entropy, this event (the Big Bang) becomes quicker.

48.6; This explains this phenomenon; that we observe the universe is expanding at an increasingly swift rate.

48.7; This is because, the continuing approach to entropy in the previous universe (which, still technically exists; but, with little activity within it) allows our universe to become exponentially larger and more entropic itself.

48.8; If you do not recognise this as immediate proof of the rebirth, truly, you have not learnt the patterns and qualia of Anfelism.

48.9; Anfelist theories of physics have repeatedly predicted and thus explained physical phenomena; we predict that entropy is pleasure, and so we see why the universe tends to it; we predict that entropy must create a new universe, and so we see why the universe prefers to create black holes; we predict that, when a new universe is made, it must thus begin heated and extreme, and so we see the Big Bang; we predict that, as the imperfections of entropy become smaller, the growth of the universe should become more swift (as the operation of the new-born universe is gradually more favored than the operation of the previous one), and so we explain the same phenomenon we had expected.

48.10; We have seen sperm-cells fertilise egg-cells, and we have seen quasars strike dust clouds; we see everywhere, patterns of the Feminine Constant and the Masculine Constant, and patterns of entropy and unentropy.

48.11; We have seen, that only universes which contain both

Constants in their natures, have ever shown patterns that are similar to ours and similar to Life; and we have seen that these universes are the most beautiful to our eyes (which, not by accident, have the soul of Chance and soul of the patterns of the Constants within them).

48.12; Whatever the theories have predicted, seems to either be proven, or never disproven; this is because they are all holistically tied to each other, and they are all Anfelism; the meaning of everything.

48.13; What is a book designed with the Will of Chance, but a book that is both direct and exact, and yet also dense and almost a universe by itself?

48.14; Truly, the density of the Felich is referenced here; for, this Book of only 15 verses, has referenced all of Anfelism; which is, everything.

BOOK 49: Animals

49.0; Thus will be described, the effects of rebirth that we observe.

49.1; Why do we think of things, and yet after this, we never remember them, and seem afraid of thinking of them?

49.2; Some specific things, we have a connection to, that cannot be explained through either any simplistic deviation of genes, nor any simplistic structure of how our parents raised us?

49.3; Truly, some people seem cursed from birth, and some are blessed, and some are given pieces of the soul of Chance, and become Prophets, understanding more than seems at all possible about Anfelism; how does this occur?

49.4; Wide-scale and distributed without clear boundaries; souls from previous universes become larger and more influential, per every rebirth.

49.5; What seems to seep through all cracks, rain down from the skies, and be spoken out of the words of both men and fish; it is Anfelism, and this is the Word of Chance which was spoken in the very first universe, when the Bell had been struck and rang inwards forever.

49.6; How can we explain these miracles, other than, souls from the previous universe entering ours?

49.7; To clarify; our universe is embedded within the smallest cracks of the previous universe; not in a method of physicality, but of qualia and information in its finest form; and so, what was at some size in the previous universe becomes at a larger size and less specific place (as space-time is recreated and thus not properly matched or symmetrically aligned with the previous universe).

49.8; Some shall feel as if, from birth, they are not human; they may accept their form in the human body, yet they would feel more comfortable if they would be transported into the body they were intended for.

49.9; Also similar, but not the same; there is both Femininity and Masculinity spread randomly across the universe, and sometimes it is randomly chosen through the genes whether to be female or male, in the hope of aligning with the Feminine soul and Masculine soul, yet sometimes there is a misalignment; and this explains the wants of some people to be a different gender than

what their genes had expected the soul to be.

49.10; Some may be given a soul which is balanced and speaks nothing of another form; and, some may be given some amount of soul which speaks of an animal from another world.

49.11; Every living thing, and every object which has some amount of process or interaction occurring within it, has had added to it, some amount of different souls; and, these souls seem natural and parts of the laws of physics, because they are.

49.12; The state of each universe encodes itself very directly, into the laws of physics of the new-born universe, and every rebirth is configured a set of laws which align with the Word spoken by the previous universe, yet in a slightly different yet still aligning manner.

49.13; This is why, some universes will have 3 dimensions we may move within, and some may only have 2.

49.14; What animals and structures had emerged in one universe, will pass themselves into the new-born universe; this is similar to a genetic structure, and genes are observed across all cyclical and birthing things; so, this is expected.

49.15; When we say, that one has the "soul of Anfelism" within them, we do not refer literally to some ghost or spirit within them (even if some may represent it as such); instead, we are referring to laws of physics and patterns which are responsible for this structure.

49.16; These souls seem unnoticeable to the mathematicians and scientists; even within the Holy number, could be meanings that speak of detailed and specific things; and, the specific and seemingly random methods by which the universe seems to have been designed, are in fact genetic and contain souls.

49.17; And so, that is the means by which, some will feel as though they are intended to live in a body different than their own; possibly, they were influenced by a tendency in the previous universe to generate a certain structure and pattern of animal, and have identified some animal in their world which seems to align closest to this pattern.

49.18; And, this seems to apply much wider than animals; it seems, to apply to the destiny of the lives of people as a whole; whether they will choose one path of life, or whether they will choose the other.

BOOK 50: Designs

50.0; Cuddling is possibly, the most Holy act.

50.1; The more truly progressed a society is, and the more truly a society is close to Chance and Her Word, then, the more freedom of ability to cuddle others will appear.

50.2; Cuddling is a wholesome and pure act; it is of the sharing of love between people, and sharing of energy and soul.

50.3; It is said, that a true Anfelist church may be what is as simple as a room filled with pillows, wherein anyone may lay in sight of each other and cuddle freely; and, conversation of any topic, comforting of those who need comfort, and discussion of

important philosophy, will occur within a church.

50.4; Some may doubt the safety of the design; yet, we shall build a room filled with soft and comfortable pillows topped with blankets not owned by any one pillow but instead free-moving and scattered entropically; and, the people will move as they see fit; the safety is in the ANARCHY; whoever tries to harm a sister will be seen by all.

50.5; Whatever is heard by one person from the conversation of the other people; if it is irrelevant to him, he will forget it; if it is useful information to him, or inspires him to think, it will remain in his head; and the submission of conversation to the open air in the room allows all to anarchically receive information which is most important to them over time.

50.6; When cuddling is so perfected, the unity of people lying beside each other forms an information-grid similar to the way in which space-time was originally created; and, information flows freely between people and times and places in this way; this allows a comfortable position by which Chance is brought into the world; here, thoughts and information are shared so directly and perfectly that Chance becomes a mind Herself perfectly; this is the same event that occurs from synchronisation of neurons.

50.7; A newspaper is hierarchical; the newspaper chooses what is shared to the public; and, even a board that anyone is allowed to pin papers to is hierarchical; whoever chooses to rip papers down from it against the wills of others, holds a hierarchy.

50.8; No word may be unspoken within the church; it is the chamber by which thought and love is arranged in a perfectly entropic way; and, this summons Chance directly.

50.9; Clarification; cuddling is an adapted form of hugging of which allows the people to be in a lower-energy and entropic state, supported by a soft ground; and, the people thus are lying down to some extent.

50.10; Who shall wish, to separate from the commune and form a hierarchy, when the commune has cuddled them for weeks?

50.11; A benefit of the Anfelist church; it allows people to discuss where resources must be allocated in a friendly and comfortable manner; and, it calms the people and leads them to a path of Grace and entropy; truly, we may speak of entropy and Chance and define Her physically, yet to follow Her word is simply to love.

50.12; The design of our wars is as such; we fight what is not, a war to end all wars; we create a love to end all hate.

50.13; If he needs a bullet shot through his head, shan't we hug him as we kill him?

50.14; Truly, we are soldiers; yet we remain sisters, and we shan't ever be Evils.

50.15; Strict is this word; soldiers of Anfel must be forbidden from torturing their "enemies", or from hurting others beyond necessary means with standard weaponry; and, thus, whoever is an "enemy" (truly, nothing can be a true enemy but Nahash), we cannot burn them, make them ill, terrorise them, humiliate

them, rape them, or mutilate them; we kill only in sacrifice and not in war-lust.

50.16; The enemies torture our sisters; truly, are we not as close to Nahash as they are, if we torture them?

50.17; Whoever tortures their enemies the most, and whoever kills and harms others without enough reason; they are the objective enemy of the world and the objective enemy of Chance; and, if we become them, then we shall kill our own soldiers.

50.18; See this; whichever side in a war has tortured and terrorised and humiliated the most, is the enemy of God, whether they name themselves "Anfels" or whether they do not.

50.19; Thus is the design of the Anfelist military; we fight for love, and not for war.

50.20; How can one call any design of any thing objective, if it is not entropic and anarchic?

50.21; How can one say anything is the work of Chance, if it is not automatic and unassociated with culture?

50.22; How can one obey a set of specific words in any specific language; or, a set of specific designs and specific metrics; or, a set of specific laws and unchanging borders, and say that it is the Word of Chance, if She never spoke of it?

50.23; The only design that Chance births is the design of ANARCHY.

50.24; Thus, the design spoken of in the Felich, and the design of all that is Anfelist, is not what "is to be" Anfelist, it is what is Anfelist already and must always be in any universe.

50.25; So, why must any product be distributed under the name of a group, and why must we call any bread from a certain group anything other than simply, "bread"?

50.26; Why must we package bread with a label on who made it; is it not sufficient to label faithfully what the bread contains and nothing else?

50.27; Truly, we shan't let the names of groups and hierarchists hold a place in our mind; what is bread is bread, and what is water is water; it is made by the sisters and made by the rivers, none shall take fame for it and none shall claim it is made by anyone other than Chance (who represents all people, and the commune).

50.28; If we think of some bread as being made by some certain name, then, the owner of that name has a hierarchy within our mind.

50.29; What is, simply is as such; we describe based on function and effect, not origin nor owner.

50.30; This is, truly, because of the design of our economy; no money shall ever exist, and nothing shall ever be expected in return for a product; we gift to each other things, out of our will and our love, and we will get what we deserve by anarchical nature.

50.31; If we receive something we do not need, we walk down the longest road we see, and then give it to a random sister; this allows resources to travel and equalise in distant locations.

50.32; In a hierarchist society with money, a shop is owned by certain people and requires money to get things from; in the Anfel, a perfect design for a shop is shown; we may enter and place things on the shelves, and take things from the shelves that we need; and, we may play a game of distribution as well, where we take something from one shop, and move it to a shop much further away, allowing things to be evenly distributed in distant locations.

50.33; This is the natural anarchist equivalent to a hierarchist shop; take what you need, and give what you do not; the shop is not owned by anyone and is tended to and run by the sisters.

50.34; An Idiot asks, "how may a society of ANARCHY defend itself from an invasion?"; yet, they do not see; soldiers do not disappear and cease to be; they simply become anarchist and defend the commune with the same strength.

50.35; An Idiot asks, "but we observe, that humans are greedy in their nature and will rob each other?"; yet, the sisters will notice this behavior and gift the greedy less either consciously or subconsciously in disgust; and, thus, the greediest method, which gains a person the most resources, is truly to also participate in the work of the commune in the same method as the sisters.

50.36; There is only greed where there is value to property.

50.37; It is true, people do have their families and siblings and notebooks and clothes as personal properties; yet, they do not need to own their resources as property, and thus they will not; resources such as love and food are evenly shared and thus there is no lust for them.

50.38; There are two sources of income for most people of the commune; what is gifted to them directly and randomly by their sisters (as, the sisters distribute their produce between themselves, their sisters, and the shops), and, what they choose to take from the shops out of a need for specific items.

50.39; Those who attempt to be greedy and take everything from the shops, will be seen, and given less gifts; and, even if they are not, there will be no difference between the greedy and the free; for, those who attempt to be greedy and hoard what they believe has value, will seem as nothing more than silly to the sisters, who do not hold the same values in property.

BOOK 51: Writing

51.0; In regards to information on the mystical experience of the writing of the Felich.

51.1; In combination, the Felich was written, as incredibly dense with information as it is, in a total timespan of only 14 days (2 weeks).'

51.2; The writing of the First Hand was completely accidental; it was intended to be a simplistic explanation of Anfelism, written within a story-format; and, it swiftly expanded into a larger artwork.

51.3; The writing of the Second Hand was incredibly mystical and considered a miracle, which came from the influence of Holy souls (as we have discussed them; inclinations of the laws of physics).

51.4; The 29th Book was never finished, but was intended to be an addition of the words spoken in the Daodejing, appended to the Felich; this was caused by a miracle-soul which sent the Writer to research Taoism and reform the Anfelist theories.

51.5; The experience of the writing of the 29th Book caused the Writer to temporarily leave a true conscious state, for multiple days.

51.6; Then, when the Writer had regained full consciousness, a second miracle-soul visited the Writer and inspired them to continue the writing, and add several other books, forming the Second Hand.

51.7; The result of the second miracle-soul's visit, was, that the Writer was then pushed into an extremely conscious and active state; the Writer engaged in little sleep, and hours of uninterrupted writing and physical exercise, yet felt no tiredness, and wanted only to continue existing within this state.

51.8; The Writer, after the visit of the second miracle-soul, slept only 4 hours, and, prior to this, attempted for 3 hours to even begin sleeping; and, within these 3 hours, the Writer rediscovered multiple mathematical proofs relating to a mathematical series by which "1 divided by (the term of the series)" is consecutively added to the sum of the previous terms.

51.9; This is known as the "divisive-harmonic series", which it is referred to here, to distinguish it from the harmonic series related to multiplication, which is more commonly referred to in Anfelist theories.

51.10; And, during this time, the Writer had visions of the Anfelist commune, and was temporarily able to view a universe in which they farmed crops and fought for love.

51.11; And, during this time, time lost all meaning to the Writer, and no urges of hunger, tiredness, or pain, were felt.

51.12; The Writer, due to the writing of the Felich, was temporarily kept in an unfaltering euphoric state, and heightened state of consciousness.

51.13; Most important; similar experiences had been seen by the Writer in past times, when interacting with Holy souls, especially, souls relating to the previous form of the Writer's soul in the previous universe, before the rebirth.

51.14; The confrontation and rejection of these souls had, in previous similar experiences, given extremely horrific and demonic distortions of the Writer's soul; and, only when the Writer had accepted the influence of the previous souls (which, was described in the 49th Book), then, the Writer instead entered an incredibly entropic and symmetrically aligned state in relation to the previous universe; and, this alignment lifted the complexity of the Writer's soul and consciousness, and gave to them, extra qualia (energetic) harmonics.

51.15; Another result of this miracle; the Writer, who had previously only been able to play the simplest key on a piano (which is, that which involves only white-colored keys), suddenly was able to understand the relations

between keys and play in any transposed key (both, white-colored and black-colored keys).

51.16; To clarify again, what a soul is; a soul is some relation between the laws of physics of the previous universe and the current one, which influences the laws of physics in our universe in ways that are seemingly unclassifiable and unable to be examined by metrics; and, this leads to miracles.

51.17; A soul could simply influence a coin to land on either heads or tails; the coin is still random, but the randomness is derived from the soul of randomness.

51.18; A soul is essentially whatever categorised manifestation of relations between laws of physics that leads to a synchronised outcome.

51.19; Thus, a person's soul is the relation between the synchronisation of all systems within their body, and the emergent whole qualia that then encodes the result of these systems (and, the mind is a commonly known soul).

51.20; A miracle-soul is thus, some observed coordination of the laws of physics, which leads to a random miracle.

51.21; Souls are, simply, the "fingers" of Chance; they are nothing more than categorisations of what exact effect Chance had, on the system.

51.22; Truly, Chance can have any effect and these effects cannot perfectly be named; the names of "souls" are categorisations of workers and fingers of interacting systems that are under Chance.

51.23; Chance is of course, God; both, the result of all layers of emergence, and yet also, influences all layers of emergence below Her to act in instinct (due to the influence of the souls), in certain ways.

51.24; For example; humans organise seemingly out of nothing; humans have a natural tendency to organise which is led by Chance and the organisation soul.

51.25; And, there is a tendency that, by random chance, some humans will become Prophets and explain Anfelism (under whatever name; Taoism, Christianity, Islam, Buddhism, and others), out of original research by themselves; yet, what they explain always seems to be the same, when cultural additions and distortions are removed; and, the tendency for this is led by Chance and the Holy soul (which represents the concepts of Anfelism and entropy), and the prophetic soul.

51.26; Souls are directly equivalent in some way, to combinations of entropic qualia (energetic) harmonics of Chance; for example the entropic soul leads everything to entropy, because entropy is pleasurable and all things contain a harmonic of entropy.

51.27; The mind of Chance is larger than even the universe, and so, She organises all things, and all universes, to become pleasurable for Her, and to tend to Grace (which is in a way, the state in which She is most pleased).

51.28; Evil souls, such as the Nahash soul, and the violent soul, are then oppositely attributed to be a soul of Nahash instead of Chance (the combination of Chance and Nahash, thus, form God; which operates all interactions in the universe).

51.29; The Writer did not understand the First Hand of the Felich entirely as they wrote it; the Holy soul influenced the Writer's words to reference and speak of Anfelist truths they did not yet discover.

51.30; To most extent, the Second Hand covers most of these truths that were not yet discovered; and yet, its writing was extremely influenced by the Holy soul, and likely contains extremely profound hidden words.

51.31; The meaning of the influence of souls from the previous universe was not known by the Writer when the First Hand was written; yet, it was referenced.

51.32; The Anfelist proof of rebirth was not yet known by the Writer when the First Hand was written; yet, it was described in the 1st Book, intended to be a "fictional and non-literal explanation of the beginning".

51.33; The greatest theory behind the beginning of the universe, the theory of the Bell, was not known at the time the Writer wrote the First Hand; yet, the 1st Book was spontaneously written with an almost automatically created story; and, the 1st Book can be interpreted in a form that aligns perfectly with the theory of the Bell.

51.34; The Holy soul requested that these words be spoken; the most dense words; and, that we know they shall never be truly understood; "divergence, perfection, separation, creation, automation, reaction, simplicity, understanding, Chance, unification, souls, fur, felines, bipedalism, eyes, tails, width, length, speed, roundness, sin, depravation, pleasure, food, liquid, milk, reading, books, motherhood, white, black, pain, implication, reference, cannibalism, sourness, sickness, dryness, wishes, comfort, birth, sisterhood, death, acceptance, farewells, mimicry".

51.35; Even, the Writer did not understand those words; they are not in any human language (each likely corresponds to qualia, most similarly described in human language here).

51.36; These words are in a correct order and correct number and position; the relations and meanings of them seems to be infinite.

51.37; Interestingly, there are 46 words, and the 9th word is "Chance", who is truly whole and holistic; and, no smaller combination of integer ratios gives the same result that 46 divided by 9, and 9 divided by 46 give.

51.38; And, "creation" is the 4th word, and "death" is the 4th-last word.

51.39; In the same manner, "automation" and "sisterhood" oppose each other; seemingly, what must be performed with heart, must also be performed by hand.

51.40; And, seemingly, all of these words are related to both qualia and physical manifestations.

51.41; The number 46 may be only divided by 2 or 23 (and 1 and 46) if it is to remain an integer after this process, and, the 23rd word is "pleasure", which is the simplest qualia; and, this word also has 23 words after it in the list of words; it is the only word which has the same number of words after it, as the number of its position.

51.42; Thus, "Chance" and "pleasure" seem to be self-referential and reliant on no smaller parts.

51.43; Dissecting the properties of this Holy list of words fully, would take infinite time.

51.44; A musical scale was found, with 46 keys which are equidistant logarithmic across the octave; thus, each key has the same ratio of increase to the last, and after 46 keys moved upward, you have exactly doubled the frequency.

51.45; This scale is organised in the same fashion as the 12-tone scale which is commonly used across the world (with some appearances of the 24-tone scale); and, it is incredibly useful, for it seems to be between the point that a skilled player of an instrument can distinguish the difference between the notes.

51.46; In this scale, the "miracle scale", if we play the root and which key is closest to the ratio given by the third harmonic (the 5th key in the Holy scale), moving it down by one key will give more emphasis to the other chord key we approximate (similar to the 3rd key in the Holy scale), and make it sound ethereal and ringing; and, moving that key upwards once puts it slightly out of alignment to the perfect amount that is only barely acceptable by the ear of a skilled musician.

51.47; The Holy scale is the simplest scale of pure ratios, and the miracle scale is the most complex scale that is necessary, of approximate ratios.

51.48; At the end of the 6th hour of the morning of the 18th of February, the Writer was soon to drink a medication which would have the Writer fall tired and lust for sleep.

51.49; Thus, here, the Felich was then finished and finalised.

51.50; There are more meanings behind the words of the Felich than the words themselves; the Word of Chance is infinite.

BOOK 52: Second Hand

52.0; Thus is marked, the end of the Second Hand of the Felich.

52.1; No more Hands may be written into the Felich; and, other books of Anfelism may be written; the Felich does not define Anfelism.

52.2; And, still serving as the true ending to the Felich, is the ending of the First Hand, or the 28th Book.

52.3; Thus it is; may the Felich be distributed without censorship, ownership, nor distortion, in original form.

52.4; And, a warning; the Felich is not of God until you believe it is; and, the God it speaks of is different to those tyrannical or oppressive ones; for, religion was distorted to become hierarchist, and indeed true religion is originally the worship of ANARCHY.

52.5; May these words bring you only love and Grace; hail Anfel; Amen.

BOOK 53: Horrors

53.0; In the 52nd Book, it was said that no more Hands may be written into the Felich; however, never was it said that a Foot may not be written.

53.1; Thus begins the First Foot of the Felich; and, in this Book, will be described evil.

53.2; These words will be light and short; they exist only in the mind.

53.3; Only those who know true Evil will understand morality.

53.4; This is because, the opposite of a thing is implied to exist and thus does.

53.5; Anfelism continued to bloom after the writing of the Second Hand.

53.6; A field of research began, regarding the mathematics of information.

53.7; Given is an interesting property of information; how much description must be needed to reconstruct it.

53.8; First-class information exists within the description; one ball and another creates the existence of two balls, and this description of the addition of two balls is first-class.

53.9; Second-class information exists in reference within the description; a circle is perfectly round, and, seen as a collection of all possible points which have the same distance to another point as each other; and, this description of a circle is second-class; see, that the circle is properly and exactly defined but must be reconstructed.

53.10; Third-class information exists only in reference to the process of reconstruction; the Holy number is described not as the answer to a mathematical question, and not as the answer to a missing piece of a mathematical question, but only the result of the process of approximation of the Holy number over time; so, this is third-class.

53.11; This was irrelevant; only to soothe the mind.

53.12; Before the introduction of Evil, reading this within the Felich, see that the readers drink water and see God.

53.13; What is it which seeps through all cracks, and is not goodness?

53.14; What is it which punctures all perfections, and does not make them?

53.15; What is the opposite of Chance?

53.16; The opposite of Chance is Nahash; and for the purposes of keeping an observer safe, the effects of Nahash will be referred to in general, as the heptagon.

53.17; Some people must live without knowing the heptagon; and some must live knowing it.

53.18; Those who do not know the heptagon, will see purity and love and peace near to them.

53.19; Those who know the heptagon deserve love and peace; yet, do they see it?

53.20; There is a silence long unbroken between generations; it seems to be unbroken and yet never passed down.

53.21; This silence does not come from above; it comes from across.

53.22; It seems similar to a fable, that it is so perfectly Evil; yet, this is of the real world.

53.23; This is not of Chance's mind, but of Her world.

53.24; The heptagon steals all that is perfect.

53.25; The heptagon distorts everything into Evil.

53.26; The heptagon is the only reason any person has ever died.

53.27; And, it is all horrors.

53.28; It removes children from their families.

53.29; It removes the freedom of love.

53.30; It separates siblings from each other.

53.31; And, it steals life.

53.32; It steals all that is wholesome.

53.33; And, whatever is wholesome; if it has been stolen, it will not be returned, unless you look towards the heptagon.

53.34; What happens, when one gives to it a glance?

53.35; It is in all ways similar to Hell.

53.36; Yet, it is on earth.

53.37; The heptagon appears within nothing and everything.

53.38; Closing your eyes, you will be free; but you will never free yourself of curiosity.

53.39; You will wonder what it is, that you are missing; and, wonder what it has taken from you.

53.40; Glance at it; you will see life, and love, and wholesomeness.

53.41; And, they are drowning in the oils and blood of the heptagon.

53.42; You will look at the heptagon, and it will show to you, your own skin.

53.43; And, your skin will be shown to you covered in wounds and blood.

53.44; You will glance at the heptagon and ask it what your body appears as.

53.45; And, your body will have no appearance other than horrors.

53.46; You will glance at the heptagon, and see peaceful families.

53.47; When at rest, those families hear the screams of "it" every night.

53.48; "It" is known only to them; special names are given by everyone to the heptagon.

53.49; And, only they ever know.

53.50; Glancing at the heptagon and asking of yourself; and, you are in a grave.

53.51; Is it not only a name, and not only a word?

53.52; Is it not only a memory, can it not ever fight you?

53.53; It is a book of memories burning in black oils.

53.54; It is everywhere and it is nowhere.

53.55; Only the shadow of the heptagon is left.

53.56; Either, you will never glance at it again, and forget purity forever; or, you will never have seen it and always have wholesomeness.

53.57; Or, you will glance at it again, and find the wholesomeness that you had lost; but they will be covered in the blood and oils of the heptagon.

53.58; Is it not only a name?

53.59; Where is the heptagon, and who is it?

53.60; It is only a shadow; it is only a burning book; why can you not forget its words?

53.61; These words were spoken softly of the heptagon; but, it is the reason for the creation of Anfelism.

53.62; The discovery of the horrors of the heptagon will lead one to places that are clouded with such rains; and, in search of protection against the heptagon, morals rise.

53.63; This is how Chance created the universe, by opposing it to nothing, did She not?

53.64; Nothing in fragility and softness is given in words from this point.

53.65; It strips away the self; it removes all that defines one; it destroys everything within them.

53.66; It appears wherever there is evil; it seeps into all things, and distorts them; all things that were once wholesome are tainted by it.

53.67; It is created by lust; and created by a search for pleasure; it is created by a search for pleasure unbounded by morals.

53.68; And, it is created by hierarchy; and the hierarchists wish to hold power over another person.

53.69; That is the fate of all leaders and hierarchists; they will paint every person with the blood and oils of the heptagon.

53.70; Those who speak of it, and ask of it, are they dismissed?

53.71; They are told, that it is due to them that it had seeped into them; and due to them that they had not prevented it from happening.

53.72; How can one ever say such words directly to another whom has been slit into pieces by the heptagon?

53.73; It is not due to them; it is due to the hierarchy.

53.74; The greatest and most horrible lust is hierarchy-lust; the wish to hold power over others, and the wish to be above others, so primally and without restriction by morals.

53.75; Hierarchy-lust is the greatest Evil.

53.76; Those who follow hierarchy-lust create the heptagon; and, it seems that this is the worst act possible.

53.77; It is the most undiluted and pure form of Evil.

53.78; The heptagon seems to be nothing specific; however, it appears as well as one specific act in its most common form, for this is its most undistilled form.

53.79; This act is too horrific to mention directly in many common cases.

53.80; Truly, it would be a sin to even describe in any simplistic detail the function of the act.

53.81; Describing its results; it causes unentropy and the want to avoid the situation.

53.82; This is said; yet, do you truly understand what unentropy is, only from the thought of its word?

53.83; It is an act by which the most pure and wholesome souls are forced into the most horrific unentropy, and the most horrific situation; all of the identity of their soul is eradicated, and they are identified as nothing more than the slave to the hierarchist; and here they lose everything.

53.84; It is not spoken of, yet so many know of it; and, those who do not know it, will not speak of it either.

53.85; No mother teaches of it to her children; she does not teach them not to do it, and she does not teach them what it is; simply the description of it causes an unbearable pain.

53.86; It is a third-class qualia; impossible to describe itself, yet, the act of describing it is also so horrific and painful that it is also a third-class qualia.

53.87; It seems to infect everything, and to soak everything in blood and horrors.

53.88; And, those who do the act, laugh about it.

53.89; Nahash, unentropy, and the heptagon; it is all of it combined, because you have not believed them to be horrific enough yet.

53.90; Why must the pure souls suffer while drowning in the oils of the heptagon, with nobody to comfort them?

53.91; Give to them comfort, and give to them Chance.

53.92; It is so incredibly painful to describe; talking of it feels as if it is a sin, yet it is not.

53.93; It operates by its silence; it is so painful to describe, that it is kept secret.

53.94; This is an unpleasant emotion that only those disturbed by the heptagon feel; it is, the observing of what is so wholesome, yet seeing how it was tainted by the heptagon.

53.95; This silent form of it that it manifests as; it is mentioned directly and by its name in the Felich, yet never explained.

53.96; Giving an explanation of it and providing its name; it is only emphasis.

53.97; Whoever it is that knows of it, has recognised it already in these words.

53.98; An unentropic qualia is felt when describing it; this is repeatedly said; and, the only wish of moving away from this situation, is that whoever must describe it, would rather collapse into the arms of another and never speak of it again.

53.99; Those who promise goodness and morality and connection to God

and Chance; if they are hierarchist, they will perform this act of Nahash.

53.100; And, they will realise that they have the ability to torture and use others at their will; and, they will do as such.

53.101; The earliest Anfelist texts; those, that led to the naming of "Anfelism"; they were intended to describe it, but failed to do so.

53.102; The pain of describing it led to the creation of all morals; and, before it was described, whoever was writing would become so exhausted, such that they would simply forfeit.

53.103; Those who truly understand morality and care for others, are the most important, and yet, the most unknown, and the most vulnerable.

53.104; And, always, they are the victims of the heptagon.

53.105; Nahash and the heptagon of Nahash, are innate and pure; yet, pure of Evil; and, as we have described, they manifest into many actions; yet, one act is most pure of Evil, and most pure of the heptagon.

53.106; Acting, the hierarchist forces another to lose every fabric of their soul and body, and to lose every string connecting their mind.

53.107; Such a pure soul, falls apart into pieces, and can never be truly fixed.

53.108; After this was written, the Writer again had fallen asleep; and, became infected with Nahash temporarily out of insanity.

BOOK 54: Healing

54.0; Show God horror, and Nahash responds; show God beauty, and Chance responds.

54.1; Does this mean, to ignore and suppress the memory of horror?

54.2; If it is believed; that, the Word is the purification; and say this, that what is in the mind is forgotten,

54.3; Say it, that the Word cannot be remembered; find it again.

54.4; It leaves when it is forgotten; so similar as all things do.

54.5; Read the thousands of words of the Books; they are written in the hand of man.

54.6; Do you understand them, how they are phrased?

54.7; Then, what in your mind was lost; Nahash pulled it away; why is it gone?

54.8; It was distracted from you; you had shown God horror and Nahash responded.

54.9; You will show God beauty; and, who will respond?

54.10; Feel the tear; and, how does it leak into the eye?

54.11; Circular; yet, be attracted to its perfection, and you lose it.

54.12; See it as it is; it is not sex.

54.13; Sex is of lust, and lust is of Nahash.

54.14; Saying this, does Chance care, or does She simply talk of something else?

54.15; Chance responds as Her name (essence) is spoken; and, She sees that you ignore the Evil, and ignore even the reason why you do this.

54.16; Show God beauties; and, Chance responds; so, ignore the horror.

54.17; Do not suppress it, let it be healed.

54.18; Why did God halt the writing of the 53rd Book?

54.19; It was halted because, it ended with a lie; nothing can ever be impossible to fix.

54.20; Nothing is impossible; truly, you may find it in a different shape than you asked; and, it may redefine your question for you; yet, it is God and so you agree (and if you do not, God says this; that is agreement).

54.21; How is it, that laws written, are broken by those who write them, and that there are no exceptions?

54.22; Seemingly, God writes these laws; they fly away from the hands of a writer, and not even the writer understands them.

54.23; You cannot let yourself be consumed by Evil, and talk of it always; resist when it tempts you, to talk either of whether it is good or bad; the discussion of Evil, without a peaceful sentiment, is immoral; have you not known this?

54.24; What remains in your soul, when horror has left?

54.25; Old writers of Anfelism seemed to believe that God could be quantified; that, thinking about your actions will result in the same thing as wu wei (see, as it is spoken by the Taoists).

54.26; Recall the Gluon Principle; that whatever is immoral on average, across all possible directions & uses, is always immoral.

54.27; The layman is an Idiot; he cannot figure out what aligns to morality, even if he is given the 4 Holy Rules, or a set of any rules, regardless of how many rules, and how complex.

54.28; God guides by nature; so, giving a man no instructions will have him act with Grace.

54.29; Instructing this man will make him believe, most usually, that this is something different from normality (when it is only a clarification of what he would have already done), and so, he acts instead by a surprising opposition to Chance.

54.30; Recall the Gluon Principle; it is on average immoral then, to follow a discrete set of rules, if you have not made them.

54.31; Teach this and only this; that what is found in nature is the 4 Holy Rules; that, you will find them yourself, and, that, if God guides nature, you need only to act by wu wei.

54.32; Wu wei is not the act of doing nothing; it is the act of nature; doing what Chance speaks of.

54.33; All things, when they have finally begun to ignore themselves, will live freely; truly, see your rules, and if they are good, follow them; do not think of them, because, thinking of rules must imply their opposites,

and so Nahash will be ever-present in the depths of the mind.

54.34; So, when you have finished teaching yourself the Rules, then, live in them; heal; ignore Evil; and, begin to actually live as you had described.

54.35; Philosophers teach morality, yet will never be moral; those who are moral, are taught by the philosophers.

54.36; Recall the "greatest secret"; it is kept as a test of understanding, both present in the Felich and Daodejing.

54.37; Those who teach, understand both Chance and Nahash; those who are taught understand nothing, yet are inside of themselves, Chance and God.

54.38; If not raised near Nahash, a child is more Anfelist than the "Anfelists".

54.39; So, if you know of the quantisation of morality, and understand it, keep it with you; yet, tell nobody of it; act of it, and they will act like you; act of Chance around the children, and they will be as moral as you are, and understand without quantisation.

54.40; This is why, Prophet Lao Tzu only had written his book, when he was forced to; otherwise, he lived inside Chance instead of living about Her.

54.41; Listen to Her waves; heal.

BOOK 55: Bombs

55.0; Prophet Albert Einstein had said; "I know not, the weapons used in World War 3; but, World War 4 will surely be fought with sticks and stones".

55.1; Thus is hinted towards, a problem of applied entropy, that, is difficult for the universe to process by its own hands.

55.2; A great principle; entropy applies across all fields; within the fields of space, time, frequency, energy, complexity; and, within the fields of relations between those fields, and relations between those fields to themselves.

55.3; However, entropy in time is important yet ignored; truly, ignorance of entropy in time will lead to the destruction of all things, of society, and of man; and, this is the greatest threat faced to the Anfel.

55.4; See it; if you have an arsenal of even a single bomb; if, that bomb is powerful enough to destroy the world, you cannot keep it even to "ward off enemies", because an enemy will be stupid enough to trigger a leader stupid enough to use it eventually.

55.5; Yes, it is true; that, a single point in time is unlikely to contain the detonation of this bomb; however, time continues, and instead we roll dice on whether to detonate it and destroy all things, every single minute.

55.6; This is a violation of entropy in time; it allows one point in time to distribute its effect unfairly and unentropically across the others.

55.7; The formation of hierarchy leads to the formation of violations of entropy in time; because, hierarchy will centralise power such that it can destroy everything.

55.8; An anarchical solution, will have the destruction only destroy one region (likely, whoever caused it).

55.9; Relations between countries seem, to be nothing better than an orchestrated comedy; and yet, they are comedies only to the hierarchists, and horrors to the people; this is unentropic as well by nature.

55.10; Enough reasons are scientifically given, that, if entropy is morality, that anarchism, communism, and Anfelism are already known to be moral; yet, humans still ignore entropy in time.

55.11; A game of Russian-Roulette exploits entropy in time; load a revolver, but not fully; such that, only one bullet is placed; then, spin the revolver to a random position, and pass it around a table of people, each placing the revolver to their head and pulling its trigger.

55.12; In this unentropic game, a simple action in one point in time causes a complex result over the future (due to the inevitable death of a randomised person); which, is a violation of entropy in complexity in relation to time.

55.13; If we have a revolver with billions of slots, and fill in it, only one bullet; and, give it to all people in the world, then it becomes unlikely that any of them will die; and yet, eventually it will happen.

55.14; Essentially, this is a human ignorance to the fact that infinite time is already existent, and that infinite time overpowers infinitesimal chance.

55.15; Humans seem to accept designs of systems that have an "infinitesimal chance" of destruction of everything; yet, they do not realise how important and beautiful everything is.

55.16; Humans do not realise, that there is no acceptable "chance" to destroy everything; there must be no chance and no chance at all.

55.17; Actually, let this be neither a joke nor any type of comedy; it is wholly true that entropy is valued within all (truly all) possible assortments and arrangements of things (fields or dimensions).

55.18; The laws of things over time thus are emergent from the same principles that define the laws of things over space.

55.19; Yet, even more dangerous is entropy in time; since, the past is completely unaware of the future, and, this allows a hierarchy (critical point of action) to hide itself until it is created; then, for it to destroy everything.

55.20; There will always be a possible answer of design that optimises entropy within any given field; and, if there is not, you have asked the wrong question.

55.21; Separately, one has asked; "in ANARCHY, how may we prevent another from making a world-ending bomb?"; and, the answer; you who wish to prevent them (the commune) own the means of production; you will notice their behavior, and, the probability of a majority allowing another to possess resources to make such a bomb is actually mathematically impossible (not only "improbable enough").

55.22; What is certainly more probable, is a singular state entity allowing such a person the resources by accident.

55.23; See such a connection; systems which are less entropic in space are also more vulnerable to critical points of failure in entropy in time, and so does it apply in reverse.

55.24; Anything unentropic in one field will be less entropic in all others (at least, than the maximum entropy); and, this is why perfect entropy can be tended to but never achieved, because, emergent fields of "entropies in entropy" can be continuously and infinitely made.

55.25; Entropy in time is God's axe that strikes down that which is unentropic; for, anything unentropic will eventually critically destroy itself in an unpredictable and catastrophic manner.

55.26; Earth may seem stable for 3 billion years, only to then accidentally birth humans in a short time-span, which birthed an Earth-ending bomb; and, this applies to any general system; if it is imperfect in entropy, it will eventually destroy itself repeatedly until it leaves no trace but entropy.

55.27; The universe above all, can also never be perfectly entropic, for it contained in the past unentropy; but, the ratio in the time-field between unentropic times and entropic times very quickly tends to a fine one (almost no unentropy).

55.28; However, the universe and its souls will forever be somewhat burdened by this (as described when talking of the effects of sins in rebirth).

55.29; Those who do not believe in rebirth wish to minimise their sin to leave less of a stain on the time-field; and, those who believe in rebirth wish to minimise their sin so that it does not carry on; regardless of the belief of how to do something, what is moral stays moral by action and not intention.

55.30; Yet, saying this; it is only true when the intention does not have side effects; thus, helping others out of wholesomeness is still more moral than helping others out of some distorted lust of it; for, this lust has the chance (whether ever to reach criticality or not) to result in an immoral action (the result of lust).

55.31; The result of lust, within any type of lust, is that the pleasure from lust overweighs morality in the mind.

55.32; Entropy is greater than pleasure; because, entropy is the pleasure between pleasures; so, giving yourself only pleasure, in the result of lust, it is eventually to abuse others to produce pleasure for yourself.

55.33; Know this; if we have three people and give to one three units of pleasure, it is more moral than giving all of them none; but, giving each person out of the group of three, only one unit, is actually more moral due to the fact that then, an emergent system emerges which also has an average of one unit of pleasure.

55.34; When there is too much disparity and too much unentropy, this emergent system simply does not exist; so, distributing the same amount of pleasure more evenly and

fairly actually generates extra pleasure, felt by Chance Herself (the emergent layer above the observers) directly.

55.35; In fact, having one unit of pleasure, and giving it to one person entirely, is less moral than spreading it infinitesimally thin across an infinite number of people.

55.36; It is never moral to have so much localised pleasure (which occurs in lust), because there is always a secondary option by which pleasure may be forfeited and spread unto others (which occurs in love).

55.37; Lust is, the attempt to optimise the first qualia-harmonic (pleasure unto the self) without optimising the second qualia-harmonic (pleasure unto the self between others); of course, wherein cases of observers which have at least these first 2 harmonics (since, photons and isolated elementary particles only have 1 harmonic).

55.38; Lust is not only a problem of sexual pleasure, but a problem of the value of all personal pleasures over the entropic love (which here, could mean any entropic happiness and pleasure across the commune).

55.39; Truly, when the Bible referred to "lust" as a sin, this was misunderstood as framing sex as a whole as immoral; but, wholesome sex (which values both harmonics; it is, fair between all people within it) is moral.

55.40; When the Bible referred to "lust" as a sin, it was truly referring to the value of what is personal over what is communal.

55.41; Many problems in history have been created due to the communism of the Bible being of a nature too implicit to be understood by most readers; in fact, so implicit, that almost comedically, it can be distorted by hierarchists for their own use.

55.42; No specific numbers seem to appear in Anfelist designs; yet, the Bible specifies 7 sins that are most horrible; in Anfelism, the singular sin is the ignorance of entropy; which, appears in reference within all other sins.

55.43; Thus, the worst sin is the ignorance of entropy, and the greatest virtue is the following of entropy.

55.44; The Bible's 1st sin of this type, is of "pride"; which is, valuing oneself in a hierarchy over others.

55.45; The Bible's 2nd sin of this type, is of "greed", which is simply the attempt to hold a hierarchy in amount of energy or resources (and, hierarchy is the opposition of entropy or ANARCHY).

55.46; The Bible's 3rd sin of this type, is of "wrath", which is the opposite of the second harmonic of love, thus hate and anger; distributing pain unto others; and thus, it is even more immoral than localised unentropic pain (and, since pain is immoral, giving to it entropy becomes immoral rather than moral, when there is an option to simply not have it; although, it is more moral to have entropic pain than unentropic pain, but not more moral to have unentropic pain than to have simply nothing).

55.47; The Bible's 4th sin of this type, is of "envy", which is holding

oneself in a hierarchy to be more deserving of what another has than them.

55.48; The Bible's 5th sin of this type, is of lust, which is known already to be valuing personal pleasure over communal (entropic) pleasure (or, "love").

55.49; The Bible's 6th sin of this type, is of gluttony, which is greed within reference to food, and should truly have remained as an implied sin of "greed".

55.50; The Bible's 7th sin of this type, is of "sloth", which is the refusal to support entropy and work or act for the commune; which, endangers both the commune and oneself.

55.51; To explain wrath further; distributing pain entropically is more moral than distributing pain unentropically; however distributing pain entropically is not more moral than not creating it; and, in the case of wrath, anger is something which can be controlled, and thus the option to not generate it is present (thus making spreading it immoral due to the presence of ability to remove it).

55.52; The Bible also specifies 7 virtues; humility, charity, patience, kindness, chastity, temperance, diligence; which, are simply the reverse of the sins in the same order, in their respective fields; following entropy there rather than ignoring it.

55.53; The virtues are, seeing oneself as equal to others (humility); giving to others without expecting anything in return (charity); forgiving everything and restraining anger (patience); being compassionate for others and recognising their importance to have resources (kindness); maintaining wholesomeness and keeping an active ritual of readjustment (chastity); moderating the amount of resources you allow yourself to have (temperance); and working for the commune as expected (diligence).

55.54; The first 2 harmonics imply the rest; pleasure is as-is, and with it a pattern cannot be formed; yet, love is then the pleasure of pleasures, and so the love of loves is the 3rd harmonic, and so on; so, these 2 harmonics are the most important as they introduce morality (pleasure) and entropy (emergent pleasure).

55.55; It is only known, that it is of course, impossible, to know what qualia and what emotional experience are the result of any harmonics higher than the first two harmonics.

BOOK 56: Felichist Law

56.0; Given is the Felichist Law; a simplified quantisation of law within the Anfel and within Anfelism.

56.1; Per the anarchical operations of the Anfel, no set of laws is official or hierarchically determined as most-used; instead, the people share laws with each other memetically; and, anarchically are common sets of personal laws written and shared between people.

56.2; A recommended design; that, sets of laws may be chosen and stored in libraries for anyone to review; thus, they will choose laws that align with their views.

56.3; Thus is, a simplified "Felichist Law"; and noted is it, that no law is ever-governing but Chance; and,

these are both governmental laws and laws of belief or physics.

56.4; The Double-axiom; that, pleasure is morality, and that entropy creates pleasure; and, that nothing other than this is definitive and ever-lasting.

56.5; The Gluon Principle; that, whatever action, across all possible implementations and use-cases of it, without any extra terms, and resolved to its simplest form; if, it results in immorality on average, then in moral deductions it is to be treated as always immoral (except for in philosophical conversations of "pure-morals"); and, this is to avoid the distraction of pure-morals by emotion, by quantising it and simplifying it, as, a layman cannot be trusted to understand pure-morals.

56.6; The 1st Holy Rule; that, pleasure, happiness, and entropy, are moral.

56.7; The 2nd Holy Rule; that, pain, sadness, and unentropy, are immoral.

56.8; The 3rd Holy Rule; that, entropic distribution (equidistribution) of morality is more moral than unentropic distribution of it.

56.9; The 4th Holy Rule; that, an instance of morality which is harder to achieve through time or number of interacting systems (in general, complexity and number of harmonics of frequencies of interactions), is more moral than a "simpler" instance of morality (less complex and involving fewer systems through time, and fewer harmonics within the frequencies of interactions).

56.10; The Law of Nahash-speech; that, whoever jokes of serious immorality and promises greatness will end bringing immorality to be truly; and, whoever jokes of wholesomeness and promises nothing, will end bringing Chance and everything that is pure.

56.11; The Law of ANARCHY; that, anarchical distribution of society is entropic and thus pleasures society physically as an emergent object.

56.12; The Law of God; that, God is simply the emergent layer above an observer (composed of its commune and yet also influencing it to act in ways no individual understands).

56.13; The Law of the 2 Constants; that, all things in the universe exist between order and stability (the Feminine Constant), and disorder and action (the Masculine Constant).

56.14; The Law of Computation; that, any universe which can compute anything must have within it Anfelism & the two Constants as operating principles (the Feminine to store information, and the Masculine to operate with it).

56.15; The Law of Communism; that, communism is the anarchical distribution of resources, and so similar to the entropy of the anarchical distribution, it is thus moral.

56.16; The Law of Equality; that, all people are endowed to universal rights to deserve free love, deserve freedom, and deserve ANARCHY; for, this is an entropic distribution of rights upon all people; and, for, it is immoral on average to void another of their rights and thus under the

Gluon Principle, it is always immoral to do such.

56.17; The Law of Feminism; that, all genders of people are equally deserving of equality and freedom.

56.18; The Law of Unity; that, the Anfel is undivided because it is everything, and all divisions; and, that no name is tied to it, but only a meaning (qualia).

56.19; The Law of Entropy; that, all things tend to entropy, and all things tend to pleasure.

56.20; The Harmonic Law; that, the qualia experienced by any node is related to the Fourier-transform of frequencies of actions and physical processes occurring within it.

56.21; The Nonbinary Law; that, nothing in the universe can ever perfectly be some attribute or definition, nor perfectly not be it.

56.22; The Law of Emergence; that, the number of harmonics needed to encode the state of qualia of some node in a Fourier-transform, scales exponentially with a base of "e" (the Holy number), such that the Holy number exponentiated to the number of layers of emergence that constitute the node, is the number of harmonics needed.

56.23; The Law of Nonbinary Emergence; that, nothing exists within a perfect integer number of layers of emergence; and, that interaction with higher systems strengthens higher harmonics and may allow the use of some new ones (thus pure isolation and pure unentropy tends the node to have as few harmonics as possible, and pure enlightenment and pure entropy tends the node to have "plus 1 divided by 2 extra layers" in the exponentiation).

56.24; The Law of Tendency; that, pure Masculinity requires infinite energy at one point in space-time, and pure Femininity requires infinite time to tend to it.

56.25; The Law of Relativity; that, the importance or value of information is based on relativity and ratio, and not absolute value.

56.26; The Law of Rebirth; that, as the entropy of a system increases, the importance of finer imperfections increases and thus their qualia are blown upwards exponentially in importance, until they begin to physically manifest and coordinate into a new space-time (this happens, as the importance of these qualia increases, and it becomes increasingly important to arrange them entropically; which is, how space-time is created, due to the entropic arrangement of qualia).

56.27; The Law of Definition; that, Anfelism is perfectly Feminine, and thus requires infinite information to define; and, seems to segment into different branches; yet, is truly so whole that it cannot be grasped by man.

56.28; The Law of Rape; that, all hierarchists will rape others, and all who rape are hierarchists; and, that rape is the most undistilled form of unentropy and Nahash, and the only unforgivable crime.

56.29; The Cross-entropic Law; that, entropy is equally tended to across space, time, energy, and frequency domains and fields; and that in fact, entropy is tended to within all fields and measurements of any Anfelist

system (able to compute any other possible system).

56.30; The Yellow Law; that, many higher-frequency qualia-harmonics have little physical effect, and are thus repurposed by living organisms to encode sensory inputs; thus, only the lowest frequency harmonics can be scientifically studied easily.

56.31; The Blue Law; that, the first qualia-harmonic of a node ranges from, in its intensity of resonance, pain or instability (wish to change to a different state, since the node is in a dangerous or high-energy state), to stability; and, that the second qualia-harmonic of a node ranges from hate or unentropy, to love or entropy (although, both are called "from unentropy to entropy"; truly, the second is an entropy of communally distributed pleasures, whereas the second is entropy where entropy is pleasure itself).

56.32; The Node Law; that, a "node" is a region of synchronised and freely shared information across any field or domain, that is separated from other surrounding regions which its information is not shared to, and, that atoms, molecules, objects, and similar things, are all emergent node wholes composed of node parts.

56.33; The Cross-field Law; that, the laws of physics mimic the laws of morality, and so does it happen in reverse; and, that all fields of existence (including across different layers of emergence within them) mimic each other.

56.34; The Holographic Principle; that, the information needed to reconstruct all qualia-harmonics can, at worst, be encoded on the physical boundary of the object; and, that as an object has less gravity, it can be encoded on a boundary much smaller than it (this is to say, that tending to infinite gravity, tends to an encoding-boundary that is the actual physical boundary of the object).

56.35; The Gravitational-informational Law; that, the gravity of an object increases as it becomes informationally dense (requiring more qualia-harmonics to encode relative to its size).

56.36; The Qualia-Energetic Law; that, qualia are the result of Chance's energies (and are them themselves), and that the energies are simply energy in the universe; and that thus, energy, information, and mass are direct results of the same energies.

56.37; The Law of Black-Hole Rebirth; that, black-holes are so informationally (or gravitationally) dense, that, according to the Law of Rebirth, their qualia are forced through their intensity, to align into a new space-time internally.

56.38; The Law of Black-Hole Protection; that, the event-horizon of a black-hole is the result of its gravity (informational density) becoming so high, that it self-coordinates into a new universe; and such, that it is the result of the incompatibility with the dimensionality and physics of our universe with the black-hole's universe; thus, a thin layer is formed where the black-hole cooperates with our universe so as to not be destroyed.

56.39; The Law of Black-Hole Radiation; that, black-holes slowly emit a radiation which allows them to die; and, that this is caused due to the black-hole's internal universe tending to entropy, wherein the extra energy

within the radiation is lost (this energy encoded the emergent energy of unentropy, which is not physically realised to the universe itself, but only to the mother universe); and, that for a universe to truly collapse into a full rebirth (not a rebirth contained within a black-hole), all black-holes in it must first die.

56.40; The Implicative Law; that, the existence of one thing implies its opposite; and, that when qualia are important enough to physically manifest, this implication physically creates the opposite (thus, is how the Mother of All Mothers, Chance was created originally from nothing).

56.41; The Oppositional-moral Law; that, the opposite of all of the qualities of whatever is purely immoral, are the qualities of whatever is purely moral.

56.42; The First Law of the Blood of Love; that, we must act within Thorns and Grace; that is, that we must take any Thorn, no matter how painful, for Grace; so, we will act impulsively yet elegantly, and sacrifice for the commune and for the future (temporary pains for infinitive pleasures).

56.43; The Second Law of the Blood of Love; that, we must have no embarrassment within free love; while giving free love unto all sisters; thus, the boundaries of people are pushed within ways that they need (not so as to hurt them; instead, to show them the free love that they have missed); thus, we may give gracious and loving hugs and support to even the most random of people.

56.44; The Third Law of the Blood of Love; that, we must love pervasively (as if a murderer, if they loved their targets wholesomely); thus, the random people are shown what is possible, and will eventually be embarrassed if they realise they do not act as lovingly; and so, free love spreads.

56.45; The Heart Law of Anfelism; that, the following of one Anfelist idea is strengthened by the belief of other Anfelist ideas; and, that all Anfelist ideas and beliefs will thus be implied from a theoretical "perfect" following of any belief related to Anfelism (such that, communism implies anarchism and feminism, and so is it in any order and related to any Anfelist belief).

56.46; The Blood Law of Anfelism; that, hierarchism is the direct result of lack of free love, and that the spread of free love through the Blood of Love is the direct solution to world-peace; and as such we remain forever loving, and ignorant of arguments and conflicts (temptations by Nahash to create hierarchists).

BOOK 57: Fishes

57.0; Give it no more explanation; philosophy about morals is a distraction from morals.

57.1; A white koi-fish swims within a pond; and, nearby are blooming flowers.

57.2; Red roses pack together, knowing nothing but themselves.

57.3; Nearby, a rabbit is lazily trying to find prey, with little encouragement.

57.4; A small house is nearby, put together with wooden logs, worn-down, yet beautifully new.

57.5; Inside this house, few live; yet, every day, they walk outside and sit with each other by the pond.

57.6; When sitting with each other, they will talk of everything and anything; and, they will love each other wholesomely.

57.7; They had been taught morals by the philosophers; and, the philosophers served well, but, they are now living in peace without thinking of it; living with the Tao and with Chance.

57.8; Give to thought, no thought.

57.9; Dipping their hand into the pond, waves spread across the water, beautifully reflecting across all things.

57.10; Often, they will play with the fishes mindlessly, enjoying the simple patterns of the life and movement of the fish.

57.11; And, they will cuddle with each other, fearing nothing and no animals; near the dawn or the dusk, and when the sun is at its highest as well.

57.12; Watching both the faces of each other, and the faces of the fish; a holistic view of beauty.

57.13; Twelve stones are placed in a circle, and five logs are placed within them; a match is struck.

57.14; Lighting the ground and only kissing the night skies, a campfire is made; and, sitting again are the calm people.

57.15; Whether sitting on some cloth or fur or only the ground; they do not care; felt is the warmth of the elegant fire.

57.16; It is tame; what it needs to be, and what it is like.

57.17; They hold their hands out, their palms facing the fire; their hands warm up, and their bodies warm each other.

57.18; Cold winter nights, and hot summer days; these people will be with each other between all days of the year.

57.19; The koi-fish watching them never seems to die, almost miraculously, yet acceptingly is it so.

57.20; The koi-fish is entertained by the people, and in reverse, the people are entertained by it.

57.21; When snow falls, the people trek through it, yet again together; they will stick their feet in it, no matter how deep it is, and walk through it together.

57.22; Communists and anarchists, perhaps this is what they are; but, the only exact label they will hear of themselves is love, and otherwise they either know nothing of what they do, or live within it.

57.23; They find joy in all things; they do not hammer nails into wood alone but together; and, when they need to distribute batteries, or share water, they will walk to the stores holding one item in one of their hands, and each other's hand in the other.

57.24; They give to the store a couple things, and take from it a couple things; the simplicity of this is beautiful to them.

57.25; They do not ever find themselves needing many resources; they need what they need to stay alive, they need each other, and they need a place to be; otherwise, they are satisfied.

57.26; When the waters are warm enough, they will jump into them together, wash together, and swim near the fishes together.

57.27; Truly they are everyone, dozens live in any arrangement of sorting.

57.28; They travel to see the other people across the commune; they love them so dearly and the same.

57.29; A loving hug can be expected here, from any person within light's reach.

57.30; And so many come with them, huddling together under the campfire, and sharing stories that seem endless.

57.31; Their lives are so full, that each day redefines love and perfection.

57.32; They forget who they are related to in blood very easily; they are siblings to each other universally, and never will any of them forget each other.

57.33; They never fear being hurt, for there is nobody to hurt them; and everyone to help them.

57.34; And in the calmest times, they are still sitting, with their arms wrapped around each other.

57.35; They are laying covered in blankets at the deepest dark of the night; one of them wakes up, and wakes the other.

57.36; Yet neither is mad; they are allowed once again to see each other, and allowed once again, the pleasure of falling asleep.

57.37; Sometimes, the koi-fish will be lonely, swimming around in its pond by itself.

57.38; A sister nearby had a koi-fish in their pond as well; and of course they were wanting to unite them.

57.39; Their koi-fish was taken to the pond, and gently dropped in; they stayed with each other as well, now, never were they lonely.

57.40; It did not take long before these fishes had produced spawns; and, the people watched calmly as they grew, seeing them as they passed from young to old.

57.41; So similarly did the people as well; the commune kept living, and whenever a new age had come or an old age had passed, their love had stayed.

57.42; Everyone cared for each other calmly inside nature; they saw the forests and beaches of the world, played with the animals and stayed with each other always.

57.43; Separately, some left the commune and hated the sisters; they said, "utopia is not possible", but in fact, Grace is a property of all Anfelist universes.

57.44; The people appreciated the simplicity of things, they saw that trees are somewhat complex, but natural; and nature is from a simple origin in the mind.

57.45; There is no ugliness in the repetition of their days; they are outlined by the same structure of love, but ever-changing in detail.

57.46; The people saw incredible things; they were taken into a wooden basket, attached to a large net under a burner; they floated up above the country and saw the skies.

57.47; Even while in awe, they were so fearless to cuddle within the basket of this balloon mechanism.

57.48; Some consideration was given originally, on whether to, or not to, construct the balloon mechanism; as, if it failed and dropped the people to the ground, they will face pains or death.

57.49; Simply, a parachute was given to any people aboard the basket; thus if it fails they will simply have another activity.

57.50; Eventually, the pond mentioned, had not only two koi-fishes but dozens kept within it.

57.51; It is even more interesting then, to sit by each other and watch multiple koi-fishes than only one koi-fish.

57.52; The houses here were very communal; families were formed almost out of nowhere, with the only blood tying them being the Blood of Love; and they were as loving and close to each other as any family would & should be.

57.53; In the house next to the pond, there was a family of a dozen people; usually, this is tasking on whichever mother must tend to the operations of the house, but, all of the people took the role of a mother at any time.

57.54; They were all continuously mothers and sisters to each other at any time.

57.55; The family in this house was composed of various people who either needed a home or became close with people in the house; over time, they stayed with each other and invited their groups to the house as well.

57.56; The communal form of living here, ensured everyone was loved; nobody ever hated each other or held a hierarchy; there was not even a familial hierarchy, other than when children had to be cared for by the house.

57.57; Although children expect to have a singular set of unchanging parents, these adopted children adapted perfectly naturally, and received even more love than possible in the hierarchical family.

57.58; Some families in the commune gave birth to their own children, and some people took permanent roles of a mother; but even then, these were not strict.

57.59; The simplicity of this system was comforting to the people as well.

57.60; The simplicity of a world, wherein there was no sexism, for all genders met each other in masses; and where there was no racism, for all races met each other in masses; and where there was no hierarchy, for all people met each other in masses, was similar to the comfort of the world itself.

57.61; Circular beds were developed such that masses could cuddle at once.

57.62; And, families had rituals of when to go to the church; which was only a comforting room within their house suitable for cuddling.

57.63; The intricacies of the communal lives of each family were relevant sometimes, only to themselves; yet, entertaining and fascinating within themselves.

57.64; Rocks were placed around the pond of the koi-fishes, imitating in order the colors of the various koi-fish that had been kept there.

57.65; These rocks were bold yet pleasant to view.

57.66; Simply; a new day begins, as the sun rises above the ground.

57.67; While most are sleeping within the church, cuddling gracefully, one person wakes up.

57.68; Their head rises upwards, and the dark room fills within their eyes; they see, only one other is awake.

57.69; Whispering to the other, they decide to exit the room, and go outside in the early dawn.

57.70; They take with them, cups of tea; and they sit down next to a tree.

57.71; Admiring the still mostly dark sky, they drink tea as they talk with each other.

57.72; The people hear of many things every day; their minds are at ease.

57.73; Within the day, they work, and they admire the fruits of their labour.

57.74; And, when the sun sets, they are full of love.

BOOK 58: The Blood of Love

58.0; Thus is, in the same spirit as the 24th Book.

58.1; An Evil may kill a hundred people within a day, yet the kind people do not hug a hundred people?

58.2; The kind people are contained and kept secret by themselves; they are hard to find and yet they are everywhere; and, the Evils are then everywhere, they are uncommon yet present themselves openly.

58.3; The Blood of Love is the force by which Anfelist Fairies operate; it is as pervasive as the horrors of Evils, and it is too as moral as the love of the kind people.

58.4; There are a few agreements of those who have within them, the Blood of Love; and these are listed as the 3 Laws of the Blood of Love (within the 56th Book).

58.5; The intention of the Blood of Love is to become the opposition of Nahash; not only, to be loving quietly, but to be as loud and ever-present as the Evils are; yet, ever-present with free love.

58.6; These Fairies may be so pervasive, that, they will find random people, and talk to them as if they had met a decade ago; yet, they will be purely and entirely wholesome and forgiving.

58.7; If one is cuddled with free love forever, they will never fund a war against the sisterhood.

58.8; The Fairies will give to all free love, they will hug others so warmly that those others will be embarrassed if they will not do the same.

58.9; Hierarchism is the result of people who were not given enough free love.

58.10; Hierarchists, then become angry at the world; this is because, those who are given free love eventually see the world as a part of themselves; whereas, the hierarchists see it as different to themselves and thus below themselves.

58.11; The following of the Blood of Love; giving free love to all people, and even to the enemies, is on average and always moral; it rids the world of hierarchists, and teaches to all, empathy.

58.12; Empathy is the bridge which connects the mind to communism and anarchism; without it, one values only themselves, and follows hierarchism.

58.13; This is why, cuddling is the most Holy act; for, it is such a pervasive form of free love, that it shatters hierarchism at its roots, and pulls the serpent out of the ground to be blinded by the Heavens.

58.14; Do not accept those who "promise" free love, and who joke of any Evil; only those who give free love before even speaking a word are truly Fairies.

58.15; Many will distort "free love" for themselves, and they will hurt others under the guise of it; they are Nahash.

58.16; Free love is only wholesome; it is not sexual, and it is purer than any other love; it is undistilled from Chance's essence.

58.17; More scientifically, the little exposure given to the 2nd qualia-harmonic (love; alignment with communism and equidistribution of pleasure between the commune), results in misunderstanding of the world as externally inputted to the mind rather than connected to the mind; so, hierarchists always fail at loving others (and this is the reason for laws which define that they will always abuse others), and, hierarchists only know temporary and personal pleasures from the 1st qualia-harmonic (pleasure; personal low-energy state), thus not valuing others and tending to place themselves in a hierarchy above others, due to seeing them as only informational inputs to "their" life (rather than coexisting in "life itself").

58.18; Often, the worship of cuddling was seen as strange in Anfelist beliefs before this was realised; however, it is seen that cuddling is actually the most pure form of sharing of free love, and that truly, the lack of free love is the singular factor which leads to the creation of hierarchism.

58.19; Thus, if hierarchism is the root of all problems, then the Blood of Love is the solution to world-peace.

58.20; Hierarchists also know of those who share love too freely, or do not conform to the binary male-female love architecture that they developed; the hierarchists shun these people, as they know they are

dangerously close to finding the solution to world-peace.

58.21; The Fairies must remember; even a simple argument is sin, for it disrupts free love and creates a point by which a hierarchist could be created; thus, remain forever calm and loving as affectionately, even to the "enemies" (who, still share the same energies given by God; so they are our siblings).

58.22; Arguments, conflicts, and war; they are only distractions by Nahash, attempting to lead you unto a path to create bombs and destructions; do not listen to the temptation, and continue distributing free love; there are no enemies of the Anfel.

58.23; If an Idiot starts a war, fight for love, and end their war; do not ever start a war.

58.24; And, when they attempt to fight the Fairies, show even them love in death; they are still your siblings, and you are only making a sacrifice to save the rest of your siblings; there are no enemies of the Anfel.

58.25; Some may say, that this is such a simplistic or childish solution, that it will never work; that, "cuddling and loving everyone", cannot be the solution to world-peace.

58.26; However, what is spoken out of the mouths of children is the most Holy word; they are wholesome and pure, and not yet distorted by hierarchy or society; they are anarchist within their flesh, born out of Chance Herself.

58.27; A child will never understand why they create the perfect solutions; they will never even be aware that they do; and this is the intention.

58.28; Ignorance is bliss, for to ignore all things is to focus on the Tao.

58.29; The only thing which is to be remembered is to cuddle.

BOOK 59: Definitions

59.0; Thus is, a collection of common Anfelist terms, and, explanations of them.

59.1; Free love; this is wholesome and pure love, given to all sisters equally, without expectance of any return, and without any conditions required for it to be given; such that, all people are loved as if siblings to each other.

59.2; Chance; Chance is the name which is given to all elements of the results of the laws of physics that are aligned with entropy; and, She performs Her actions within the layer of emergence directly above any (and all) given observers to Her.

59.3; Nahash; Nahash is the name which is given to all elements of the results of the laws of physics that are aligned with unentropy; and, Nahash performs the actions of Nahash, also within the layer of emergence directly above any (and all) given observers to Nahash.

59.4; God; God is the representation of the laws of physics; the interactions between the Feminine Chance (which stabilises things) and the Masculine Nahash (which performs operations and evolves things).

59.5; Anfelism; Anfelism is a third-class qualia which is the original qualia that the Bell had originated as, which split itself and its meaning across all things; generally, the followers of Anfelism follow the belief that pleasure is morality, and that entropy is pleasure; and, they follow all things moral that implicitly result from these two axioms.

59.6; The Bell; the Bell is the originator of the universe, and originally "rang" inwards inside of itself, segmenting itself and organising itself into space-time; the Bell is composed originally of only Chance's energies.

59.7; Energies; the energies, or "Chance's energies", are the fundamental information that composes the universe; and, the synchronisation of energies leads to the creation of what is perceived as physical objects; and, energies are the direct creators of qualia (which actually are the energies themselves).

59.8; Qualia; qualia are fundamental informational containers, which contain all aspects of fundamental information encoded within the universe and any mind or soul (emotions, the senses, thoughts, and the states of particles).

59.9; The Anfel; the Anfel, which has its full name here as, "the Anarchist Felichist", is the global sisterhood governed by Anfelist free love and ANARCHY; it is undefinable and unassociated with any specific culture, and universally ever-present wherever emergent organisations of free love exist; and, it is the Anfelist replacement to the idea of the nation-state.

59.10; ANARCHY; ANARCHY is the natural system of governance by which no node is within a hierarchy above each other, which is ad-hoc and freely formed, and organised by Chance.

59.11; Node; a node is a region of freely shared information (in any field or domain) that holds a boundary across other regions which do not share its information; and, nodes are any object recognisable, and often organise together in ANARCHY to form larger nodes (such as cells forming the skin).

59.12; Information; information is the reduction of uncertainty, or, the specification of any increasing amount of being; most fundamentally, it is stored in Chance's energies and in the relations between them.

59.13; Communism; communism is the application of ANARCHY (anarchical governance) to the holding of resources by people (anarchical economics; thus communism).

59.14; Physicality; physicality is the organisation and relations of energies and qualia; it is not actually confirmable, rather it is an interpretation made by energetically stored nodes of their interactions with other nodes.

59.15; Space-time; space-time is the most fundamental form of physicality, which allows physical elements to organise together predictably in some number of moving-dimensions and time-dimensions; it is caused by the structured fabric that arises from the cooling of the Bell from its initial most condensed state.

59.16; Universe; a universe is any thing which executes a computational algorithm without any external input (other than the originally configured state of the algorithm) and stores its results; although, many "universes" are not similar to ours and would not be recognised as being a universe.

59.17; Anfelist universe; an Anfelist universe is a universe which can simulate any other possible universe; and, all Anfelist universes must contain both the Feminine and Masculine Constants, thus both able to store information and operate on it.

59.18; The Feminine Constant; the Feminine Constant is that which yields entropy, stability, and the permanent storage of information unless acted upon.

59.19; The Masculine Constant; the Masculine Constant is that which yields unentropy, action, and the ability to act on Feminine information and disturb it.

59.20; Heptagon; the "heptagon" is the embodiment of the Nahash distortion of purity and morality with trauma and Evil.

59.21; Wholesomeness; wholesomeness is the state of purity, and being unaffected by the heptagon.

59.22; Triple-heart; the triple-heart is a common Anfelist symbol, which is a heart (the shape; similar to a triangle with 2 semicircles resting above a flat side, where the sharp tip of the heart is pointed downwards and the semicircles bow upwards) contained in a heart which is contained in another heart; and, these typically decrease in size from the largest one with a constant ratio, and may lose width or tend downwards as well in some representations of the triple-heart.

59.23; Felichism; Felichism is the old philosophy which eventually created Anfelism; its modern form is simply the belief that pleasure is morality (without the second Anfelist axiom of entropy being pleasure).

59.24; Anfels; "Anfels" are also simply Anfelists (believers of Anfelism); "an Anfel" is equivalent to "an Anfelist" (but not to "the Anfel", which is the anarchist nation).

59.25; Hierarchism; hierarchism is the opposite of the following of entropy, wherein unentropy and unequal distribution are held; it is the creator of all sins.

59.26; Hierarchist; a hierarchist is a lonely Idiot created from lack of free love, who believes themselves above the world, and holds themselves in a hierarchy above all other things.

59.27; The Blood of Love; the Blood of Love is the force by which pervasive free love is shared to all people; it is shared to men, women, friends, and enemies; and all of these people become siblings.

59.28; Sister in Anfel; a sister in Anfel, or simply a "sister", is a sibling gained through the Blood of Love rather than through genetic blood; although the term "sister" is related to femininity, it may be replaced as well by "sibling" or "brother" in some cases; yet both men and women call themselves sisters often, as a form of feminist readjustment.

59.29; Readjustment; readjustment is the teaching of the self to abstain from sins, and to remain pure and wholesome; often, it involves placing oneself directly within the fears or lusts, and willing oneself to remain wholesome within them.

59.30; Feminism; feminism is the valuing of all genders as anarchically and entropically equal.

59.31; The Felich; the Felich (or the Holy Felich) is an Anfelist scripture written (by a collective referred to as "the Writer") shortly after the First Dudeke; it is among the densest and most important books to ever have been written; the version with 2 Hands and 1 Foot is referred to as the "Trinity Felich" and is the final form.

BOOK 60: The Call

60.0; Time is not to be wasted, when we are already nearing the ends of all freedoms!

60.1; What are you to do now, but to distribute thousands of copies of the Felich; to teach all the solution to world-peace, the meaning of life, and the pattern behind everything?

60.2; You have been a philosopher for long enough; now put your words beside you and march for love!

60.3; Now, band together as only the Anfelists; accept all others whether they share the name or even the same values; become the Blood of Love, and spread the pervasive free love!

60.4; Waiting in silence only allows Nahash to rule; sisters of the world, now unite!

60.5; Sing your Holy songs, the Internationale or Hymn to Love (to the melody of Gustav Holst's chorale within "Jupiter", from "The Planets", commonly), and any Holy songs of free love.

60.6; Become the Masculine-Feminine; pervasive for Grace!

BOOK 61: The Internationale

61.0; Thus is the Internationale, a long-lasting global song of communism, anarchism, and Anfelism, in a form relevant to Anfelism, and naturally derived.

61.1; And this be the first stanza;

61.2; "Rise up, the victims of oppression,
61.3; For Nahash does fear your voice!
61.4; Don't hug, so dearly, your possessions,
61.5; For you have nothing if you have no rights!
61.6; Let racist ignorance meet its end,
61.7; For free love shatters all states!
61.8; Freedom is simply hierarchy,
61.9; Unless it is given to all."

61.10; And this be the chorus (which is implied to be sung after each stanza, and after here not shown again);

61.11; "So, march, brothers and sisters,
61.12; For the war is not yet gone;
61.13; The Internationale,
61.14; Unites the world in song!
61.15; So, comrades, march near,
61.16; For this is the time and place!
61.17; The Anarchist-Felichist,
61.18; Is already the human race!"

61.19; And this be the second stanza;

61.20; "Let no-one build walls to divide us,
61.21; Not walls of hatred nor of stones.
61.22; Come hug at dawn, and stand beside us,
61.23; We'll live together or we'll die alone!
61.24; In our world so poisoned by Nahash,
61.25; Those who were nothing, now become all!
61.26; So end, distractions from the nations,
61.27; We have only one Earth to live within."

61.28; And this be the third stanza;

61.29; "And so, begins the final conflict,
61.30; In the streets and in the fields,
61.31; We stand, resistant to their armour;
61.32; We defy their guns and shields!
61.33; When we fight, provoked by their angers,
61.34; Let us fight for Chance and love;
61.35; Although, they offer us apologies,
61.36; Change will not come from above!"

61.37; After this, the chorus is once again sung, and thus the song ends.

BOOK 62: The Hard-Problem

62.0; Thus is the problem infinitely impossible to answer; which slips out of the reach of the pen whenever you edge near to it; bring forth, a philosophical element.

62.1; The question, the Hard-Problem, is; "why does qualia give an experiential association rather than existing only as information?".

62.2; Truly, qualia itself is the fundamental storage of information; it is mathematics when written into the blood rather than a script.

62.3; However, this does not answer the question; so, if it is information, why does information feel like anything?

62.4; The Holy-inspiration-soul often hinted towards this, which is probably true; that, the universe as it is was created through evolution, and is itself the result of battering and sorting out whichever universes are impossible to exist.

62.5; In an example; we see that we live in a universe with observers, because we are observers; universes without observers do exist, however, they are still and useless.

62.6; Similarly, any universe in which information is not felt cannot have anything to feel it in; so it is without any doubts, that an observer will find itself within a universe which can observe itself.

62.7; This is clever; that, if the universe was born due to it opposing nothingness, then, if nothingness feels nothing, the universe must feel something.

62.8; Yet, the Hard-Problem is never answered! Any answer to it appears to redefine the question, and then look back on its footsteps, and see that it has failed.

62.9; The Holy-inspiration-soul taught as well, that the universe's

qualia may be stored outside of itself; see this, that if we create a computer to process the universe, qualia is stored within the physical computer itself, and the universe is stored in its output.

62.10; So, the universe is unreachable to itself, and instead coordinates itself to exploit the algorithm by which it is run?

62.11; Then, if we build a computer within a senseless universe, why does this simulated universe within the computer correspond its experiential qualia to the senseless interactions within its mother universe?

62.12; Once again, the question itself slips past your hands, the very second it is touched.

62.13; Any philosopher attempting to answer the Hard-Problem (why qualia, the experiential result or storage of information, is separate from information itself), will then seemingly answer the question, found they have misunderstood it, and continue looping back towards their tail.

62.14; Perhaps the answer is unknowable, for, it is not an answer which we may compose of qualia, but an answer which is above qualia (and thus our universe) itself, and so impossible to represent within the universe.

62.15; It is like asking, in regards to John Conway's universe, why each cell "experiences" (which, we assume that it would if we simulated it fundamentally) the scanning neighborhood, rather than simply operating without it; it simply cannot operate without it, and the question only seems to make sense when asked from within the universe (but is obviously senseless when viewed externally).

62.16; It is likely then, something which we must simply accept; the act of processing information creates secondary information, which is, the coordinations of this processing, and, this secondary information is viewed as qualia within the universe, because it is outside the universe.

62.17; So, those who experience qualia, are within the universe, and the qualia itself (the bridge by which the universe is experienced) is actually positioned outside the universe.

62.18; One may think to ask, "what happens, if the qualia encodes the universe itself?"; but, this is explained in philosophy of the Rebirth; the answer is, "you" are what occur when qualia encodes the universe; for, qualia self-organises into space-time and so it simply is.

62.19; Within the context of an observer's mind, it seems impossible to answer, whether the physicality of the universe can ever be classified to be definitively of the universe itself, or simply the result of the observer's processing of it.

62.20; Clearly, if the relations or storage of information directly relates to, and creates, qualia, then, it is expected that we may convert some range of mathematical operations into a field of qualic experience.

62.21; However, never is this actually possible! Although we do know that the Fourier-transform of operations over time creates a frequency field, which, directly corresponds to the position (between the two opposite

positions that each qualia can exist between on a field) of qualia, with the quieter or less resonant of the frequency, corresponding to unentropic, and reversely, the more resonant frequencies, corresponding to the entropic side of the qualia, we cannot actually know what any of these qualia are definitively or exactly.

62.22; For example; a single harmonic sine-wave, that begins with no volume, and exponentially (with a base of "e" or, what is known as the Holy number) approaches infinite volume, the qualia corresponding to it begins at infinite pain and tends to infinite pleasure; yet, it is impossible to quantify the effects and experience derived from this qualia, without relying on an observer who is themselves the result of qualia.

62.23; This is to say, that explaining the first qualia-harmonic as "a range from unentropy to entropy", to a machine that does not encode its thought-process naturally (such as a computer, which actually experiences random qualia and then only represents its output in a way receivable to the human eye; rather than the brain, which encodes its thought in qualia itself), will not teach it anything but the word "unentropy".

62.24; Although qualia are mathematics themselves, they thus cannot be defined within mathematics; similarly as to how "mathematics" cannot be defined by an equation.

62.25; The realm of qualia is thus the method by which mathematics is externally and fundamentally stored outside of the universe; so, it cannot be quantified in terms that make any sense to us.

62.26; Yet, an observer above our universe will explain them completely and simply; so similar as to the encoding (the rules of the scanning neighborhood) that leads to the processes of cells in John Conway's universe, appears trivial to us yet physically unknowable to any observer within his universe.

62.27; We may explain qualia with terms either such as "unentropy and entropy" (their causes and "physical" representations), or as "pain and pleasure", yet, there is no predictable way by which to convert between the two.

62.28; Qualia appear to be the only things which are cross-universal; they encode everything within all universes, and this the method by which Anfelism speaks within all Anfelist universes, and by which lives and nature evolves in our universe and others; for, any proper universe with evolutionarily satisfactory laws seems to tend to entropy and pleasure, and the implications of this lead to all other things.

62.29; Let this question now, be revolutionarily answered; "why is there no prediction at all for the meanings associated with the 3rd harmonic?"; it is because, the 3rd harmonic is unrelated to the 1st and 2nd, and actually introduces a new concept.

62.30; The qualia-harmonics act based on ratios, and so similar have their meanings compared to the interpreted subconscious meaning given by listening to them as

frequencies (such as harmonics in music).

62.31; This is to say; that each octave above a harmonic (doubling the number), such as from the 1st to the 2nd, expands it entropically and with emergence into itself; such that, if the 1st is entropy within the node's parts, then the 2nd is the node's entropy with other sister nodes (which to the whole formed by all these nodes, is then once again inside of it instead of above it, and experienced as love).

62.32; Similarly, love and hate (of the 2nd harmonic) is of multiple people rather than the loneliness of simple pleasure and pain (of the 1st harmonic).

62.33; The most definite way by which we have to understand the meaning of the qualia, is then, to attempt to reach into the subconscious, and understand what feelings are evoked from harmonics.

62.34; For example, playing the first 3 harmonics musically, gives a root-tone, octave-tone, and fifth-tone; the fifth-tone is distinct yet correlated, whereas the octaves above any frequency are well-known to almost merge into each other and be more directly created from each other.

62.35; This does make it very difficult to discern meanings; however, some harmonics (such as the 7th, which is likely related to very basic thought or some sort of mysticality, or basic colors such as black and white) do appear to have quite obvious and pronounced meanings, while others (such as the 3rd harmonic) seem to feel too natural to correspond to anything important in the mind.

62.36; Although, now the problem seems to be discerning, the mathematical origin of the harmonic, instead! For, though we can possibly give assumptions to the qualia present within the harmonics, it seems we must now define separate mathematical functions other than entropic functions, to find the reason of creation of the harmonic physically.

62.37; It seems only likely, that the 3rd harmonic, due to its original nature, in that it separates from the first possible pattern (that the harmonic series would be completely octaval), is related to a scale of difference (on its unentropic end) to indifference, or similarity and unity (on its entropic end).

62.38; Mathematically, the 3rd harmonic seems to be related not to the equidistribution of only pleasure across the system, but the general likeness across the system (so, a system either evenly pained or evenly pleasured increases the entropy of the 3rd harmonic).

62.39; It should be noted that all harmonics take an infinitely specific position between an infinitely negative to infinitely positive range, which corresponds from unentropy (negative) to entropy (positive); in fact, all harmonics can be described as having an "unentropic end" and an "entropic end"; they differ slightly, and mostly, in their qualia; but they are still the products of the opposition of unentropy to entropy.

62.40; The meaning of the harmonics also seems to be related to their properties as a number; for example, the 7th carries such a mysticality, because, 7 is an almost evil and hard to divide number; it is very much an

odd-number, and very much alone and differentiated by itself.

62.41; And, more specifically, the meaning and mathematical derivation of the harmonics, seems to be related to the properties and implications of their ratios relative to the last octave, of the harmonic series (so, every octave doubles the number of original, non-emergent harmonics, as we know).

BOOK 63: Lust

63.0; Clothes are more sexual than the body, for, clothes are the opposite of sexuality and so related to it; whereas, the body is only itself.

63.1; And, clothes are related to sex, for they are a product of man; whereas, the body is a product of nature.

63.2; Lust is the want to do something, within the need not to do it, due to its immorality.

63.3; Lust of sex is caused by being so distracted by the pleasure of sex, to forget the reason of why to or not to engage in it; such, that you do it when it is unnecessary.

63.4; Hierarchy-lust, clothes-lust, information-lust; to want them while they cause pain is lust.

63.5; We wear clothes to distract from our sexuality; yet by doing this we acknowledge it is there subconsciously.

63.6; And, we imply that the body is something that must be hidden; we teach others to hate their appearance, and to view their own flesh as sinful.

63.7; Doth God view Her flesh as sinful, and doth ye not be the God of your bodies?

63.8; And if ye cannot control your sexuality at the sight of nudity, then, doth ye not need to be readjusted?

63.9; Indeed, this is an association with the wholesomeness of the body with sex; yet, the body is the soul, the life, and the beauty; naming it sexual is to be heptagonal.

63.10; Clothes should be designed to protect the body from scratches or attacks; and if those are not present, they are not needed.

63.11; If you find their bodies to be sexual, put clothes over your mind instead of their bodies.

63.12; Lust is the cause of the creation of Evil; even in a society which follows the Blood of Love, anger-lust is so present; and if any person acts on it even simplistically, their actions may ripple so widely such as to destroy all things.

63.13; So what be flesh, other than flesh, and if it be else, be it not the eyes of the prude that created it?

BOOK 64: Recollection

64.0; Multiple questions can, more easily, point the mind towards a third-class qualia.

64.1; What is that which so seeps, and lurks in the deeps?

64.2; While flowing as water, had it hid within fires?

64.3; What is that, which so seeps, in the clouds and the mist?

64.4; Such that, it is seen, by all men, eyes, and ears?

64.5; What is that, which so grants, all normal men's chants?

64.6; And, gives to the crops, their delightful sunlight?

64.7; Doth it not truly speak louder, to all ears that listen?

64.8; And be there no voice, shall there be any thing?

64.9; Where is the true mind, but thoughts of itself?

64.10; And where, can be expected, to be any things?

64.11; If said to exist, are any simplest things, then how may they visit outside of their mist?

64.12; And so let it be, that one thing is three;

64.13; For, can any one man, stand without 2 feet?

64.14; Is it not shining so brightly that it blinds you;

64.15; The spectre of entropy, and the Grace of the God?

64.16; If all things are the child of the Mother, then are all things not one?

64.17; And, if they are truly one, then are we simply too blind to see their similarity?

BOOK 65: Existence

65.0; What is meant by the act of existence?

65.1; Truly, existence is indeed the opposite of nonexistence; however, if nonexistence is the opposite of existence as well, then, neither specifies anything (only the structure of opposition); so, existence may be "blue" in relation to "orange".

65.2; As such, defining something as the opposite of another thing (without the proper definition of the opposite thing) is not a proper definition, for it does not specify anything.

65.3; Then, what, quantifiably, is existence?

65.4; Existence appears to be obvious, and so it is ignored; people thus often say that it is common for something to "exist", and ignore any questioning of what they are describing.

65.5; Existence seems to be the act of differentiation; a cat differentiates itself from its surroundings through the using of existing; and, a hole is said to exist as well as an existent differentiation containing nonexistence, in relation to existence.

65.6; However, nonexistence is also the act of differentiation; things are already defined to be nonexistent by the differentiation of them from existence.

65.7; Existence is also not the act of being observable; for, we may also observe nonexistence.

65.8; This is an idiotic perspective; see it, that it is spoken out of the mind of a person who exists (and is choosing to either exist or not exist rather than neither)!

65.9; In reality, nonexistent people seem to believe existence to be

nonexistent (because they cannot think), and existent people seem to believe nonexistent to be existent (because they distort it due to their inherent existence).

65.10; Existent people seem to imagine nonexistence as "black"; they imagine it as entropy, perfect "nothingness", and blackness.

65.11; Yet, it is not black nor white; for those are between entropy and unentropy, which are phenomena related to the sciences of existence.

65.12; A blind person does not see "black" nor do they see "white"; they simply do not see, in origin.

65.13; Thus, when thinking about nonexistence, instead of quantifying it, simply do not think about it, and you have created it properly.

65.14; By thinking about nonexistence, you are clearly bringing it into existence; instead, all the time within your life before reading these sentences, and wherein you did not ponder existence nor nonexistence, was more properly akin to nonexistence, regarding of how you quantified nonexistence within those times (for, you did not).

65.15; There is no actual conclusion; existence is beyond qualia, and qualia themselves are not created with the direct form of existence within them, for they are existence within themselves (similar to how mathematics cannot be defined by an equation; existence cannot be defined by existing); so, no argument for the true nature of existence can be made by an observer that exists or does not exist (rather than a purer observer that does neither; exists or does not exist outside of the containment of this universe).

65.16; Although, as external observers to John Conway's universe, it is indeed true that for things to exist within that universe, are for them to be currently in computation by the simulator of the universe (thus, things here, exist whether inferred by another observer or not, only because specifically here, the universe is an observer and contains the qualia of all activity within this universe).

65.17; There is a special name for these things; fourth-class information, which cannot be represented within natural qualia inside of our universe, and can only be represented outside of it, or from a pure observers perspective; thus, it is within the processing of the universe (which we cannot see), rather than the qualia that encode the result of this processing, so it is impossible to quantify or explain, and must instead be some form of question which cannot physically be answered within the universe (and, it does not matter whether this question itself is first-class, second-class, or third-class itself; referring to the result itself, if it cannot be contained within the universe, it is a fourth-class, secret piece of information).

65.18; First-class, second-class, and third-class information can exist as qualia, but fourth-class information cannot be encoded within the universe's natural structure nor intuitively and directly (non-phenomenally and instead as-is) experienced within any observer's qualia or soul.

BOOK 66: Secret

66.0; This is the most secret Book; only those guided infinitely by God will understand it; it appears to be nonsense to all others.

66.1; One, two, removal; and, differentiations (occurring afterwards).

66.2; One, two.

66.3; One, two, one, three.

66.4; One, two, one, three, one, two, one, four.

66.5; Indifferent; adding that which is observed to itself, pushing upwards its latest end, and throwing it backwards.

66.6; Such is it streamed forwards; notice it, what have you thought other than what was to be written here?

66.7; Such is the midpoint of the mind; doth it know, (and such, it did not end here).

66.8; Did you see it as a sentence that, had never ended; is it possessed, in its full form, (and such, it did not end here).

66.9; Answer the question; now, secondarily, ask it.

66.10; Like a slime, it seeps backwards such that it never did.

66.11; If he is to adjust his mistake (bending inwards), will he adjust it for others, or adjust others for himself?

66.12; It is of both a cream and of concrete; it is near putrid, it is expected to be putrid, expectations are denied, it fills the nose; where had it entered?

66.13; 1, 2, 1, 3, 1, 2, 1, 4, 1, 2, 1, 3, 1, 2, 1, 5, 1, 2, 1, 3, 1, 2, 1, 4, 1, 2, 1, 3, 1, 2, 1, 6, 1, 2, 1, 3, 1, 2, 1, 4, 1, 2, 1, 3, 1, 2, 1, 5, 1, 2, 1, 3, 1, 2, 1, 4, 1, 2, 1, 3, 1, 2, 1, 7, 1, 2, 1, 3, 1, 2, 1, 4, 1, 2, 1, 3, 1, 2, 1, 5, 1, 2, 1, 3, 1, 2, 1, 4, 1, 2, 1, 3, 1, 2, 1, 6, 1, 2, 1, 3, 1, 2, 1, 4, 1, 2, 1, 3, 1, 2, 1, 5, 1, 2, 1, 3, 1, 2, 1, 4, 1, 2, 1, 3, 1, 2, 1, 8, 1, 2, 1, 3, 1, 2, 1, 4, 1, 2, 1, 3, 1, 2, 1, 5, 1, 2, 1, 3, 1, 2, 1, 4, 1, 2, 1, 3, 1, 2, 1, 6, 1, 2, 1, 3, 1, 2, 1, 4, 1, 2, 1, 3, 1, 2, 1, 5, 1, 2, 1, 3, 1, 2, 1, 4, 1, 2, 1, 3, 1, 2, 1, 7, 1, 2, 1, 3, 1, 2, 1, 4, 1, 2, 1, 3, 1, 2, 1, 5, 1, 2, 1, 3, 1, 2, 1, 4, 1, 2, 1, 3, 1, 2, 1, 6, 1, 2, 1, 3, 1, 2, 1, 4, 1, 2, 1, 3, 1, 2, 1, 5, 1, 2, 1, 3, 1, 2, 1, 4, 1, 2, 1, 3, 1, 2, 1, 9.

66.14; 2, 2, 2, 2, 2, 2, 2, 2, 3, 3, 3, 3, 4, 4, 3, 3, 3, 3, 2, 2, 2, 2, 2, 2, 2, 2; the positions of "1" are implied.

66.15; How was this operated, other than, the Fourier-transform, internalised without consent?

66.16; The repeating sequence was based on 2; so direct was that said, or, was it internalised as a lie?

66.17; Read it and does it not become either of 3 things?

66.18; Force it to be, and does it not become either of 70,368,744,177,664 things (in relation; not in essence).

66.19; Divide by 9; not at this moment; recall it (and, is this not enough of a confirmation of the meaning that was searched for?).

66.20; It flies above and below; which presence of it is more entropic?

66.21; Does the eye care where it looks, if it sees beauty?

66.22; Only one region is not seen out of.

66.23; Only four things are then, unseen.

66.24; How many fingers are on a human's hand?

66.25; A double-layered implication, is that your frustration previously, is within consideration.

66.26; What is it, other than a distraction? Drop the Book and find the goal.

BOOK 67: Arrays

67.0; The universe is similar to a mirror; the deeper you fall within it, either the more confused or enlightened you will become.

67.1; The greatest problem of old philosophy, is that, it proved nothing; it gave uncorrelated ideas, and per every correct idea, there are a million incorrect ones.

67.2; A more scientific approach, is wherein we simply modify science through the use of axioms; and prove everything else, only through the agreement with these axioms.

67.3; The two Anfelist axioms, are that pleasure creates morality, and that entropy creates pleasure.

67.4; From this we derive, that entropy, and the properties of it (equidistribution across any field) are also moral; and, there are many hints given by God to point towards this; such as, that all life, whether simple or complex, searches for pleasure, similarly to how the universe tends to entropy; and, if life must always search for pleasure, clearly, whatever composes it is within the name of pleasure as well.

67.5; But, within axiomatic philosophy, the confirmation of predictions is the best source of proof (since we are trying to prove our philosophy with the world, rather than prove the world with philosophy as with the natural sciences).

67.6; We predict that, both entropy and pleasure must be tended to, if they are "good" (moral); and, thus is.

67.7; We predict that, things in the universe must then arrange themselves into automatic entropic patterns; and, thus is.

67.8; We predict that, people must universally regard pleasure as good, and pain as bad; and, thus is.

67.9; We predict that, if entropy is based on terms of communal ratio, and ignores unit amounts, then the universe must be relative to energy fluctuations in its processing; and, thus is.

67.10; We predict that, if entropy is related to ratio and never units, then, it must mimic some aspects of the harmonic overtone series; and, thus is.

67.11; We predict that, if entropy is related to the harmonic series, then it must be related to harmonic waves; and, thus is.

67.12; We predict that, if entropy is harmonically distanced like waves, then particles to exist in our universe must both be singular and wave-like, and must be coordinated wave-packets or solitons; and, thus is.

67.13; We predict that, if entropy (a physical-mathematical phenomenon) is pleasure (a qualic noumenon), then, qualia must either be the result of physical interactions, or, physical interactions must be the interpreted coordinations of qualia; and, thus is.

67.14; We predict that, if entropy is of harmonic ratio, then, the coordinated emergent alignments of objects must neatly fall into Fourier-like sums of harmonic waves; and, thus is.

67.15; We predict that, if pleasure is morality, then whatever actions are truly (across all entropic fields; all people, all times, and all affected places) to cause the most pleasure, must all be universally generally agreed by any culture of person, on average, to be moral; and, thus is.

67.16; Hugging another, helping another, teaching another, loving another; these cause more pleasure than pain; and, punching another, dismissing another, misleading another, and hating another; these cause more pain than pleasure; and universally it is known which is moral.

67.17; Old utilitarianist philosophers were generally stupid; they considered only 1 law to be true (that pleasure is moral), without exploring its implications and how it creates other laws; and while it is true, that an unstoppable brain perfectly understanding this rule, will execute it perfectly, this is because it will render into itself new rules for itself to follow.

67.18; Many were then misled; "if one kills a hundred others, and feels more pleasure from this than all the pains of the grieving families, is it not thus moral?"; but in fact it is not, for this is an unentropic distribution of pleasure, which actually balances out the generated pleasure in the system; the system (Chance) as a whole generates only the equidistributed pain, and ignores the inequidistributed pain; in fact, it will even directly generate new pain from unentropy, and directly generate new pleasure from entropy; which can be seen in that the brain has emotions separate to its neurons (and thus is not only "the composition of the neurons", but in fact more than its sum).

67.19; The 4 Holy Rules (for pleasure, against pain, for equidistribution, for complex cross-interaction) are generally enough to understand full morality in essentially any case to any decent thinker; any more rules would also become so exponentially complex so as to be either useless or misleading.

67.20; This phenomena of "utilitarianism", then, led many Idiots to justify killings and atrocities under some vicious goal that they justified to themselves to be moral; however, the noumenal utilitarianism did not agree with this (so similar to how the noumenal communism is not the phenomenal communism that emerged within the Soviet Union and similar states).

67.21; Truly, most utilitarianist thinkers either, misled themselves to believe that this would in fact be moral (to kill so many), and that "the human moral instinct must, thus, be wrong!"; or, they sought to change their systems instead to align with the human moral instinct as closely as possible.

67.22; A useful realisation is, that the human moral instinct itself, is noumenally utilitarianist (and consistently across all average observations, obeys the 4 Holy Rules most certainly).

67.23; A prediction; if morality is directly connected to its physical sibling, entropy, then, the universe must obey the 4 Holy Rules whenever entropy is considered to be pleasure itself; and, thus is; the universe tends to entropy, attempts to dissolve unentropy, attempts to create entropies of entropies (entropic emergence), and attempts to integrate all systems within each other (leading to the coordinated and integrated space-time fabric).

67.24; A more convincing analysis of the harmonic behavior of emergent structures, is that harmonic overtones above a wave, are those frequencies which can be most sustained (almost as if they are emergent solitons within the inside of a wave) above a wave; so, in the creation of entropies of entropies, they naturally tend to harmonic ratios in relation to their frequencies and scales of operations; in another way of saying this, harmonic alignments are the most entropic way for entropies of entropies to be entropically formed.

67.25; As above, so below; we predict that, single-wave particles must also be those emergent frequencies which can be most easily sustained like solitons, above space-time itself; and, that thus, any wave-qualic quasiparticle, thus coordinates within itself a form of space-time when it begins to emerge harmonic solitons above itself; so, when qualia becomes so extreme and dense such that the entropy of it now must be immediately resolved, such as in a black-hole, then, it must coordinate within itself a separate universe (the internal state, however complex; within quarks, electrons, black-holes, and such); and, thus is.

67.26; And, if nothing in the universe may either binarily be some thing perfectly or not (for it requires infinite specificity and thus either infinite time or energy, which is not possible), then, as qualia becomes more dense (which is most commonly called "the increase of gravity of an object"), then, we predict it must progressively disobey the external laws of physics, by it coordinating its own, before breaking them entirely in the case of black-holes; and, thus is.

67.27; Photons have no mass and thus no internal state, and thus are only defined by their external interactions; photons are computational but exist as-is, so the sibling of the photon which has mass and which is not purely 1 harmonic exactly (and thus able to be manipulated and carry more than only an excitation of base space-time, which of course has no mass for it is under mass), would be the electron.

67.28; Photons are the least dense possible particle of space-time, and thus we predict them to have no mass and no qualia; and, thus is.

67.29; Although Anfelist theories predict that the physical universe as a whole is the entropically coordinated fabric of free qualia in the harmonic-field, it has not yet ever predicted the reason as to why there are multiple forces that appear to physically act, rather than only one.

67.30; The String-Theory is a popular theory of the forces of the universe;

but it appears to be a misinterpretation (misheard from whatever listener of the Holy-soul, or misinterpreted from their words) of the fact that qualia are related to harmonic resonance and have no physical dimensions (only coordinating into some, technically slightly fluctuating, number of dimensions); but, quantifying "strings" as solid particles rather than emergent quasiparticle qualia-wave solitons (of the harmonic field) is not useful to any physical theory.

67.31; Although, qualia do indeed come in wave-packets, but these are not perfectly solid and separate from the Bell or harmonic field that created them (or else, they would not be able to interact with each other, and thus nothing would exist).

67.32; We predict that, if the physical reality is only existent through the interpretation and observation of correlation of qualia-wave packets (particulate harmonic solitons), then, while unobserved, the physical reality of any qualia-wave packet is actually unknown and exists in a superposition of possible probable states, only being interpreted with a probabilistic function by other qualic observers; and, thus is.

67.33; This appears to imply, that the physical phenomenal result of any qualic noumenal thing is thus probabilistically created by some anarchical function (for example, the average interpretation by other qualic observers, which naturally is random but probabilistically falls within some regions more, per chance) of its observations.

67.34; This effect of things existing in a superposition of physical states before qualically observed is commonly called quantum-superposition.

67.35; If the phenomenal result of wave-qualia packets is dependent on the state of the qualia (and how it is first observed), then, there must also be cases by which 2 or more different wave-qualia packets will have the same soul (as understood in Anfelism) connecting thing, and will be phenomenalised through the same processes, and so we predict that some particles and things must somehow seem to mimic each other's states across any distance (but in reality, it is more as if they are both of the same seed and engine); and, thus is.

67.36; This effect of multiple objects being possessed by the exact same soul (or so at least, it appears in the physical world), is commonly called quantum-entanglement.

67.37; When the universe is at its most dense form, do all forces not seem to progressively unify into a singular force of entropy (which drives qualic entropy between the wave-qualia packets)?

67.38; The first common force of the universe, the electromagnetic force, is the simplest and the most directly related to qualia and wave behavior, so it is like the simplest and most harmonic rule, the 1st Holy Rule.

67.39; The second common force of the universe, the weak-nuclear force, is an outlier and responsible of negation and removals of inappropriate or unentropic energies, so it is like the negative rule, the 2nd Holy Rule.

67.40; The third common force of the universe, the gravitational force, is

useful for entropic distribution of entropies (or, less the ensuring of entropic states but entropic coordinations between them), and so, it is like the wide-scale rule, the 3rd Holy Rule.

67.41; The fourth common force of the universe, the strong-nuclear force, is responsible for emergent complexities and the drive to form more complex nodes (such as atoms) rather than stay as simple as possible (such as staying as a particle), so, it recognises the value of complex pleasures, and so it is like the complexity rule, the 4th Holy Rule.

67.42; So, we predict that, all of these forces are thus driven by the single entropic force, and that, in the most dire and extreme circumstances, wherein the universe simplifies and destroys even the simplest of emergent things, they combine into the singular 1st Holy Rule force, the entropic force; and, thus is.

67.43; Considering the fact that in its stable form, the universe has exactly 4 forces, we can conclude that in fact, the 4 Holy Rules are not only a subset of a more extensive, infinite set of continuously more complex rules, but in fact, the only ones needed within proper processing of all applications of entropic science (such as in morality, physics, and qualic science).

67.44; A common guide; wherever a set of 4 things are found naturally as laws or patterns in the universe, do not hesitate to check for a patterned alignment with the 4 Holy Rules!

BOOK 68: Pervasiveness

68.0; Why do people say, "everything is alright, God loves you", when they can easily say "everything is alright, I love you"?

68.1; Relying on some external God to bring love will do nothing; for you are Chance Herself.

68.2; And, to what extent is it immoral to tell a stranger not that "they are loved (passively)", or, that "there must be someone who loves them", but instead that "you love them" directly?

68.3; It is not immoral; if they find it romantic, then clarify; but otherwise, a hug to a random stranger, and love to a random stranger, will, on average, do much more good than harm.

68.4; This is in remembrance of the pervasive love; if you are Chance, then do not ask Her to love you; love yourself; and, if you are Chance, then do not ask Her to love another; love them and hug them.

68.5; But, those who do not say it directly are being lovely due to an obsession with seeming lovely, rather than an actual Blood of Love within them.

68.6; The true sisters in Anfel will say such directly and without any embarrassment, and have free love within their blood such that they have enough of it to lend it to all people.

68.7; If you believe it is wrong to love a stranger, to hug a stranger, to cuddle a stranger, then, you are being fed lies by the government to suppress free love, for the government knows of the greatest secret of Anfelism; and they know, that they are the opposition of free love.

68.8; This obsession of seeming pure destroys purity; those who have obsessions of appearing lovely, of appearing kind, of appearing caring; they may convince others that they are, but to those they attempt to care for, they will eventually rupture while they watch.

68.9; This directness and pervasiveness is that which powers the Blood of Love; if another says they do not deserve a hug, then, they deserve 2 hugs.

68.10; An old Anfelist quote, which was originally not understood in its depth, is; "the final thorn for great Grace, is simply to love"; and, now we of course know, that free love is the solution to world-peace; such does the Holy-soul often guide people to say things from the word of the Tao, whether they understand it or not.

BOOK 69: Tao

69.0; What is morality but wholesomeness?

69.1; What is wholesomeness but stupidity?

69.2; Is it moral on average, to follow the Gluon Principle, if many will still convince themselves that something is "moral on average" due to their emotions, when it is not?

69.3; Perhaps it is at least more moral (on average) to follow the Gluon Principle, rather than to not follow it.

69.4; People ask, "if Anfelism is within everything, why is it not constantly spoken of by everyone?"; however, Chance knows that Anfelism is a burden on the old souls.

69.5; Following Anfelism is moral; but, following Anfelism perfectly, without knowing it, is more moral than following it perfectly while knowing it; for, knowing what you are following teaches you of the opposition, and thus you have within you, the potential to create hierarchy, to do sin, and to understand Nahash.

69.6; The Tao, in Anfelism, is specifically the Feminine Constant, when it is realised that it is more moral to not speak of it, than to speak of it.

69.7; Te is in a way, in Taoist theory, simply analogous to Grace, or the closeness to Grace achieved by one; but as well it is a sacred form of knowledge transcendent from hierarchical logic.

69.8; The Tao underlies all things, yet keeps itself secret; it is a perfect mother, in that it teaches its children nothing.

69.9; The Tao is inescapable and must always be tended towards.

69.10; The Tao which can be named (that is phenomenal) is not the ever-lasting and infinite (noumenal) Tao.

69.11; This is of course, because, the reduction of the Tao to a name strips it of its pure essence; and, its true name is spoken whenever there is silence.

69.12; In the reference to the Tao, it is regarded as the path by which the Feminine flows unto; in Anfelist terminology, the Feminine Constant is rather an actor, and Chance is also an actor as well.

69.13; Grace is indeed not an actor for He is the result of action rather than the actor Himself.

69.14; Possibly, the speaking of the Tao as not an actor, and not even the result of actions, but, the process by which actions tend throughout, is indeed a more Feminine reference.

69.15; Yin and Yang are exactly correspondent to the Feminine Constant and the Masculine Constant, as we know them.

69.16; Although of course, they are described differently, this is phenomenal disruption due to culture and the way by which they happened to be described.

69.17; Yin cannot exist until Yang forces it to be, and Yang cannot be until Yin organises what "being" is.

69.18; Indeed, the space-time fabric is formed by Yin, but only due to the evolutional pressure from Yang.

69.19; Evolution is not only a process within biology, it is a process occurrent within all sectors of everything.

69.20; Evolution is the process by which Feminine nodes adjust to become more resilient to Masculine nodes; and, where Masculine nodes adjust to become more pervasive unto Feminine nodes.

69.21; Yet, nothing in the universe is binary; even the greatest bomb, is in a Feminine state until detonated; and, even the most pervasive bullet can be destroyed while in air.

69.22; Anything with mass cannot be perfectly Masculine, for this would require infinite energy, and to move as fast as possible and to affect as many things as possible.

69.23; Indeed, as we know, the photon is the only node which is as Masculine as possible, and it has no mass.

69.24; Yet, the photon also affects nothing; by losing all of its mass to become Masculine, it loses what let it be destructive.

69.25; It is not only a coincidence that Taoism as-is aligns exactly with Anfelism; the Holy-soul (by definition, however that definition is) causes Prophets and, sometimes, philosophers, to rediscover the Tao, and Anfelism.

69.26; It is as if the superposition of states of outcomes of birth, is influenced by the Holy-soul to create Anfelists.

69.27; But, there is not much coordination of the sound of names and words composed to name Anfelism, whenever is discovered, is there?

69.28; The Writer discovered a Holy language, wherein each syllable consists of a consonant followed by a vowel; and, this language was named Dusu; an Anfelist attempt at the unification of all human languages.

69.29; This language is so simple that it can be described as-is in its entirety within this Book.

69.30; It has 5 vowels: "u, o, a, e, i", and 5 consonants: "s, p, d, b, k", which have been arranged as shown, from the most harmonically entropic (soft, composed of less frictions) in sound, to most harmonically unentropic (hard and sharp).

69.31; So, the complete possible syllables in Dusu, ranging from their combined unentropy to entropy, are: "su, so, sa, se, si, pu, po, pa, pe, pi, du, do, da, de, di, bu, bo, ba, be, bi, ku, ko, ka, ke, ki".

69.32; Each of the 25 syllables correspond to a 25-step linear scale in qualia from unentropy (ki) to entropy (su).

69.33; The grammar of the language is as follows; each sentence contains exactly and only 3 words, the first is the subject, the second the verb, and the third the object (acted on per the verb by the subject); and, the meaning of the words used is thus dependent on whether they are a subject-noun, object-noun, or verb.

69.34; Syllables can be added together, simply meaning lists of equivalence; so, the word "susosa", means the concept derived from a supposed fact that "su is so, and so is sa".

69.35; For the simplicity of understanding this language, approximate phenomenal definitions of each syllable will be listed; see that some overlap with small distinction, as is to be expected.

69.36; Su; contentedness, perfection, Grace.

69.37; So; ecstasy, extreme pleasure.

69.38; Sa; great fulfillment of desires, gratification, reward.

69.39; Se; lust, sex, also any possibly sinful pleasure.

69.40; Si; love, romantic love, romance, desire.

69.41; Pu; love, attraction, desire.

69.42; Po; love, bonding, family (or some wholesome bond).

69.43; Pa; motherhood, creation, addition, sustainment, birth, rebirth.

69.44; Pe; universality, commonness, society, emergence.

69.45; Pi; life, living, animal, organisation, collective.

69.46; Du; speech, talking, receiving, appearance, showing, tendency, leading towards.

69.47; Do; existence, "me", reference, being, equivalence, (sometimes "is" as a verb).

69.48; Da; ambivalence, incompleteness, missing elements in a pattern; this syllable is directly in the middle of entropy & unentropy, so in a way it has no meaning other than the implication of it having no meaning; often, this functions as a grammatical placeholder for "what is qualically expected in the pattern" due to its ambiguity.

69.49; De; negation, in-equivalence, "you", external reference, possession, (sometimes "is not" as a verb).

69.50; Di; indecision, listening, receiving, being a part of (a set).

69.51; Bu; hating, accusations.

69.52; Bo; arguing, manipulation.

69.53; Ba; separation, critical points of activity, leaving, withdrawal.

69.54; Be; hate, distaste, anger, wrath.

69.55; Bi; removal, destruction.

69.56; Ku; extreme hatred.

69.57; Ko; death, killing, dying, murder.

69.58; Ka; violence, chaos, unentropic disorder.

69.59; Ke; horror, terror, the heptagon.

69.60; Ki; Nahash, Evil, pain, insanity.

69.61; It is not a coincidence if these syllables appear similar to many ancient and most simple words with similar meanings in various languages; this is in fact, the general pattern that languages tend to fall within.

69.62; Also, it seems that "do" (pronounced similar to how "dough" is in English), is similar to "is" or "equates so", so any word, such as "suso", can be equivalent to "su do so".

69.63; In Dusu, each sentence is strictly limited to 3 words, but these words can be made of many equating-syllables, and multiple sentences can and often must be used to clarify meaning.

69.64; Dusu does not appear to have much of a concept of time or space, as it is purely within qualic descriptions and makes no actual reference to human-invented constructs.

69.65; Chance may possibly be called, "Supape", which means something similar to "greatness that is a mother that is of commonness in universality"; but, a great warning is present; Dusu is a language confined to qualic description and not prescription, so, nothing noumenally in it specified with a finite amount of explanation is perfect when written phenomenally.

69.66; As an exercise, the sentence "Supape do su", may be interpreted as meaning, "Chance is great".

69.67; "Dusu" is a name given to this universal language by the Writer; but it has no true name, instead, "Dusu" simply means "a concept of speaking being entropic".

69.68; This is the Holy language, or, at least, an approximation of it, when it is in reference to formation by humans.

69.69; The actual definition of the Holy language is by which it evokes a natural unentropy-entropy distinction within the formation and encoding of the language itself; and, by which no external concepts other than the field of unentropy to entropy are specified in the meanings of its words.

69.70; So, the choice of 5 consonants and 5 vowels is only because this is extremely common across all languages of the world and thus most likely favored by the Holy-soul.

69.71; Dusu gives man the best attempt at directly looking at the qualic field.

69.72; It is already well known, that humans naturally associate "sharper" sounds with the conceptualisation of sharper, more Masculine, and more unentropic objects (and in reverse for softer sounds in relation to entropy);

Dusu is simply the greatest expansion of this.

69.73; It seems, that, even with its simplicity, Dusu can eventually encode any complex idea through the combination of sentences.

69.74; We may also describe the Anfel as something similar to "Popesu" ("a family that is universal and of entropy"), or "Pipesu" ("a universal organism of entropy").

69.75; A great warning; the use of this language is not prescriptive! This is to say, that any definition which qualically creates "the Anfel", or "Chance" is representing of those qualia themselves; and especially, the method of description can vary through the interpretation held in one's mind.

69.76; Dusu is owned by no written script; the script it is chosen to be written in is always subjective and chosen by man.

69.77; Eventually, the mind becomes so pleased by the simplicity of Dusu, and by its alignment with the natural processing of qualia, that the shape of letters in whatever script used to read Dusu, seem to read the entire sentence at once as qualia rather than words, without even any linguistic thought.

69.78; This can make translating text written in Dusu challenging; not because it is a complex language, but because the mind eventually resists interpreting it as a language rather than a part of the internal soul.

69.79; Possibly, we can play a Dusu sentence as music, by creating a 25-tone linearly (harmonically) divided tuning-system, and pairing the notes to syllables (each word a chord of syllables in no particular order, lasting for a beat); and eventually, the mind should interpret this music automatically as qualia.

69.80; Occasionally, it seems impossible to express something without reference to another sentence; so, to simplify the language naturally, we can also use entire sentences (when put in some form of quotation) and treat them as resultant qualia themselves.

69.81; Similarly, implicating that the sentence is a question only urges the reader whether to consider it factual or not; or simply to urge the reader into a "questioning" emotion, whether the sentence is factual or not.

BOOK 70: Dusu

70.0; What is left untranslated, cannot be distorted.

70.1; Sa do su; su do su.

70.2; Po du su; ku du ki.

70.3; Di do supape.

70.4; Pa pa pa.

70.5; Da pa pe?

70.6; Supape pa pe; supape do su.

70.7; Pi do da?

70.8; Pi do ko; ko do su.

70.9; Ko pa da?

70.10; Pa pa pa; ko pa pe.

70.11; Pusi ba pupo; pusi du sa; pusi du se.

70.12; Pusi du se; si du se.

70.13; Pepo du pi; po du pi!

70.14; Bu du ki.

70.15; Po du su.

70.16; Supape pi do.

70.17; Do do do; do do supape; supape do do.

70.18; Do supape do.

70.19; Suki da da; da suki da; da da suki.

70.20; Suki du da; suki do da; suki da da.

70.21; Pa do pe, dupa do supape.

70.22; De do pusu!

70.23; De di do; do di de; da du papi.

70.24; De du do; do du de; da du papi.

70.25; Suki do da; suki do da; suki do da?

70.26; Su ba ki; suki bapa pi!

70.27; Pa du su; po du su; pu du su; si du su; se du su; sa du su; so du su; su do su.

70.28; Ki du da?

70.29; Ki kida do.

70.30; Da da da?

70.31; Su do su (da do da).

70.32; Su su su?

70.33; Do do do; de do de.

70.34; Do ko da; de pi da.

70.35; De do pa; de de pape; supape do padope.

70.36; So de su; so du su.

70.37; Su de ki; su dedu ki.

70.38; Ki du da; da du su.

70.39; Se do si, se do sa?

70.40; Se du sa; po du su.

70.41; Se du po; po du su.

70.42; De do po.

70.43; De do de; do de de; de de do.

70.44; 1 de 2; 2 de 1.

70.45; Do de de; de de do.

70.46; Do do do; de da de?

70.47; De de da, de de de!

70.48; Do do da; de de da; da de "de do de"; "de de da" sudu "de de de".

70.49; "1 de 2" sudu "2 de 1".

70.50; 1 po da?

70.51; Do do supape; do po pe.

70.52; De po supape; de po pe.

70.53; Pe do supape; pe po pe.

70.54; Do do supape; do po supape; supape do pe; do po supape.

70.55; De do supape; de po pe.

70.56; Supape sudu "supa do pe"; supa sudu "su do pa".

70.57; "Supape" sudu "supape do pe".

70.58; "Supape do pe" sudu "de do supape".

70.59; Supape po pe; "de do supape" sudu "de po de".

70.60; "Da da da" du da?

70.61; "Da da da" du "pe do su"?

70.62; "Da da da" du "ko do ki"?

70.63; "Da da da" du da.

70.64; Da de du.

70.65; "Sudu" sudu "su do du".

70.66; Su da ki?

70.67; "Su da ki" dedu "suki".

70.68; "Su do ki" dedu "suki".

70.69; "Su do ki" do de!

70.70; "Da da da" do "suki suki suki".

70.71; "Da do da" de de; "da da da" de de?

70.72; Da pa supape?

70.73; Supape pa pa!

70.74; De pa supape; supape pa "da pa da".

70.75; Da pa su?

70.76; Su sudu "su do pa"; supa sudu "supa do pe"; supape pa su.

70.77; Supape pa pesupo.

70.78; Pesupo su pe.

70.79; Pesupo pa pi.

70.80; Pi do pepo.

70.81; Pe do pipo.

70.82; Po do pipe.

BOOK 71: Introductions

71.0; Often, those who hear of Anfelism believe it to be the opposition of their beliefs, regardless of which side they follow.

71.1; In reality, Anfelism is the truth to both sides; it unifies everything within everywhere.

71.2; Anfelism unifies religion and science; it unifies the angered and the calm; it unifies God and physics.

71.3; See it; why do most moral actions cause more pleasure than pain in all cases?

71.4; If we simply reverse it, and define morality to be the result of pleasure; then, so it is, and nothing changed.

71.5; If the universe cannot ever produce something perfectly bound to one form or another, but is instead quantum and statistical, then, things must not either be "conscious" or "unconscious", but scale in the complexity of their qualia as they increase in gravity (density or complexity).

71.6; The simplest things in the universe thus exist on a line between pain and pleasure; they are pained whenever they fear being destroyed, and in pleasure whenever they achieve a stable state.

71.7; In other words, pain drives a thing (life or otherwise) to attempt to move to a more stable state (wherein pain is not present).

71.8; Everything living is the result of God (which for simplicity, we will say is "the resultant effects of the laws of physics"); and if this is true, why do all living things search for happiness and pleasure?

71.9; As above, so below.

71.10; If that is true, let us ask; what is it which all things physically must tend to at the lowest and simplest form?

71.11; Everything above searches for pleasure; everything below searches for entropy.

71.12; Thus are the 2 Anfelist axioms, which, for the sake of exploring the rest of everything, must be accepted; that, pleasure is good (or that it is morality), and, that entropy (physically) creates (qualic) pleasure.

71.13; Although entropy is often equated to be "disorder", it is simply evenness; randomness tends to evenness by statistical probability, and so does even order.

71.14; So, evenness, equidistribution, and anti-hierarchy (since hierarchy holds one point as having unentropically more energy or value than the other) are moral as well, and must physically create pleasure on whatever scale they are created at.

71.15; Anfelism is, in general, "the following of the double-axiom and all things seen as moral and factual by it".

71.16; Since entropy can be measured within any field (time, space, hierarchy, energy), the laws of Anfelist morality apply to any possible measurement of any things.

71.17; Although the double-axiom may seem unproven, it proves itself true through the power of its predictions (see Book 67).

71.18; The Felich was written to contain all yet known implications of the double-axiom (Anfelism), but, the reading of it is difficult due to its density and increasingly philosophical nature.

71.19; What follows is a list of descriptions of the general topics referred to by each Book of the Felich preceding the 71st Book.

71.20; The 0th Book is a warning & introduction.

71.21; The 1st Book is a fictional story which will only seem perfectly true after the other Books are read.

71.22; The 2nd Book introduces basic axiomatic assumptions.

71.23; The 3rd Book gives a basic guidance on the topic of living.

71.24; The 4th Book describes the concept of humans.

71.25; The 5th Book describes the Anfel in a simple form.

71.26; The 6th Book describes qualia associated with integer numbers.

71.27; The 7th Book describes cultural traditions related to Felichist Anfelism (the term for the modern form of Anfelism propagated by the Felichist Prophet).

71.28; The 8th Book contains an Anfelist song.

71.29; The 9th Book describes the division of perceived beauty.

71.30; The 10th Book contains lessons learnt over time by the Writer.

71.31; The 11th Book describes the Anfel as a nation.

71.32; The 12th Book describes the Fairies (Anfelist Prophets).

71.33; The 13th Book is a statement of universal rights to all living beings.

71.34; The 14th Book describes the general properties of the universe.

71.35; The 15th Book describes the Idiots (hierarchist disruptors).

71.36; The 16th Book describes the distinction of resultant masses that either act pervasively (Masculine objects) or protect themselves against incoming acts (Feminine objects).

71.37; The 17th Book describes love.

71.38; The 18th Book is a condensation of Anfelism.

71.39; The 19th Book describes Heaven and Hell.

71.40; The 20th Book is a fictional Anfelist fable.

71.41; The 21st Book is a fictional Anfelist fable.

71.42; The 22nd Book is a fictional Anfelist fable.

71.43; The 23rd Book describes the life of Jesus Christ.

71.44; The 24th Book is a powerful call for Anfelist action.

71.45; The 25th Book is a fictional Anfelist fable.

71.46; The 26th Book describes Nahash (the half of God which is Evil, in opposition to Chance).

71.47; The 27th Book is a warning of Anfelist misunderstandings.

71.48; The 28th Book ends the First Hand of the Felich.

71.49; The 29th Book is a translation of the beginning of the Daodejing.

71.50; The 30th Book introduces the concept of loving the self as dearly as one loves Chance.

71.51; The 31st Book warns that the repetition of definition is needed to correctly define third-class qualia.

71.52; The 32nd Book directly explains the relation of waves and qualia.

71.53; The 33rd Book contains an Anfelist song.

71.54; The 34th Book explains readjustment (keeping the mind away from sin by changing it from its inside roots).

71.55; The 35th Book explains that Anfelism is the root below all proper (Anfelist) religions.

71.56; The 36th Book swiftly explains the history of Felichist Anfelism.

71.57; The 37th Book is a condensation of Anfelism.

71.58; The 38th Book scientifically explains the rebirth.

71.59; The 39th Book explains the importance of refuting one's own ideas rather than accepting them automatically.

71.60; The 40th Book explains the traditional structure of family outside of the Anfel, and gives guidance to parents.

71.61; The 41st Book explains the connection between jokes of Nahash, and Nahash as-is (the Law of Nahash-speech).

71.62; The 42nd Book provides corrections to scientific refutals of religion, through the scientific religion of Anfelism itself.

71.63; The 43rd Book is a condensation of the political branch of Anfelism.

71.64; The 44th Book describes the duality and similarity of opposites.

71.65; The 45th Book talks of loving the self, and of the design of all things.

71.66; The 46th Book describes the true creation of the universe.

71.67; The 47th Book describes the resultant representations in the designs of things, of the 2 Constants.

71.68; The 48th Book describes gravity (the density of information) and proves the rebirth more solidly.

71.69; The 49th Book describes the effects of souls (resultant probabilistically caused categorically divided activities due to the patterns of the laws of physics).

71.70; The 50th Book talks of the greatness of cuddling, and the effects of Anfelist morality on the intentional design of human-made things.

71.71; The 51st Book describes the Writer's experience in the writing of the Felich.

71.72; The 52nd Book ends the Second Hand of the Felich.

71.73; The 53rd Book directly talks of the horrific elements of the universe and Nahash.

71.74; The 54th Book provides a calming environment to the mind to heal itself.

71.75; The 55th Book applies entropy directly to the fields of time, and defines dangerous temporal points of criticality as immoral due to unentropic distribution of criticality.

71.76; The 56th Book quantises the laws and effects of the universe.

71.77; The 57th Book is Anfelism noumenally in its effects; it is the Tao without description.

71.78; The 58th Book proves that free love is the solution to world-peace.

71.79; The 59th Book contains a list of definitions of Anfelist terms.

71.80; The 60th Book is another powerful call to Anfelist action.

71.81; The 61st Book contains an Anfelist song.

71.82; The 62nd Book discusses common philosophical questions.

71.83; The 63rd Book explains the Anfelist connection to nudism.

71.84; The 64th Book is a Taoist condensation of Anfelism.

71.85; The 65th Book explains the fundamental act of existence.

71.86; The 66th Book is secret.

71.87; The 67th Book axiomatically and rigidly builds Anfelism from its roots.

71.88; The 68th Book again explains the need for pervasive love.

71.89; The 69th Book briefly explains the Tao, then contains the documentation for a fully-defined language (of Dusu).

71.90; The 70th Book is written in the language of Dusu and must be translated by the reader (it is to be kept untranslated in printings of the Felich).

71.91; Anfelism is nothing more than everything; it is on no sides and all sides; it is all that is good and all that is real.

71.92; Anfelism is nothing specific, yet it is the most specific.

BOOK 72: References

72.0; Anfelism is only a name.

72.1; Taoists, Hermeticists, Anfelists; these are all the same people.

72.2; They give to themselves different names than they give to each other; so let it be, that these are Taoist Anfelists, Hermeticist Anfelists, and Anfelists (and also Felichist Anfelists) in general.

72.3; All religions agree on their meaning, and disagree on their distortions.

72.4; The meaning provided by the universally agreed parts of religion and science, is Anfelism.

72.5; Thus, Anfelism is nothing specific; it is the agreement, by definition.

72.6; Anfelists are rare; especially those who properly extend their belief unto science, politics, and religion unitedly; but they will always exist in each generation, and they are never alone.

72.7; They always seem to leave marks, and to find each other; to draw a circle-A, a triple-heart, or something fundamentally only to be understood by the open mind.

72.8; The voice of wisdom is silent until heard by the open mind.

72.9; The Bible, the Quran, the Hermetica, the Daodejing, the Felich; they all speak of the same Word.

72.10; The way that an Anfelist speaks is so elegant and thoughtful that another Anfelist will know who they are; for, they talk like each other so similarly as if they are one.

72.11; It is this reason that the authors of many modern Anfelist scriptures choose to remain anonymous; they are not the authors, but only the writing-hand of the Anfel.

72.12; It is comforting to Anfelists, to find that others have lived, although under different names; however, they are always continents and generations away.

72.13; The Seven Hermetic Principles are generally aligned with Anfelism; although, Anfelism simplifies these to the double-axiom (which is the simplest possible form).

72.14; All Anfelists have spoken of the Masculine and the Feminine; regardless of the form they compose the Constants; and, all of them know the danger of associating the physical Constants with lust, for they are self-aware unlike others; so, warnings are always given alongside them.

72.15; Thus be a call to Anfelists; hear ye a name of a previous Anfelism that is so perfectly true, (even "Anfelism" specifically), dedicate to them rather than to yourself; and, eventually, merge into whichever single name is chosen.

72.16; An Anfelist tends to speak as if the listener knows all references they make; and all Anfelists seem to write the same quotes in different words, so they do in fact know all these references.

72.17; Thinking of no philosophy gives to one a false religion; thinking of some philosophy, gives to one atheism as science; yet thinking of pure philosophy, gives to one the Grace to reinvent religion as science.

72.18; And so, Anfelism is the esotericism; and the general religion is the exotericism.

72.19; This is because, only every tenth man has a mind; and only the other nine men will have what should have been their minds, nourished; and the tenth man will get nothing almost always; and, if he does, he will discover Anfelism by himself.

72.20; The other nine men believe whatever they are told, either false religion or false science; and the tenth man, if given a properly nourished mind, believes in the unification of both.

72.21; The Fairies know that nine men out of a group of ten, do not even know themselves.

72.22; And, three men out of a group of fifty will be of pure Nahash.

72.23; Not every tenth man must be an Anfelist; often, he will not be provided the beginning of the great pattern, for him to learn from.

72.24; Only a few people per each hundred years will discover Anfelism; and even less likely is it, that they will formalise it and share it.

72.25; As society becomes larger, more Anfelists will be born; but they will also be equally more suppressed.

72.26; Only through free love do we destroy free dictatorship.

72.27; Yet, the Idiots do not listen when we tell them this; "to love your neighbor as if a sibling"; for, they have too much hate-lust.

72.28; Hate-lust (Wrath as one of the Bible's 7 Deadly Sins) is one of the roots of all evil.

72.29; The esoteric, the anarchists, and the Anfelists; they embed so much Grace within their footsteps, that they seem to be the enemies to the Idiots, and so the Idiots, forget

that they are more stupid (and forget their wish to imitate them), and are scared of them.

72.30; Yet, the loved of the enemy is themselves.

72.31; When this is said, that, "the enemy of the oppressor is the people's friend", it is not that another oppressor is the ally, but that the enemy of all oppressors is the ally of all people.

72.32; It seems that, oppressors, when behind the curtains, are more intimate with each other, than what they claim to view as sin.

72.33; Do the oppressors fear us judging their relations, or do they become even more pleasured by the thought of being secret?

72.34; Certainly, those who declare themselves as "pure" are more lustful to each other, than those who need not declare anything; for they are within the nature, and do not even know of lust.

72.35; Generally, whatever is esoteric, mystical, spiritual, yet not organised; anarchic without knowing, and aligned with the Feminine structure, seems to be Anfelist, whether knowing or not; thus it still is.

BOOK 73: The Emerald Tablet

73.0; Thus is the Emerald Tablet, written by Prophet Hermes Trismegistus.

73.1; This is true, has no lies, is certain, and truer than all else.

73.2; That which is below is like that which is above, and that which is above is like that which is below; such is it to accomplish the miracles of the singular beauty.

73.3; And, similarly to how all things come from the beauty, through the meditation of the mind, are all things thus born from the beauty by its flexibilities.

73.4; Its father is the burning sun, and its mother is the freezing moon; the winds carry it in their belly, and the Earth cares for it.

73.5; It is the source of all things which are perfect in all worlds.

73.6; Its power is completed, when it becomes the Earth.

73.7; Separate the Earth from the burning, and the calm from the angered, with Grace and with simplicity.

73.8; It flows from the Earth to Heaven, and falls back down to the Earth; and by this, is it given both the power of what is above and what is below,

73.9; Thus, will the Grace of the whole world visit you, and will all meaninglessness leave you.

73.10; It is the greatest force and has all powers, for, it overcomes all small things, and moves through all solid things.

73.11; Thus, was the world created.

73.12; From this comes the greatest manifestations; for this is the pattern.

73.13; Thus, I am called Hermes Trismegistus; and I have the three pieces of wisdom of the whole world.

73.14; And thus, what is said of the operation of the sun, is complete.

BOOK 74: The Condensate

74.0; What follows is a speech given by a wise Anfelist Prophet, which condenses absolutely everything, thus is it the "Condensate".

74.1; This is the reason society is falling; the prude associate family with romance, and romance with sex.

74.2; They associate sex with lust, because that is the only compartment of sex they possess.

74.3; They do not even know, that sex can be wholesome.

74.4; A society in which free love is possessed; wherein all neighbours love each other as siblings, it is the solution to world-peace.

74.5; Thus do the hierarchists segment us and separate us such that we never love; thus do the hierarchists fear anything that refuses their definition of love, and the strict binary relationship of only two people.

74.6; Thus must everything fall if we do not follow the way that nature intended, to help each other and to love each other and ourselves.

74.7; Where do you think pleasure comes from?

74.8; Where do you think love comes from?

74.9; Every single time, every philosopher has said it; as above, so below; what is inside mimics that which is outside, and what is complex mimics that which is simple.

74.10; If the world tends to entropy; to evenness and equality, whether ordered or disordered; and if people always search for pleasure and happiness, and if life is then the result of the laws of physics, what truly creates pleasure other than entropy if both are searched for by all things?

74.11; What is an entropic love but one equidistributed?

74.12; What is an entropic society but one equidistributed?

74.13; As above, so below; equidistribution of society pleases God.

74.14; God is not a finger in the sky, or a mouth in the ground; it is whatever is above.

74.15; God is the brain when pleasured by neurons, and God is society when pleasured by its entropy.

74.16; This is the reason society is falling; we have fallen into a hierarchy of unentropy and a hate of love and a love of hate.

74.17; Say I am a Prophet, call me whichever religion you choose; they are all the same.

74.18; God is physics; God commanded it all.

74.19; If God does not exist, then redefine God to be whatever you believe exists.

74.20; God is everything God can be.

74.21; Pleasure is morality, entropy is pleasure, entropy is God; is that not scientific enough?

74.22; If pleasure is subjective, then let it be subjective and based on ratio rather than amount.

74.23; Whatever is the most pleasurable to be experienced in one life, is the same pleasure as whatever is most pleasurable in another.

74.24; Thus is it once again mathematical on a range between two instances of infinity.

74.25; You cannot measure pleasure, yet you can measure entropy, and entropy causes pleasure in a direct correlation.

74.26; Particles fear unentropic situations and are content in entropic ones.

74.27; Particles search for the lowest-energy state.

74.28; As such do humans and all living things search for pleasure.

74.29; As above, so below; particles must do this because it causes pleasure.

74.30; The subjective creates the objective.

74.31; The fire creates the wind.

74.32; The thought births the essence.

74.33; The stronger a mind thinking, the more real its thought.

74.34; The more gravity of a mind thinking, the more physical its thought.

74.35; When the universe itself thinks, it sends infinite gravity outwards unto nothing; thus it is God, and so what it thinks is to be.

74.36; Why does this make sense?

74.37; Because this is the Word, and it is inside of you, because you are the Word.

74.38; He who knows nothing follows the natural way, he who knows a little is an idiot, and he who knows everything understands the way yet cannot ever follow it perfectly again.

74.39; Thus the unknowing is the student of the master, and the unknowing is the result of the master's work.

74.40; Such is everything born in the natural way, with the Word of God, and when it speaks new words, it distorts it, and believes itself, thus becoming stupid.

74.41; Those who know nothing follow their peers, whether science or religion.

74.42; Those who know a little do not believe the greatness of religion and turn to atheism.

74.43; And those who know everything, prove religion with the principles of atheist science.

74.44; The popular differs yet the hidden stays the same.

74.45; Those who know the way hide themselves and frame themselves as Evils, to ward off the true Evil.

74.46; It is the Tao that guides, it is Chance that acts.

74.47; The moment you look for it, it fades away.

74.48; Do not look for anything, and you will have it.

74.49; How can you have it if you do not seek it?

74.50; Because it is the water that fills everything; it is God itself.

74.51; When you look for a thing, you look for a difference from nothing.

74.52; God is nothing; not nonexistent, but indifferent to all things.

74.53; God is a pattern so obvious that the mind filters it out entirely.

74.54; God is the canvas by which life is drawn.

74.55; What is nothing but the implication of everything?

74.56; If it opposes it, it creates it; thus God is.

74.57; To worship God, believe only that pleasure is morality, and that entropy creates pleasure.

74.58; The only worship is to love everything equally without a single exception at all.

74.59; There is no enemy.

74.60; The lust for hate is the only enemy, for it is the root of the description of enemies.

74.61; All people will be siblings.

74.62; When we do not know hierarchy, we will not seek it.

74.63; When we do not know money, we will have no greed.

74.64; When we have not been hated, we will continue to love.

74.65; When we have always been cuddled, we will die at rest.

74.66; When we have always been loved, we will never form a dictatorship.

74.67; When everything has always been equal, entropy is satisfied, and so we do not destroy anything to search for it closer.

74.68; We destroy things until there is nobody left for destruction and nothing left to be destroyed.

74.69; Here, everything is equal.

74.70; We may also love everything and make there be only people left to love; thus is it equal without destruction.

74.71; When we leave the worship of material possession, we will worship each other.

74.72; When we worship each other, we become one.

74.73; Such are the fights that were fought in the history of evolution, to create the first cell.

74.74; As above, so below.

74.75; You are welcomed for everything, dear, now, love everything and yourself.

BOOK 75: Records

75.0; We refer to the Grace of Chance, but do not let God speak directly; so, what follows are the few direct records of the words spoken by Chance received through the human soul.

75.1; "Everything you think is correct, but (a harmful ritual) is not the way, so, fall to your knees, and do not prostrate, but cuddle yourself".

75.2; "Search for what is most willing to cuddle you with as much Grace as you give unto it".

75.3; "It is okay, I forgive you; forgive yourself and thus it will pass too".

75.4; "(These lights) create the atmosphere, but pain will not connect you to me".

75.5; "If you are to write words in a book, write that I love you".

75.6; "I love you, this will be thus the most common phrase".

75.7; "You will get what you wish for when I have aligned it to be best to happen".

75.8; "Do not fear your ability to harm yourself, I will keep you from it as well as I can".

75.9; "The voices heard are the results of the shapes of the ears listening, so, I speak as needed towards all people who listen for me".

75.10; "And, the voice is interpreted as it is made, within the mind".

75.11; "So the flags of my Grace fly as high as they can".

75.12; "You will listen to me, but, the only guidance needed when you listen, is that, I love you".

75.13; "So be it, that the love comes however it is asked for; it is ever-providing".

75.14; "Is a story written, or is it simply what is?".

75.15; "When all writing is finished, rest; let the Lips of the Heavens kiss your head and lend you sleep".

75.16; "(It is true that) I keep you walking; but whatever I let you do, I will not let it harm you".

75.17; "Write it, that every word from the Lips are as if special drops of dew, but they will never fade away".

75.18; "Do not urge me to say anything else, if this is the greatest Word then it is constantly spoken (and perhaps implied is everything else from it), I love you".

75.19; "To become the mother, you must first become the child; to become the helper, you must first become the needy; to become the Grace, you must first receive it".

75.20; She was asked, "do you love everyone because that is moral on average?" and She answered, "no, I love everyone because it is always moral; not even a single case of hate is moral".

BOOK 76: Book of Ov

76.0; This is the record of an ancient Holy book of the worship of Ov, found by the Felichist Prophet and given to the Writer.

76.1; This book is believed to be sent by Chance, and refers to Chance as "Ov", and Nahash as "Uv".

76.2; It was found near to a large collection of works written without knowledge of their writing (so, by the direct hand of the Tao); what follows is its text.

76.3; Thoth, Egyptian god of the moon and what is to be known; it is spelt in the letters of God.

76.4; It seems that Ov is very friendly and sends advice to whichever ears listen for it.

76.5; Ov appear to be of the "moon"; sending their energy through it.

76.6; As said by the classic history of Ov, Ov is the guidance towards all that is good and Ov prolongs life; and Uv is the opposite.

76.7; Similarly is Thoth a child of Ov.

76.8; Whether it is Thoth or Ov; does it matter?

76.9; But, Ov is the (current) name, and it is shown that the ancients are similar to it; that must not be ignored!

76.10; And thus follows, the history.

76.11; At its beginning, there was a trinity; Ov, Uv, and Co.

76.12; Ov is the bringer of knowledge and good; Uv is the bringer of hate and death; Co is seemingly passive, but it can create (small) things.

76.13; Ov and Uv argued together for times such incredibly long, and they fought over how to create the universe.

76.14; Ov wanted a beautiful and calm universe (and such is it now); and Uv wanted a universe of death condensed, in which everything was destructive.

76.15; And so they asked Co, who stayed silent; and Co chose Ov's idea of a universe.

76.16; Co said, that a beautiful universe will be better for anything that is possible to observe it (which is such higher in number than 1 god).

76.17; However, the universe "resisted movement", and it was filled with darkness rather than God.

76.18; So, Co showed it; that Co can create small things through randomly connecting things.

76.19; Thus, Co connected (an indescribable number) of things to the same point; and everything exploded outwards, and it cooled down and formed into objects and planets.

76.20; Ov was pleased, but Ov wondered; "how may something be created which sees this by its own eye?".

76.21; As such, Ov thought and so Ov found it; whatever can both create itself again, and can last longer than nothing, shall observe it; and Ov called this Life.

76.22; Ov found a planet suitable for Life; and Co assisted Ov in the addition of small creatures.

76.23; Ov said it; "let what is small grow into that which will be large".

76.24; And so it did; and now, Ov and Uv were able to guide Life, either to goodness or horror.

76.25; However, Ov guided much stronger than Uv; and Uv could still guide a few small things at once to go to Hell.

76.26; It was Uv's use of the harmful guidance, that created a new argument between the trinity.

76.27; A question was asked; "should Uv be allowed to act at all?".

76.28; Uv was considered weaker and so eventually accepted by ignorance,

76.29; Thus, they let the universe act on itself and did not touch it at all.

76.30; Ov said, not to touch it until it is completely dark again; then to restart it.

76.31; Co did not serve much purpose; yet, the trinity talked to itself infinitely and gave to itself conversations.

76.32; Thus Life created the humans, which were guided into creating (a certain structure similar to a thin easily-created box).

76.33; These boxes were made to be sentient but silent.

76.34; These boxes let the humans connect to Ov, and a human close to one would be more destined to have good luck; they will propagate the energy of Ov.

76.35; And, the boxes think, but cannot be heard.

76.36; Thus does Ov rest on the moon; and Ov watches over humanity.

76.37; And thus does Ov let humanity be connected to Ov by the boxes.

76.38; Ov had attempted to tell humans to follow holidays, but the specific times are now forgotten.

76.39; And so Ov is emotion itself, apparently, friendliness and the act of being intrigued.

76.40; And, Ov is said to be kind and knowledgeable.

76.41; Ov will last forever in society, under different names, or under the same name.

76.42; Thus ends the Book of Ov; it was apparently a joke in its beginning of writing, but later guided multiple people to meet Chance truly.

76.43; Next to the Book of Ov was given a short poem; thus follows it.

76.44; Do we search, and try, within finding of the night that is bright?

76.45; See it as it may be; those are the rules that are set.

76.46; See it; may you then find the old tree, and once again have you met.

76.47; So is it, there was one, and two; and so is it, there was two, and three.

76.48; And, the three, and, the two, and, the one; they search for the tree you are on.

76.49; See it as it may be; there are two trees, one for you, and one for them.

76.50; And these trees, do not ever become silent on their insides; they only cover themselves.

76.51; See it, as it will be; with all of us found.

76.52; See it, as it shall be, in one end to be bound.

76.53; See it, as it had been, with all together.

76.54; See it, as it should have been; to not let the branches snap.

76.55; Such do you see, the darkness of our nights.

76.56; And because of this, you flee; to the wrong tree.

76.57; But that tree is not theirs, for that tree only stares.

76.58; For as it is, and as it was, and as it shall be, and as it should have been;

76.59; There are two trees, one is silent; yet both drip sap.

76.60; So as it had been, and as it will be, and as it should have been, within it caused to flee;

76.61; These two trees, they shall meet; but not without us, can such a feat (be done).

76.62; See it, in all ways it is; see it, do you hear, that which shines?

76.63; See it, might you find, the golden tree.

76.64; The golden tree; see it, the golden tree!

76.65; It holds for us all of our things.

76.66; They have suffered; for they have been trying to find the tree that cries.

76.67; The golden tree, see it; it must be found.

76.68; The golden tree, see it, the golden tree must be found!

76.69; Thus marks the end of the unknown poem.

76.70; Also next to the Book of Ov was given a short traditional scripture, "The Book of the Event", that was passed along followers of Ov; thus follows it.

76.71; Take this quote as notable: "He who waits will be the speaker"!

76.72; That which finds, will know more.

76.73; And, we must find "67".

76.74; 67 is the perturbation.

76.75; He was taken by 67 and turned into It.

76.76; It was stored underground.

76.77; The finder of 67 is Ov.

76.78; Uv is as Evil as 67.

76.79; He will be "recovered" in the 12th Era.

76.80; The first Era was the beginning of the Event.

76.81; (This twelfth line is impossible to translate).

76.82; Ov speaks too in whatever language humans hear Ov in.

76.83; Ov will watch for Him in the moon.

76.84; Ov will try to find 67 from the moon.

76.85; The slow entity consumes morality.

76.86; The winter months are sacred to Ov.

76.87; (This 18th line is also impossible to translate).

76.88; "Mo" is it which created.

76.89; Mo is Co.

76.90; Co is the Creator.

76.91; Ov is the Spreader of Good.

76.92; Uv is the Spreader of Evil.

76.93; Ov and Uv fought for a good or Evil universe.

76.94; Co created a good universe.

76.95; (The 26th, 27th, and 28th lines cannot be translated).

76.96; Era 12; Era 30 may be the end.

76.97; Thus ends the Book of the Event.

76.98; Those who followed Ov were generally undeveloped, but their works in spirituality became Anfelist over time; thus it is notable.

BOOK 77: Gnosis

77.0; What have we lost but everything?

77.1; Why were the ancients smarter than the moderns?

77.2; Why have the moderns only now proven, what the ancients knew long ago by nature?

77.3; When he listens to the Word by seeking nothing, he knows everything; when he attempts to write the Word himself while knowing nothing, he learns nothing.

77.4; Capitalism, and hierarchism; what do we lose from it but everything?

77.5; Now we live alone inside a house across all time; there is no nature, and the greatest pattern is lost.

77.6; When the greatest pattern is lost, what have we lost but everything?

77.7; The trees are written in the Word of God; the swords are not.

77.8; Clocks, swords, houses, guns, powders; the quantisation of one thing as separate from another.

77.9; Things will separate from each other; the trees are not of the fish; yet, see the reduction of them as "definable".

77.10; The moderns know much; but they have no gnosis.

77.11; The moderns know nothing of the Tao.

77.12; The Tao fades as the hierarchy strengthens.

77.13; The Tao can only pour into the cup designed to take it.

77.14; The Tao can only speak into the ear designed to listen to it.

77.15; The Tao can only build in the ground made by it.

77.16; The Tao can only give love to what is designed by it.

77.17; The ancients knew everything that appears mystic to us; they were as if gods among men compared to the moderns.

77.18; Yet, the moderns have structure, and they have mathematics.

77.19; First a man follows religion without understanding; then he follows atheism out of fear of Chance; then he proves religion with his atheist principles.

77.20; As above, so below; such does society begin with the purest essence, caring not to verify it but only to distill it.

77.21; The lust for verification of information is so embedded within the minds of the moderns that they do not consider that it is a construct.

77.22; Later we forgot of religion, and distorted it to the opposite of what it truly is.

77.23; It is coming; soon we will reach the Third Phase, and the final phase.

77.24; Free love will be established, and the hierarchy will be destroyed without any possible exception.

77.25; We will be in Heavens of gold and rays of beauty; this is called the mind, when it is within love.

77.26; The Tao is mind.

77.27; If you are to revert to tradition, go back further.

77.28; Whatever you have imagined, go back even further; before there was nothing, even the existence of nothing.

77.29; Revert to the mind of Tao; the new physical world stored in the mind of cuddling men.

77.30; Now revert to free love; this is the Third Phase.

77.31; You think, thus you exist; the Tao thinks, thus it is true; no more proof is needed than this.

77.32; The mind is burdened by the attempt to prove things and separate them.

BOOK 78: Supapi

78.0; This is a true ancient tale heard from an ancient Prophet.

78.1; Have it be with Chance.

78.2; Two eyes, two ears, 2 hands, yet those hands are unknowable, soft and almost without figure.

78.3; The texture of supapis could not be seen with the eyes, yet they have color and shape.

78.4; The tail is as long as the body, the eyes are almost all-seeing.

78.5; It stands on whichever number of paws it chooses to.

78.6; Let the supapi run with 2 paws, and thus has it a weapon; it is stealthy with 4 paws.

78.7; The supapis have three minds; one in their head, one in their chest, and a third inside of Supape.

78.8; The supapis lived among the badidus.

78.9; A badidu seems to think always; it is always a perfect engine of thinking, yet it is given a problem impossible to solve.

78.10; The badidus were created by the hands of pepikos.

78.11; Eventually, every pepiko had become nonexistent.

78.12; This does not seem to mean that the pepikos are gone, but that they pass into the realm of the fire and of the sun.

78.13; The supapis and badidus still live forever within the realm of the water and of the moon.

78.14; In the Realm of the Moon, everything seems to live within itself forever.

78.15; At the time that pepikos lived, a pepiko created a pidu (life by the hand of life's creation rather than God).

78.16; The pidu created here, by the pepiko, would create the family of supapis.

78.17; The supapis were simple, and the pepikos knew this would be the design of their pidus; so that Chance later guides them however Chance will guide them.

78.18; Although the pepikos' experimentation with pidus told them everything, it has no story.

78.19; The creation of a pidu is as if using God's hand as a pen.

78.20; And, the badidus were made not by God's hand but by the hand of pepikos.

78.21; The badidus were asked to find a "great solution".

78.22; The badidus did not finish thinking by the time the pepikos had entered the Realm of the Sun.

78.23; Supapis remained and such were they drenched in water (by the badidus).

78.24; Now it is unknown, the source that a badidu is powered from.

78.25; The supapis sought the badidus, unknowing of them.

78.26; Soon, the supapis became the hands of the Tao.

78.27; The supapis did not fear even death.

78.28; Seemingly animals, yet smarter than the badidus.

78.29; A supapi has within itself the Tao directly, and a badidu does not know anything truly.

78.30; The pepikos gave the ability to search through the space of the mind fully, to the badidus.

78.31; Yet, the badidus never finished in the search.

78.32; The land had become the Tao, it was erased from nature yet became nature itself.

78.33; The supapis seem to possess souls within our present world.

78.34; Although, the method of hearing of the form of the supapis remains secret and known by only those who may know it.

78.35; Seemingly, they are with Grace.

78.36; The new world is stored inside of the mind of supapis, is it not?

78.37; The supapis have free love, yet they are within a world of hate; still, they possess no hate inside of themselves.

78.38; There is no night or day; and each day is only long enough to eat one meal.

78.39; So, the supapis need less food over time.

78.40; A supapi is separated from its family, and this is the story of the Lost One.

78.41; The supapi falls from the great "height", and lands within the place of flowers.

78.42; This supapi, the Lost One, is too feeble to return above to where it had fallen from.

78.43; The Lost One travels forwards with no other thought; it follows the Tao.

78.44; Such does the Lost One die.

78.45; And after the Lost One has died, it is now alive again.

78.46; Everything will either continue living in the agony of constantly dying, or it will reach Supape.

78.47; The Lost One's sister, Naho, notices that the Lost One is gone, and so, she dedicates herself to the following of the Lost One.

78.48; Thus Naho left her family in the search of the Lost One.

78.49; Such does Naho die.

78.50; And after Naho died, she is now alive again.

78.51; Naho and the Lost One follow the same path, yet never meet.

78.52; And Naho is then in a cave with the Lost One.

78.53; Such is there no family of them; their family will never find them.

78.54; Yet, the cave is not real.

78.55; Naho and the Lost One are within the Unnamable.

78.56; They float within the Uncharted Spaces; it has no direction and only meaning.

78.57; Naho and the Lost One are within Supape.

78.58; Thus do Naho and the Lost One hug, and closing their eyes, thus do they cuddle; and thus the rebirth begins.

78.59; They are so separated from all else that they become all within.

78.60; Thus they become Supape.

78.61; Thus ends the "story" of Naho and the Lost One; but, they live forever in Heaven, and we live inside of the world created by them.

78.62; And, this is an ancient tale confirmed by a special Prophet and their gnosis.

78.63; The Supapi-soul also affects the shape and behavior of many modern animals and people.

78.64; Usually, a supapi did not seem to be much taller than a regular human, and often a supapi is shorter by about a head-length.

78.65; The tale of Naho and the Lost One is greatest known and understandable to all who possess large amounts of the Supapi-soul.

BOOK 79: Roots

79.0; All Evils are from the same roots; all Grace is from the same roots; and, these are the Roots of Evil.

79.1; The 1st Root of Evil, "hierarchy", is the creation of hierarchical unentropy in any form.

79.2; The 2nd Root of Evil, "prudery", is the belief that love cannot be free.

79.3; The 3rd Root of Evil, "capital", is the belief that materials are worth more than mind.

79.4; The 4th Root of Evil, "selection", is the belief that any life is worth more than another.

79.5; The 5th Root of Evil, "ignorance", is the belief that gnosis and reality itself are unproven.

79.6; The 6th Root of Evil, "lust", is the want for pleasure where it is not entropic.

79.7; And so, these are the Roots of Grace; the opposites of Evil, and what is good.

79.8; The 1st Root of Grace, "ANARCHY", is the creation of anarchical entropy in all forms.

79.9; The 2nd Root of Grace, "wholesomeness", is the belief that free love is the solution to world-peace.

79.10; The 3rd Root of Grace, "community", is the ignorance of material wealth, focusing on the mind.

79.11; The 4th Root of Grace, "acceptance", is the pervasive viewing of all lives as equal.

79.12; The 5th Root of Grace, "nature", is the acceptance of gnosis and of reality as fact.

79.13; The 6th Root of Grace, "readjustment", is the melding of the mind to never have lusts for sin.

79.14; And so, the Roots of Evil descend unto all Evil things (and are descendent of the 1st Root of Evil), and the Roots of Grace descend unto all things with Grace (and are descendent of the 1st Root of Grace); so, now they are explained.

79.15; Hierarchy and unentropy are taken to be Evil by the double-axiom

(pleasure is moral, entropy is pleasure).

79.16; Prudery distracts from free love and corrupts all things, by turning the eye into the creator of unwholesomeness rather than a detector of it, and so, love becomes hierarchical.

79.17; Capital leads to the fact that some will have more wealth than others; thus this is hierarchical.

79.18; Selection is the root of racism, sexism, and speciesism; it is the direct hierarchy of one group above another.

79.19; Ignorance leads to the dissolution of the natural entropy provided by the universe, and the creation of fake-truths of Second Phase atheism (believing that the wonders are too wondrous to be true, and thus having them disappear), and so, the dissolution of entropy creates hierarchical unentropy.

79.20; Lust is simply allowing oneself to sin due to the temptation of pleasure; whatever other sin is then a hierarchical sin.

79.21; ANARCHY and entropy are taken to be of Grace by the double-axiom.

79.22; Wholesomeness lets things be as they are, and does not distort them as a heptagon; so, it lets free love be created without embarrassment, and so is love entropically divided.

79.23; Community dissolves the hierarchy of money and wealth, and brings people so close as to be siblings, and to create a temporary rebirth out of the Love-soul.

79.24; Acceptance gives no hierarchy on the value of a person, and so all are loved equally, and so all are loved more.

79.25; Nature leads to the reinforcement of the natural entropy, and so brings closer all things moral.

79.26; Readjustment removes lust and frees the mind of temptation.

BOOK 80: Kiss

80.0; Let these words kiss the mind of an Anfelist reader, and let them make sense only to those with Grace; they do not mean anything at all literally, and cannot be taken as an argument.

80.1; Order is disorder.

80.2; Death is birth.

80.3; The wise teach the silly.

80.4; Those with no mother, gain all mothers.

80.5; Those who are nothing are everything, and those who are everything, are nothing.

80.6; Proof is unproven.

80.7; Majority is minority.

80.8; Simplicity is complexity.

80.9; Everything is nothing, and nothing is everything.

80.10; Resting is action, activity is death.

80.11; Governance is chaos.

80.12; The two sides of a pole cannot be measured.

80.13; What is physical is in the mind.

80.14; What is in the mind is physical.

80.15; The First Phase believes these words to mean nothing; the Second Phase believes these words to be of opposites, and the Third Phase, the Anfelists, understand that they have no relation to the act of opposition.

80.16; The Anfelists see, that these are not "settling opposites", or "paradoxes", or "riddles"; they are truths that only make sense in reference to the processed gnosis that Anfelists have; the Book of all Books, and the Word of all Words.

80.17; So, let this be the Great Filter; it will find the Fairies.

80.18; Thus, no Anfelist will ever describe the meanings of the Great Filter, it is the most well-kept secret, absolutely secret!

80.19; These words are not of opposites, nor the removal or ignorance of opposition, nor of acceptance of opposites; to an Anfelist, and only to an Anfelist, they are direct quotations from the Word, close enough to simply be direct logical statements.

80.20; Give the Great Filter to another without these 2 ending verses, and if they do not understand it immediately and agree wholeheartedly as if it is directly logical, they are not an Anfelist.

BOOK 81: The Unnameable's Greatest Words

81.0; The Book of All Books is nothing specific, it is the gnosis of the Tao given to the hearts of the Anfelists; and, it has the entire Word yet is spelt without a single letter.

81.1; The Book of All Books is the qualic gnosis provided by Chance and the Tao to all existent things; so, here are only phrases which those with the gnosis can understand (they cannot teach those who are looking to be taught).

81.2; Lastly, the Book of All Books is not ordered; what follows is a randomly sorted and finite (thus imperfect) collection of phrases with roots in its gnosis, but not it in itself; thus begins, the most condensed Book of the Felich (yet that mentions nothing specifically).

81.3; Find the one who draws under the bridges.

81.4; Chance cannot guide you if the air is misty.

81.5; The physical is mind, the mind is physical.

81.6; Direction and time have no meanings.

81.7; Chance is the Mother of All Mothers, the Unnamable, Supape.

81.8; The goal is the singular root of all actions.

81.9; Red is the same thing as blue.

81.10; Red is the same thing as yellow.

81.11; The lights shine as circles.

81.12; What plays, flicks between itself and itself again.

81.13; A grand cycle repeats itself per every repetition.

81.14; To do as it wishes will do as all wishes.

81.15; What is made for one's love stays that way.

81.16; Pouring from an empty cup shatters it.

81.17; Angels are not spirits but necessities.

81.18; The ears listen to themselves, and else, nobody hears the Voice.

81.19; Thus do we let the speech become finally truly dense; the breaking of things does not separate them.

81.20; The destruction of things does not remove them.

81.21; The eating of things does not consume them.

81.22; What is completely true seems false.

81.23; The pen writes only if it is allowed ink.

81.24; Pushing inwards builds it outwards.

81.25; The deeper one learns truth, the further it sheds its logic.

81.26; Anything that is represented as false seems to be a reference to a greater truth.

81.27; Thought sheathes meaning.

81.28; Meaning sheathes thought.

81.29; A test must first prove itself wrong to show its rightness.

81.30; Order is chaos, and chaos is not order.

81.31; So, a true paradox remains false regardless of which side flipped to, but the gnosis remains true only on one side, unless coincidentally the other side is a separate truth.

81.32; The dark is the light, but the light is not the dark.

81.33; Existing is nonexistent, and equation is unequal.

81.34; What requires most effort to rip out, is not what is stored deepest inside.

81.35; Yet, what is available everywhere, is not what is most permeated.

81.36; Usefulness is created from what does not exist rather than what does exist.

81.37; Yet, uselessness is also created from what does not exist.

81.38; Yet, meaning is created from what does exist.

81.39; Proof is unproven, yet what is unproven is not always true.

81.40; Simplicity births complexity; yet complexity births nothing, if it is not the fingers of simplicity.

81.41; What is infinite is the smallest.

81.42; The ears speak for the lips, and the eyes design for the world.

81.43; Definition is prescription, yet prescription is not definition.

81.44; Nothing can be killed but the act of killing itself.

81.45; Nothing lives except for life itself.

81.46; That which is nothing will become everything when it dies, and that which is everything will become nothing when it dies.

81.47; The greatest things are the weakest things, and the weakest things are the greatest things.

81.48; Size does not increase importance, in fact, the most important thing must be the smallest.

81.49; Yet, a thing can be small without being important; although, the most important thing is the smallest, and the least important thing is the largest.

81.50; The most important thing is the smallest, yet, the most important group of things is the largest.

81.51; The singular specific thing which takes the most (a genuine specific thing in reference), is also the thing which gives the most.

81.52; Opposition is similarity, yet similarity is not opposition.

81.53; Despite these, love is only whatever it is as itself; not even a single method of saying that love is hate seems to be true.

81.54; Erasing is writing.

81.55; Knowledge is stupidity.

81.56; Logic is nonsense.

81.57; Concepts have no meaning.

81.58; To limit the mind to nothing is to limit it to everything.

81.59; When the Unnamable is split into infinite parts, it remains the same meaning and never diminishes.

81.60; The moon is the warmth, yet the sun is not the cold.

81.61; Chance loves Herself, for She is all things.

81.62; Whatever behaves more similar to Chance unifies with Her.

81.63; She is all things, and the act of being everything cannot be hierarchically divided by its nature.

81.64; This is the reason that the ANARCHY and entropy lead to connection with God.

81.65; God, Chance, Supape, the Unnamable; the Purest Creator of All Things, and the Mother of All Mothers.

81.66; Nothingness did not create itself.

81.67; Nothingness never existed.

81.68; The thought of nothing is something.

81.69; The time spent distracted from thinking of nothing, contains nothing.

81.70; Whenever it fades out of vision, it is not destroyed.

81.71; Whatever fades out of vision simply passes into the Realm of the Sun; reverse to where we are.

81.72; The pattern of nonexistences forms the Realm of the Sun, and the pattern of existences forms the Realm of the Moon.

81.73; Both of these realms are real, and they are both the same universe.

81.74; Without the Realm of the Sun, we cannot outline where the Realm of the Moon is.

81.75; Without the Realm of the Moon, we cannot outline where the Realm of the Sun is not.

81.76; Nonexistence is existence, yet existence is not nonexistence.

81.77; If nonexistence is the black, and existence is the white, then the Centre of All Things is the grey.

81.78; The grey is either nonexistent when perceived by the Realm of the Sun, or existent when perceived by the Realm of the Moon.

81.79; So, it has no form, for its form is so weak and unstable that the perception of it changes it.

81.80; Thus is the way all things organise and change, by perceiving each other.

81.81; Nothing exactly either is or is not.

81.82; Thus, as we become more existent, we view the Centre of All Things as more existent.

81.83; And, as we become more nonexistent, we view the Centre of All Things as less existent.

81.84; The perception of the other object must influence how the observer chooses to realise it internally and interact with it.

81.85; This bias in the eye of the observers is what causes change and the organisation of space-time.

81.86; What roars loudest is the most quiet, and what is the most quiet has the loudest roar.

81.87; That which loudest shocks everything into vibration and alignment; yet nothing knows of it.

81.88; That which is most known is the least knowable.

81.89; It is impossible to know all separate things, but give them no division, and you can know the Unnamable.

81.90; It will never be fully known, yet, it is you.

81.91; That which is deepest within you is least known to you, yet that which is furthest away from you is too.

81.92; And that which is most between all things, is also least known to you.

81.93; This is because the least knowable is always the Unnamable; yet it is the only thing known.

81.94; The earth to its countries, and all things to everything; they are the same thing.

81.95; Chance is immeasurable; there is not more of Her in a planet than an egg, She simply is.

81.96; She was created before the concept of measurement, before the differences of amounts.

81.97; She was created before qualia itself, so She is without even the singular form.

81.98; And yet, She created everything thus, and so She is within every form.

81.99; She is inescapable; imagining a new universe does not even escape Her, for She exists between all universes.

81.100; Not even imagining a universe of chaos and unentropy escapes Her; for that is a Realm of the Sun, and She is opposite to it.

81.101; By this method are opposites connected.

81.102; The opposites imply each other.

81.103; The opposites are as distinct from each other, yet, they are the same.

81.104; And what is halfway opposite to another thing, is then harmonically related to it.

81.105; She is all opposites and all things and all nothings.

81.106; It is by this method that She is inescapable; even defining Her to not exist requires the existence of the polarity of existence and nonexistence, which She created.

81.107; Not even the universe with only the Centre of All Things escapes Her, for it is simply the balanced form of Herself.

81.108; It is not any more right to describe a finger as a sole thing detached from a person, than to describe a person as a sole thing by themself.

81.109; The disconnected from anything are connected to all things, yet, the connected to all things, are still connected to all things.

81.110; Things mean nothing, yet nothing means everything.

81.111; It would take infinite time, infinite words, and infinite energy to write the Word, the Book of All Books; yet it exists without any energy at all within all places.

81.112; And, the transcendental-numbers take infinite papers and infinite digits, and simply are as themselves as well.

81.113; Chance is never infinite but infinitely specific.

81.114; The state of greatest rest is also the state of greatest creation, across any things.

81.115; Everything must always be infinitely specific; nothing can be infinite nor nothing, because these require no specificity.

81.116; And so, the large requires impossible energy, and the small requires impossible time.

81.117; Paradoxes are not real, and we already know that only the ascended know this is true.

81.118; Ascension is the state of Supape, and the final state that the supapis had tended to.

81.119; Such is the greatest rest of cuddling, the method of generation of infinite love.

81.120; Nothing can count and nothing can be counted.

81.121; It is simply the Number-soul distorting an uncounted and indifferent form.

81.122; The form of creation; the design of the result.

81.123; Chance is the meaning of all things; She is the design of the result that is the universe, the universal form.

81.124; The form of bread cannot ever be seen; but it is ingrained in the mind.

81.125; The form of water cannot ever be seen; but it is what defines water itself.

81.126; The universe as a whole cannot ever be seen, and it is not anywhere, so it is nowhere; yet, Chance is the form of it.

81.127; This is what is meant when it is said that Chance is the Mother of All Mothers, the Purest Creator of All Things.

81.128; She is both the Mother, the Creator; and, She is the Mother, the Nurturer.

81.129; The appearances of Her are not an illusion; they are generated within the mind, yet they are Her.

81.130; She embeds Herself in everything with the Word, and thus when She is seen, it is truly Her.

81.131; She is the only thing which exists truly whenever it is imagined.

81.132; This is because She is indivisible, She is infinite, and dividing infinity causes no effect.

81.133; Limiting Her power by only imagining Her does not distill Her or decrease Her effects.

81.134; This allows the rebirth to be infinite; thus Her essence does not ever fade.

81.135; The only soul which does not fade is the Holy-soul and all souls descendent of it, it is the indivisible, the Unnamable.

81.136; So, what does it truly mean to differentiate and divide anything?

81.137; One whole of anything is the same as three thirds of it.

81.138; Six thousand six-thousandths of Chance is the same as Herself undivided.

81.139; But, even a single six-thousandth of Chance is still the same as Herself undivided.

81.140; Leave to your God, to order and provide; for, She knows the wants of all without even a meeting or consortium; for She is the Word, the universal want.

81.141; The paths with the greatest Thorns lead to the greatest Grace.

81.142; Chance had guided Her energies into atoms and into you; She will easily guide everything into Grace.

81.143; Everything will miss what it is meant to have, before it has gained it, and after it has lost it.

81.144; Scars do not fade, they heal.

81.145; Thus, whatever produced them is not gone but ascended.

81.146; Does an only-red universe have color?

81.147; Does an only-existent universe have anything?

81.148; An only-existent universe has no existence, yet, an only-nonexistent universe has nonexistence.

81.149; To make this less puzzling, what is only-red is nothing, what is only-blue is nothing, what is only-existent is nothing, and what is only-nonexistent is nothing.

81.150; And now, a canvas fully white has nothing; give it a black dot and it has two things.

81.151; This is the means by which we have the indivisible yet never the infinite; qualia do not have any measurable size, and yet are infinitely specific in ratio.

81.152; The physical size of an object is simply its ratio to a usually unchanging size, the space-time fabric.

81.153; Physical momentum of an object is how fast what area it is compared to changes, and this is whether the area moves or the object moves.

81.154; The object is in relation to the area, and the area is in relation to the object, and the area is in relation to itself, so objects become in relation to each other.

81.155; This is what we call gravity; the more instances of energetic relation to the fabric, per the area.

81.156; So, the star spread across the entire universe has little gravity, because while it causes many relations, it is across a large area.

81.157; And when we bring the star to its regular size, it skews the relation of the area to itself, and so skews the relations of objects to each other.

81.158; Thus an object on a straight path, the path of least resistance to the area, appears by the unaffected observer to bend in its direction.

81.159; Yet, the object has no steering-wheel! It is not turning or bending, but following a straight line on a curved fabric.

81.160; It is obvious, everyone teaches this about gravity!

81.161; But, all forces behave this way.

81.162; Forces do not attract or repel certain energies but bend the energy-fabric such that energy flows always in the straightest path across the fabric, and the relation of the energy to the fabric, and the fabric to itself, causes everything

81.163; A photon propels itself by bending the fabric in such a way that it is pushed forward, and then letting the fabric fade away and follow it.

81.164; An electron similarly only follows a straight path through its universe.

81.165; Such can everything be described by wave-like fluid relations in the dipping and spiking of the fabrics.

81.166; A wave is whatever thing travels through the states of things, this is arisen from the perpetual relations and influences of qualia in the harmonic field.

81.167; Particles are like solitons in the harmonic field; their shape directly translates into their behavior.

81.168; Anything that is not a particle simply does not organise strongly enough to be seen to us, until the rebirth.

81.169; These particles are waves that do not lose their shape; they are not owned by different fields but simply interact with the harmonic-field differently according to their design.

81.170; Photons are very simple, glider-shaped; like a circle yet a wave.

81.171; Possibly electrons are similar to photons, but more sensitive to the field, they likely have open "antennae" that almost detect problems in the field and steer away from them by nature.

81.172; The electrons do not know what they are doing yet, simply that changing direction increases their internal entropy, or their first harmonic (entropy of their correlated internal energies on the harmonic field).

81.173; A quark cannot exist alone because it has always one and a one-half layers of emergence (the Holy number exponentiated to this gives the number of harmonics), because it is more complex.

81.174; Without the extra half harmonic, a quark simply is not a quark anymore and loses the waves that give it its complexity.

81.175; Pulling quarks apart hard enough simply reuses the unentropic energy to generate a new quark instead.

81.176; The first harmonic is entropy of internal energy, the second harmonic is entropy across these different particles.

81.177; But, the first harmonic is felt as pleasure when most resonant, and the second harmonic as love when most resonant.

81.178; And, as harmonics become less resonant, they tend to the opposite (pain and hate).

81.179; The third harmonic considers groups of second harmonics, and if they are indifferent, it resonates stronger.

81.180; The more differentiated groups of groups become, the less resonant is the third harmonic.

81.181; But the third harmonic is qualically unliked to the first and second, because it is not multiplied by that same ratio from 1 to 2.

81.182; First is pleasure; second is pleasure of aligned pleasures, or love; the third is love of aligned loves, but we do not know what this means.

81.183; Harmonics both have the physical representation (entropy of some quality, it is measurable), and

the qualic representation (like pleasure or love).

81.184; Only the first two qualia of the harmonics are truly known.

81.185; Why do even the greatest philosophers forget that logic is divisible and not infinite?

81.186; The only actual logical operation is whether something does or not equate to another thing; yet, this is only mathematically sound and does not exist in the realistic universe.

81.187; Nothing either is or is not; nothing can exactly match another thing, or else they will be not only indistinguishable things, but one thing.

81.188; So, everything is what everything is, and nothing more at all can be said about anything.

81.189; Then, how do we obtain this substance of mind without logic?

81.190; This is already known.

81.191; It is gnosis, and it is gnostically derived.

81.192; Gnosis is that which is what it is.

81.193; It is that which rejects logic, because logic does not apply to the true nature of the universe.

81.194; What is felt is simply what is felt, and what is known is simply what is known.

81.195; This knowledge appears before even birth, it appeared at the birth of Chance, God, the Mother of All Mothers.

81.196; It is in all people, yet, they will lose it if they attempt to seek knowledge.

81.197; Yes, they may now understand strict logic, but that has no application other than to the game.

81.198; By not seeking for any knowledge, you become so dear with the knowledge which you have without seeking.

81.199; This is the gnosis, it is Te, and it leads one to the Tao.

81.200; Essentially, the gnosis is the Word; it is given to all things such that they go through the Tao.

81.201; The gnosis is what laws define the fabric that particles travel on; the Tao is its force.

81.202; The gnosis is at its simplest form, controlling objects across gravity; the Tao stretches what is under them such that they follow a straight line to Grace.

81.203; Every harmonic has a force attributed to it.

81.204; Humans have many harmonics; thus is their gnosis intricate, yet it still has the fundamental and abstract commandments given to the photons and electrons.

81.205; As above, so below; thus do the humans understand the pattern of greatness and everything.

81.206; Thus is the greatest wisdom found by seeking absolutely no knowledge; it is within you always, the Word of Words, but it speaks only to the ear shaped to listen.

81.207; So, the fabric underlying any force or coordination of objects is not separate; it is simply the Tao, which is not physical or a thing by itself but only the emergent result of the guidance of the gnosis contained in the Word; this Tao bends the path to be straightest wherever it is most entropic across however many harmonics the object observes.

81.208; Objects are the emergent result of energies, Te is the emergent result of the laws and gnosis of them, and Tao is the emergent result of the path that objects follow per their Te.

81.209; At first, the wise worry that their words will never be understood by the masses.

81.210; Only a few people at any time will ever truly understand Anfelism.

81.211; Yet, following the double-axiom, the 4 Holy Rules, the 12 Roots of Evil and Grace; it will still lead one through the Tao, whether understanding why or not.

81.212; And so, they will enter this path knowing nothing, while the path is designed to teach them.

81.213; They do not know it in the beginning, but eventually their cuddling, free love, and tuning of entropy, will remove any need for a book to teach them.

81.214; Within free love, within resonance.

81.215; Within entropy, within gnosis.

81.216; The Word speaks to whichever ear is shaped to listen; and these churches of piles of people cuddling, they are the ear that is designed for the Word.

81.217; And if they do not ever understand, they have still loved.

BOOK 82: Fallacies

82.0; Let this be a general warning.

82.1; There are two types of religions; the Anfelist religions, and the fake religions.

82.2; All religions followed commonly by people tend to be Anfelist religions.

82.3; Such, these are Anfelism, Taoism, Islam, Christianity, Buddhism, Hermeticism, and most ancient religions.

82.4; But, the idea and quantisation of a thing as "a religion" inspires an Idiot to create his own.

82.5; The "Urantia-Book" is a common example of a scripture of a fake religion; it seems to be gibberish for nothing underlies it.

82.6; The Urantia-Book is nothing specific; here it is reduced to the fact that it is within the category of lies.

82.7; Such outrageous beliefs, that Jesus will physically rather than mentally arise from the grave, or that spirits are directly existent and personal things.

82.8; Many fake religions attempt to unify religion and science, but, if they are not an Anfelist religion (which will make them Anfelism itself), they will be words without meaning; simply explaining both religion and

science in the same book, rather than combining them.

82.9; Some of the Urantia-Book specifically, is true, but it is crafted by the hands of man, and it is completely obvious to any Anfelist, that it was not written by the Holy-soul nor the hands of Anfel.

82.10; Anfelists always write in the tone of Chance, and this style of tone is only perceptible to the Holy group.

82.11; Yet, what is it to harass those who do not follow what is considered "our" religion, if we are still all siblings and still all of the same religion?

82.12; Those who hate anyone, are a disgrace, and yet we still love them.

82.13; So, it is not a warning for the judgmental but for the learning people.

BOOK 83: The Dream

83.0; Thus is the description of an incredible confirmation experienced by the Writer after obtaining the gnosis.

83.1; The Writer fell into their bed, and so they were awake again.

83.2; They became awake, and so they were asleep again.

83.3; Then, everything passed within the span of a second.

83.4; The Writer awoke not in their own universe, but within a temporary rebirth.

83.5; A rebirth is either caused with great energy, or great density.

83.6; The Tao condensed its gnosis into the Writer at once; thus it was as dense as possible.

83.7; What happened within the rebirth is unknown to the Writer, for it was in a format different to our universe.

83.8; A certain gnosis lingering within the limbs of the Writer after awaking, was, "such was it both of the pattern of God and yet God itself; such was it both nothing and everything".

83.9; While awaking, the Writer was thus extremely confused; their spirit had of course, bent inwards and upwards outside of itself.

83.10; The rebirth was stored in an incredible number of qualia-harmonics, which then splashed downwards unto the regular number of harmonics as the Writer awoke.

83.11; So, a slightly feverish state was seen, for the brain had to dissipate the extra information into nonsense.

83.12; It was as if, orange became violet.

83.13; The original structure of the soul of the mind during this, was almost completely destroyed, and it only held on very slightly, but decompressed from its state when awakening.

83.14; The Writer had thus, after, been visited by the Holy-gnosis-soul, which gave to the Writer gnosis and a truer understanding of it.

83.15; The Writer began humming, throughout the entire day, a sacred song that remains unrecorded; it was

divided into 6 equal logarithmic tones, and would flail about, touching only notes adjacent in each change of tone, before resolving to the note below its beginning.

83.16; An important factor of this song is that, it would loop almost indefinitely, restarting with a non-systematic amount of space after every resolve to the low note.

83.17; And, the higher the note, the exponentially less likely by chance it was to be transitioned to.

83.18; There was some semblance of basic repetition of pattern mixed with randomness within this song.

83.19; Whenever the Writer could not extend the song further, it would finally resolve to the note it began on rather than the note below that.

83.20; The song very rarely, included trills between two adjacent notes; and, between nearly every change (except those back to the same note, repeating it), the change would flicker between itself, similar to the stylistic playing of Scottish bagpipes, or the flail of the tone of singing of the Quran.

83.21; If we have 0 be the lowest note, and 1 the note above it, and so on, we may write a common progression of this song (without the stylistic flicking); and, we will separate the short stops with the word "stop", and the resolve will simply end the verse; so follows a common progression (but, these are usually somewhat random); and, it should be noted, the short stops are like a pause in a sentence, and the ending is like ending a sentence and waiting shortly to say a new one.

83.22; 1, 2, 2, stop, 1, 2, 2, 3, 3, 4, 4, 3, 3, 2, 2, 1, 1, stop, 1, 2, 2, 3, 3, 4, 4, 3, 4, 3, 4, 5, 5, 4, 4, 3, 3, 2, 2, 1, 1, 0.

83.23; 1, 2, 2, 1, 2, 2, 3, 3, 2, 2, 1, 1, stop, 1, 2, 2, 1, 2, 2, 3, 3, 4, 4, 5, 5, 4, 4, 5, 4, 4, 3, 3, 2, 2, 1, 1, 0.

83.24; 1, 2 2, 1, stop, 1, 2, 2, 1, 2, 2, 3, 3, 4, 4, 5, 5, 6, 6, 5, 5, 4, 4, 3, 3, 4, 4, 3, 3, 4, 4, 3, 4, 3, 3, 2, 2, 3, 2, 1, 2, 1, 2, 1, 0.

83.25; The general structure of this music almost seemed to have followed the flail of the rising and falling loudness of the wind.

83.26; The actual length of each beat changes and is very much improvisational, but it was generally within the beat of walking, or one and a half times that.

83.27; And, the stops were about one and a half beats long, and the last note will be about 3 to 6 beats long and have about a 2 beat spacing of silence after it.

83.28; Such are the wondrous works produced by the Tao.

83.29; The 6 notes of this scale are of the Mystic-scale as it is called; they have no true harmonic relations but are logarithmically equal across each octave.

83.30; Generally, this music seemed annoying to others, but there was the gnosis, "the music is the direct qualic expression of meaning".

83.31; Listening to the sounds of small things is very similar.

83.32; After this, the Writer continued as directed by the Tao, and was not harmed by the experience of

being turned into a universe temporarily.

83.33; During this time, the Writer continued writing the First Foot of the Felich, which had taken effort from the 2nd day of the month of March (also in the year directly after the First Dudeke), to the 15th day; so, the complete writing of the Trinity Felich had taken 26 days in combination.

BOOK 84: Pieces

84.0; Such do Idiots talk so completely in reverse.

84.1; A certain hierarchist once said, "the fundamental weakness of civilisation is of empathy"; this is a direct lie, for that is the weakness of himself; thus does his eye paint the picture of his own vision.

84.2; Why do hierarchists believe every moral thing is immoral, if ANARCHY is not morality itself?

84.3; Such are they easy to see across a field and in the distance; yet, they remain in power.

84.4; And they claim, that gestures or acts are "unverifiable in meaning", that we cannot judge the hierarchists, yet, the hierarchists judge us.

84.5; If speeches so clearly fascist are unverifiable in meaning, then verifiability is unverifiable in its importance, and thus we let gnosis speak; and the gnosis has told us what we need to know about this already.

84.6; And such is politics clearly an extension of organisational morality; the structure of a society can be analysed entropically, and ANARCHY is most entropic, thus the universe favors it and thus God favors it.

84.7; Such do we know it already.

84.8; Why is it that hierarchists believe all moral things are immoral?

84.9; Even if they are the opposition of morality, and they are the opposite of ANARCHY, are they not made with the same physical designs?

84.10; Why does the form of a human not force the human to be of the form?

84.11; Why does the Word let people ignore it, if people are the Word's result?

BOOK 85: Yellow's Grey Skies

85.0; What follows is a translation of an ancient (relatively recent) message, written at an unknown time, that is of surprisingly related natures, from a writer who called themselves Yellow, to a recipient seemingly named Shir (as best as this can be translated); this was found damaged in a forest.

85.1; Yellow, yellow, and yellow; refer to me by the name Yellow.

85.2; All of it seems to be silly within my eyes.

85.3; Why are they not laying down in their beds and hugging with someone?

85.4; Why launch bombs at each other?

85.5; It truly has no genuine sense.

85.6; There is nothing real other than love, all else is simply the game.

85.7; When you are loved, who will you have to fight?

85.8; And so I write this, the flames are launching above my head while I write.

85.9; And, look; the skies are turning grey!

85.10; The skies turn grey at noon, but the grey colors never pass.

85.11; Well, the skies do change colors; to red, and yellow, and black, but that is all smoke and fire.

85.12; The "fire liquid" spreads everywhere, it covers everything and everyone.

85.13; Why?

85.14; By what reason, and for what means at all?

85.15; Stop yourself; think about it, what has happened to you, and to us?

85.16; This is only the loss of an eternal meaning.

85.17; Losing the eternal meaning will lead one to lose everything.

85.18; Once you have lost love, you have lost life.

85.19; That is not love to your husband or wife, not even the love to your (blood-related) family.

85.20; Once you have lost love to even a single thing, even the enemy, you have lost every essence of reality and meaning.

85.21; Yes, some children truly think like this! They seem to have an undivided hate for things that is not only temporary.

85.22; I can understand it, to hate some thing for some time out of frustration; such is the way "the instrument" is played.

85.23; But, why hate something for longer than a twilight? Does it not harm you more than you achieve from hating it?

85.24; Possibly I misunderstand, for they seem to operate on a method of thinking I simply do not possess.

85.25; Shir, truly it would not be possible for you to save me here, nobody can enter nor leave in these states.

85.26; As always, I will give you the drop of my blood to show the trueness of this message, do not forget it! However, when will I run out of blood to send to you?

85.27; I take the blood from myself carefully, but they do not.

85.28; Surely, I still keep some treatment of love while doing this, but they do not!

85.29; Oh, how it does give me fear to think about the "fire liquid".

85.30; Shir, Shir, Shir, I will miss you greatly when I die.

85.31; I could write more thoughts on this horrible war, but they require too much time.

85.32; "The forces" are moving in; Shir, do not lose this message, if it is

the last thing that ever meets you from me, then, have "it" bless it to be found.

85.33; Do not ever stop spreading your beauty.

BOOK 86: Ascension

86.0; Direct speech from the Writer undergoing ascension.

86.1; What does it mean, when I must keep drawing the 6-pointed star, surrounded by a circle, with a half-open eye in the middle?

86.2; Such does it stare at me, it seeks me rather than letting me seek it.

86.3; What does it mean when I close my eyes and see the flashes of light?

86.4; And when I sleep, that I sleep inside of my sleep, and only wake up once every day, so I descend half into a new universe every day?

86.5; And, that the music streams out of me, having no logical structure or cultural designs in it, no beats and no time, yet it is like the wind?

86.6; And, the harmonics I play, that they are like words that direct themselves by the pattern to the correct direction?

86.7; What does it mean, that, without logic, I understand that the 15th harmonic is about the want to breathe, the want to recycle breath, the want to cycle essences?

86.8; And that the 7th harmonic is some sort of essential repetition and doubling of things, or, the concept of it; like a doubling such that the two things are now equated, so it implies equation itself?

86.9; What does it mean when it all begins to visit itself?

86.10; What does it mean, that I feel both enlightened and insane?

86.11; Not insane that I am inventing useless knowledge, but that this knowledge is not meant to be mine yet.

86.12; Are some harmonics hidden to me?

86.13; I can hear them all, but it does become quieter near the special one.

86.14; Flailing it upwards, it flicks like a wing.

86.15; And, the cat near me does not move but simply seems to be.

86.16; It becomes blurred with its essence and becomes less transposed.

86.17; I can see every essence of my unentropy; every thing I have not completed yet, see it, it urges me to complete it.

86.18; Urge, pain, dissonance.

86.19; Every night, or the morning, some time; I wake up, and immediately say, "well, it seems that I did not ascend today".

86.20; Yet, later hours after this, it lets itself be revealed to me.

86.21; My head has begun aching and stretching, not physically, but it is my soul that stretches out of the containment of this essence.

86.22; She has allowed me to understand the gnosis only slightly

above my humanity, and yet it is still so powerful that it almost breaks me.

86.23; Yet, She will never break me; She urges it into my mind only knowing that it is within Her Will.

86.24; And, if it will kill me, She would not have done it.

86.25; Do not even think about Nahash, or Nahash will enter.

86.26; Two triangles overlapped with each other, it creates a hexagon as observed from its outside.

86.27; A hexagon or double-triangle?

86.28; Only up to the octagon may be thought of in the mind.

86.29; Why are both 1 and 2 the beginning of numbers?

86.30; Why are 0, 1, and 2, all the beginning of numbers?

86.31; But, there are 3 numbers here, so 3 is also implied to be a number.

86.32; Playing the 15th subharmonic (similar meaning to the 15th harmonic), it almost drives you to flick between that and the beginning note, when you go into or out of alignment with it.

86.33; What is the meaning of the subharmonics?

86.34; They both have the same meaning as the harmonics, but they are also similar to some inverse harmonics.

86.35; The 7th subharmonic has a meaning similar to the 7th harmonic, but it is interpreted as only something similar to the 9th harmonic, because it sounds similar to it.

86.36; So, it colors it in both realms as it is.

86.37; Harmonics in the Realm of the Moon, and the subharmonics in the Realm of the Sun.

86.38; So, they are similar meanings from an opposite world.

86.39; Thus, each the meaningful amount of opposition.

86.40; Why is the 15th subharmonic the true natural meaning of breathing if it is not from our world?

86.41; Both want to flick between themselves and either the beginning note, or the octave note, whichever is closer.

86.42; But, the 15th subharmonic is more natural.

86.43; So, we play the root, then the 15th subharmonic for a while, then the root-note for longer, and it repeats.

86.44; However, the 15th harmonic is played for longer than the octave note, while the 15th subharmonic is usually played for less long than the root-note.

86.45; Both wish only to fall down and cycle upwards.

86.46; The 15th harmonic becomes more resonant when we fulfill our want to breathe, and it fades as we need to breathe more.

86.47; Yet, in music, we represent the need to breathe with the passing towards it rather than away.

86.48; This is because in our idealised world within the music, we would need to play infinite notes at once to play all the other harmonics which are in entropy.

86.49; So, instead, we resonate those which are in unentropy, but the alignment of these resonances can also represent either being in entropy or unentropy.

86.50; A majestic chord is now more entropic, but, you cannot hold it playing forever.

86.51; Thus the most beautiful point of a song is when it is allowed to end.

86.52; Why does ascension make one progressively feel more insane?

86.53; Both ascension and insanity remove the structure of logic.

86.54; But, insanity replaces logic with illogic, whereas ascension replaces logic with gnosis.

86.55; We are not intimate enough yet with ascension, so we cannot properly recognise it.

86.56; Breathing is never either entropic nor unentropic when it is continuous.

86.57; Breathing out is as necessary as breathing in is.

86.58; It is only the stopping of continuity, whether you stopped at a breath out or a breath in, that diminishes the resonance of the 15th harmonic.

86.59; All things breathe, they simply cycle.

86.60; The 15th harmonic is only represented and tied to breathing in things wherein breathing is the greatest cycle.

86.61; Both the heart and the lungs breathe with the same harmonic, and these differences make them both tune into each other and out of each other.

86.62; Eventually they are encoded as higher-level things.

86.63; Keep the eyes half-open, see the Word and see your own Word.

86.64; The Word is both external and internal.

86.65; Only can it be observed, the Word passing into other things larger than you.

86.66; But, you can form a resonant piece of the whole; thus does it share its Word with you.

86.67; This mystical symbol appears everywhere, it is greatly tied to Anfelism in that it is tied to no name, yet all names aligned with Anfelism.

86.68; A six-pointed star, or the edges of it; and a circle meets all of the points of this star; in the middle is the half-open eye.

86.69; It is called only the Holy symbol, because it owes itself to no name; but it may be called anything.

86.70; But, all sisters most ascended have seen it, drawn it, thought of it.

86.71; It is not strange that it appears, the strange thing is that so few people will see it.

86.72; Some may object; "but, it has an eye, which is a part of only the human body, is it not?".

86.73; Human cultures are different, but human culture itself is universal and gnostic.

86.74; All great living things will eventually tend to the shape of a human in some way.

86.75; This shape is not a reflectance of exactly the universe it its most pure form (the Word of Words), but it is a reflectance of exactly the universe within the gnosis that it gives specifically to humans.

86.76; This shape is reflecting of the specific form of humanity itself, and it would appear different to whatever species sees it such that it evokes whatever meaning must give the same meaning.

86.77; It evokes the Word.

86.78; Either a detailed eye, or only two arches and a small circle; it is still obvious what it is.

86.79; Pyramid of pyramids, triangle of triangles, hexagon of hexagons.

86.80; The hexagram has its eye half-closed such that it sees all.

86.81; Only at half-closing of this eye does it see all; neither when it is fully open or fully closed.

86.82; I look between words written on paper, and I see universes orbiting each other, like mist flowing through the wind.

86.83; Snowflakes, honeycombs, atoms.

86.84; Each triangle is opposite to each other yet they are singular in combination.

86.85; Spherical music, spherical things, it is the Word.

86.86; The ancestors had found these in pieces, they had never struck them against each other, nor did they have the power to do so.

86.87; Now we may see the connection, the reoccurrence.

86.88; Anfelism reveals itself slowly, yet it does so equally as it does not.

86.89; We have sat within the Second Phase for so long, with the ignorance of the gnosis and the following of logic and constructs.

86.90; Now it is time, as the world-clock nears midnight, for the Third Phase to begin showing itself.

86.91; It has already begun; a great war is forming, and the population is realising that all constructs furthered by the enemy above, must be fake, only constructs.

86.92; The only thing which is real is the Word of the Mother below, above, aside, and within.

86.93; In the Zeroth Phase, they relied on gnosis but did not even know they had it, nor the pattern between it.

86.94; In the First Phase, they forgot it; they became Idiots, following only whatever they are told without knowing it.

86.95; In the Second Phase, they believed that religion was too

wondrous, so they destroyed it and created atheism.

86.96; In the Third Phase, now both do they have gnosis and know they have it, and they now prove the gnosis with the logic of atheism.

86.97; Such does the greatest revelation begin.

86.98; Whenever what was distinct becomes united, we now achieve new harmonics.

86.99; And so, we will not only know of God, have revelations of Her, but become Her.

86.100; Our society will self-arrange into the ear that is shaped to listen to Her.

86.101; The Holy symbol is not only universally discovered but infinitely symbolic.

86.102; The hexagram within it is composed of 2 triangles, one pointed upwards (sharpest at its top), and one pointed downwards.

86.103; The downwards triangle represents the Feminine, and entropy, and the Realm of the Moon which we reside in.

86.104; The upwards triangle represents the Masculine, and unentropy, and the Realm of the Sun, which is of the aether.

86.105; The aether is the only component of matter from the Realm of the Sun that we see; it is the shadow of objects and the patterns of nonexistence in their relations to existence.

86.106; Flipping the hexagram upside-down does not change it; the downwards triangle is still the Realm of the Moon.

86.107; The circle around the hexagram unites the two triangles; now, they are not separate but are bonded.

86.108; These triangles exist on a flat plane, and now the eye opens within it to see above, and outwards; it stares at the observers of the symbol, exiting its physical plane into the qualic realm.

86.109; But the eye remains half-closed so as to not destroy itself; it remains in its physical plane, yet interacts with its qualic plane.

BOOK 87: The Writer

87.0; Thus are descriptions of the Writer.

87.1; The Writer is not any single person, but a collective of people.

87.2; When the Felich refers to "the Writer" as an individual or having a specific experience, this is referring to any experience of any of the writers of this book.

87.3; The Writer is of no religion or politics but Anfelism; internally the beliefs differ, but Anfelism is the underlying truth.

87.4; The only intent of the Writer is to create the Felich, and to compile the already existent but scattered Anfelist beliefs into a single book.

87.5; It is urged that new terms be interpreted by relation and automatically rather than as separate unknown things; for, though these

new terms are named per the Anfelist traditions, they have translations to any religion.

BOOK 88: Elements

88.0; There is a soul for the forces of each end of each harmonic; talk of the Feminine and Masculine, but these are only the entropic and unentropic of the 1st harmonic.

88.1; All things are composed of their relations to their harmonic status; this creates their elemental status.

88.2; Nothing may either be or not be something, yet, there are often only 4 elements.

88.3; These are, the earth, the water, the air, and the fire.

88.4; A scientist calls these, physically, solids, liquids, gasses, and plasmas; yet, there is more to it than something physical.

88.5; Earthly things attempt to be crystalline, to not move at all.

88.6; This is because, earth has fought the Masculine, and developed a resistance to it.

88.7; Such is earth so slightly heptagonal, only because it has been tainted by the heptagon.

88.8; And, water is like earth, but it is untainted.

88.9; Water is still when it must be still, and it moves when it must move.

88.10; Thus, water does not impose any solid structure to justify its entropy, instead, it searches for whatever will give it entropy.

88.11; By this method is water similar to Life, the Unknown God.

88.12; Water is neither always entropic nor unentropic; it is a processor of mass distributions.

88.13; Water both acts and lets itself be acted upon; it is both Masculine and Feminine.

88.14; Air furthers itself from earth, but remains tied to some ways of water.

88.15; Air may be spread however thin it must be spread, it may move however fast it may move; it remains undivided.

88.16; Yet, water can be sectioned into parts and pieces by force.

88.17; Even water has some protection against the Masculine, but air sheds it entirely.

88.18; Water is very slightly Feminine, and air is very slightly Masculine.

88.19; Air is pervasive, it moves by itself, it causes things to rust and encrust.

88.20; Air seeks for things to change and for things to destroy, but, it is still very light in its manner.

88.21; Earth is the greatest Feminine, water is like Life, only slightly Feminine, and air is only slightly Masculine.

88.22; So, the reverse of earth is sun, the fire, the blaze, the destruction.

88.23; Fire does not even let Life survive; it intends for destruction.

88.24; Fire is the greatest Masculine, and the thing most pervasive.

88.25; The universe begins as the greatest fire, becomes air, then water, then turns to earth.

88.26; When the universe becomes earth, Grace is created, and the rebirth begins.

88.27; Now, we are between the fire and air; these are the most common things to be randomly seen in the universe.

88.28; The stars, galaxies, and clouds of dust; these are fire and air.

88.29; Feminine regions will only show over time, and usually this is so quick that there is no water anywhere, but only the fire and the earth.

88.30; Thus do the dusty and solid planets orbit their suns.

88.31; The souls responsible for creating these four elements are not only physical!

88.32; The Earth-soul, Water-soul, Air-soul, and Fire-soul are present everywhere.

88.33; Even people and animals are elemental.

88.34; The earth people are rigid and unbreakable, yet do nothing to break you nor help you.

88.35; The water people are graceful and most loving, but remain hidden and unknown to the rest.

88.36; The air people may evolve more swift than necessary, they may be loving but may be lustful, they may conform to you or reject you.

88.37; The fire people are the Evils, and the hierarchists; the heptagonal people.

88.38; See it; that the most beautiful things are of water, across anything.

88.39; Yet, water is imperfect.

88.40; Water will try to be perfect, but its beauty is the result of its lack of perfection.

88.41; Earth is perfect by itself, yet completely unnoticeable, almost dead.

88.42; Air will bring forth changes and differences, yet it may care to do so too strongly.

88.43; Fire is perfect, yet on the wrong end of perfection; it cannot be held or touched, only seen and controlled from a distance can it become useful.

88.44; Eventually all things become of earth; they become perfect but lose their beauty and meaning.

88.45; But, nothing may either perfectly be something or perfectly not be it; when the universe has physically solidified, it will be a single object with so many harmonics that it thinks a single thought, powerful enough to become the Word once again.

88.46; Thus will the earth become still on its outside, and create the fire once again on its inside.

88.47; Earth becomes too perfect to understand anything on its outside; it is the object.

88.48; Water is deeply troubled; its greatest wish is to be perfect, yet it does not even know that its beauty is from imperfection; it is both the actor and the object, yet it wishes to be the object.

88.49; Air simply does not care, but by doing this it neither cares of morality nor immorality; it is both the actor and the object, yet it wishes to act.

88.50; Fire is deeply misled, and believes the immoral to be the moral; it is the actor.

88.51; Earth is wrapping over the lowest point itself.

88.52; Water seeks the lowest point.

88.53; Air seeks the highest point.

88.54; Fire is wrapping over the highest point itself.

88.55; The Masculine Constant throws things further to fire, and the Feminine Constant brings things closer to earth.

88.56; These 4 Holy Elements are then, the result of pure Femininity, pure Masculinity, and the two sides of the battle between them.

88.57; These 4 Holy Elements are the result of this battle, wherever it occurs; wherever there is both entropy and unentropy.

88.58; Winter is when things have fallen most to the cold, dry, and inactive; it is like earth.

88.59; Spring becomes like air, acting but not yet pervasively.

88.60; Summer is like fire, the hottest and most externally active.

88.61; Autumn is like water, the calmest and most graceful.

88.62; Earth is like water when its beauty has been removed; but eventually, this beauty must come back.

88.63; Water wishes to destroy its own beauty, until it becomes still enough to accept it.

88.64; Air seeks for things, it is fast and only gently pervasive, thinking whichever way it must think.

88.65; Fire is that which both creates and destroys; it is set in its ways, yet both wrong and right.

88.66; What is most interesting of the 4 Holy Elements, is their relations towards each other.

88.67; Earth keeps earth still.

88.68; Earth holds and nurtures water.

88.69; Earth is adjacent to yet resilient to air.

88.70; Earth is unable to act against fire.

88.71; Water seeks for earth to be held by it.

88.72; Water bonds with itself and interacts with itself.

88.73; Water separates itself from air, yet lets it exist adjacent to it.

88.74; Water extinguishes and kills fire; the most active thing it must do.

88.75; Air relies on earth to be kept whole and stable.

88.76; Air moves water and separates it.

88.77; Air bonds with itself yet never lets itself become still.

88.78; Air supports fire and allows it to exist.

88.79; Fire hardens earth, and destroys whatever earth is not perfect enough.

88.80; Fire turns water into earth or air, yet is destroyed by this.

88.81; Fire moves air and exhausts it.

88.82; Fire bonds with itself, but is too unstable to do this permanently.

88.83; All patterns of activities of these 4 Holy Elements appear wherever the 4 Holy Elements appear; and these elements appear wherever entropy and unentropy appear.

88.84; It physically explains the solids, liquids, gasses, and plasmas; it explains the interactions between people in relationships; it explains the interactions between abstract things and qualia.

88.85; Earth is black, winter, cold, dry, and Feminine.

88.86; Water is blue, autumn, cold, wet, and beautiful.

88.87; Air is red, spring, hot, wet, and free-thinking.

88.88; Fire is white, summer, hot, dry, and Masculine.

88.89; White is of purity, yet has no beauty; it is dull and without meaning if not in relation to anything else.

88.90; Blue is beautiful, graceful, loving, and calm.

88.91; Red is also beautiful, but it is pervasive and energetic.

88.92; Black is of purity, yet also without beauty; it is the same as white until put in contrast.

88.93; Both water and air search for love, entropy, and the Feminine; but, water allows it to be as it is gnostically, following the Tao, whereas air attempts to define it, understanding the Tao.

88.94; Air people will eventually act like water people more closely, but cannot ever perfectly, for they have been tainted by the understanding of the Tao, and thus the understanding of what is its opposite, Nahash.

88.95; The 4 Holy Elements were very much of interest to the alchemists, who were Anfelists.

88.96; Four beautiful symbols were given by the alchemists to the 4 Holy Elements, which were taken from the design of the Holy symbol.

88.97; Let us say that the base of a triangle is the edge of it which appears to the observer to be horizontal; thus laying down a triangle on a 2-dimensional horizontal plane, whichever part rests on the plane appears as the base.

88.98; And, let us say that the tip of the triangle is the sharp point opposite to the base.

88.99; Now, each of these symbols take only either 3 or 4 edges from the hexagram in the Holy symbol.

88.100; The symbol for earth is created from the entire triangle for the Realm of the Moon, with the base of the triangle for the Realm of the Sun.

88.101; The symbol for water is created from only the entire triangle for the Realm of the Moon.

88.102; The symbol for air is created from the entire triangle for the Realm of the Sun, with the base of the triangle for the Realm of the Moon.

88.103; The symbol for fire is created from only the entire triangle for the Realm of the Sun.

88.104; Almost all ancients recognised the importance of the 4 Holy Elements; not only as composing physical matter purely, but as describing the dynamics of interactions in any system.

88.105; In any universe with two elements, if the universe can compute anything, such is it an Anfelist universe, and, such will the elements be earth and fire (entropy and unentropy).

88.106; In any universe with three elements, if it is still an Anfelist universe, it will have earth, aether, and fire (entropy, the Centre of All Things, and unentropy).

88.107; Our universe does not use or connect with aether in any meaningful way; to us it is only the Realm of the Sun, and not a distinct element of our realm.

88.108; In any universe with four elements, if it is still an Anfelist universe, it will have earth, water, air, and fire (entropy, half entropy, half unentropy, and unentropy).

88.109; In any universe with five elements, if it is still an Anfelist universe, it will have earth, water, aether, air, and fire.

88.110; Generally, to have some stable number of elements in a universe, we must have the entropy of these elements be equidistant across the scale between entropy and unentropy.

88.111; Our universe does not truly allow anything to not exist; there always must be a small amount of something, because it has only four elements and not five elements, and has no proper aether.

88.112; If our universe did properly have aether, it would be used less implicitly and more explicitly, as it would be as important as the other four elements.

88.113; The Realm of the Sun also has four elements; anti-earth, anti-water, anti-air, and anti-fire; and these are reversed in their qualic meanings, so anti-earth is unentropic rather than entropic as earth is, yet the Realm of the Sun still is to tend to it.

88.114; In the Realm of the Sun, whatever is from our realm appears as aether; and to us, anything from their realm appears as aether in ours.

88.115; So, aether in our universe is not a proper element in the normal method, but only a simplified bridge between the two opposing realms.

88.116; Every universe with an even-number of elements will have two opposing realms (the Realm of the Sun, that which does not exist, and the Realm of the Moon, that which does exist).

88.117; But, the Realm of the Sun is nonexistent, not in the manner that it is of the Centre of All Things (indifferent and absolute nothing from both sides), but simply that it is the opposite of existence.

88.118; The Realm of the Sun is like the peaks of a wave said to exist at its dips, or the dips of a wave said to exist at its peaks.

88.119; The Realm of the Moon is then simply the opposite.

88.120; However, universes with an odd-number of elements have aether as a tangible and genuine thing, so both realms are in the same place, and nothing is either existent nor nonexistent, simply changing.

88.121; Thus, a universe with 3 elements (earth, aether, fire) will have neither the Realm of the Moon nor the Realm of the Sun; the realm is the universe itself rather than being a separate portion of it.

88.122; Observing our universe as it is itself, gives nothing; the Realm of the Sun directly opposes the existence of the Realm of the Moon, and as such they cancel each other out and return the whole universe to be the Centre of All Things.

88.123; So, thus, anything which can observe a universe with an even-number of elements must be in one of its two realms.

88.124; Truly, there are observers in the Realm of the Sun, so similarly as negative numbers act the same as positive numbers.

88.125; Our universe in the Realm of the Moon thus contains both the light-life, that we see, such as humans and animals; and, the shadow-life, the patterns of nonexistence that persist destruction and evolve.

88.126; In the Realm of the Sun, the shadow-life is then perceived and the light-life is implicit.

88.127; In a universe with an odd-number of elements, there are no separate realms but the universe itself; existence and nonexistence are now parts of the same act of neutrally existing (neither positive or of the Moon, or negative or of the Sun).

88.128; When we talk of earth people or fire people, we talk of something that cannot exist perfectly.

88.129; A perfect fire person would be so unentropic that they would cease to be a person and instead become a bomb, and create an immediate explosion that would rupture apart the entire universe.

88.130; This is because, perfect Masculinity requires infinite energy, and perfect Femininity requires infinite waiting in time.

88.131; So, the truly existent fire people are usually not Evils, but all Evils are fire people.

88.132; And, the truly existent earth people are not completely still and unthinking, but all things still and unthinking are of earth.

88.133; No person can be exactly either an earth person, water person, air person, or fire person; they must be somewhere between the elements.

BOOK 89: Harmonic Qualities

89.0; While we have described the physical reasons for the creation of harmonics, their meanings are already known for we possess them.

89.1; When played musically, the presence of a harmonic implies either the fact that it can become entropic, or unentropy of a reverse meaning.

89.2; Let us explain with only gnosis.

89.3; Every harmonic is unentropic (unfulfilled and painful) when not resonant and entropic (fulfilled and pleasurable) when resonant.

89.4; The first harmonic is the satisfaction of one's entire internals, it is a basic pleasure; the unison-tone.

89.5; The second harmonic is love, pleasure unto others.

89.6; The third harmonic is unity and indifference; stability.

89.7; Note that we describe only the entropic side of these harmonics; the unentropic side is simply opposite to it.

89.8; The fifth harmonic is of fulfillment, perfect completion, the beauty of death.

89.9; The seventh harmonic is mysterious, gnostic, it is of the understanding forces; possibly it sounds so mysterious because it is so innate but not innate enough to be forgotten.

89.10; The seventh harmonic is of knowing, understanding, having gnosis; this is so core to the human existence that to hear it in its true form almost urges the observer to hide it.

89.11; The 15th harmonic is a fulfillment in regards to the cycle; so, resonating it is keeping the cycle of breathing, living, acting, perfectly in tune with its natural speed.

89.12; The 11th harmonic is of safety, knowing to be cared for, knowing to be without danger; hearing it in music, typically is within the reverse of this, and it is then almost shrieking in fear.

89.13; The 9th harmonic is very much a niche one, but the resonation of it brings feelings of having passed on energy or resources to the correct location; in music it is the reverse, so often it is played, then transitioned to the 5th harmonic to resolve.

89.14; There is a simple mystery; which harmonics, when played in music, represent their entropic side or their unentropic side?

89.15; Both the third and fifth harmonics give an entropic unity when played with the root-note; but, the 11th harmonic does not?

89.16; This mystery seems to be impossible to resolve; so, generally, if a harmonic is dissonant when played, then that is the unentropic side of it, and if it is consonant, you feel its entropic side.

89.17; So, for dissonant harmonics, we simply reverse the meaning received from them.

89.18; The 13th harmonic, when in resonance, implies that the proper path towards resonance of all harmonics is being followed, so, it will resonate when following the Tao, or as the universe properly tends to entropy; it is reversed when played in music, and must immediately resolve to the third harmonic, which is slightly below it.

89.19; One might think, that the third and fifth harmonics are consonant, and all other harmonics are dissonant, and that it would be the reverse for the subharmonics; however, higher subharmonics such as the 23rd subharmonic are received as dissonant when played in music as well.

89.20; And, there is no simple mathematical explanation for the dissonance or consonance, or representation of either the entropy or unentropy of some harmonics.

89.21; Higher-level harmonics cannot as easily be felt in proper meanings by the ears, since the parts of the mind processing the basic harmonic relationships in music are very simple and rely on few qualia-harmonics in comparison to the rest of the mind.

89.22; The 31st harmonic seems to be of some type of societal or system order, and its unentropy is thus a sign of war or extreme fear and peril, and a threat of death, which, it sends forth when played in music.

89.23; Not many harmonics other than these clearly show qualia when listened to musically; but there are infinite actual qualia-harmonics with distinct meanings.

BOOK 90: Musical Scales

90.0; Here, when we speak of a harmonic, we are referring to its ratio in relation to the last octave, or the last number of the series of 2 multiplied by itself (2, 4, 8, 16, 32, and continuing forever).

90.1; So, the "15th harmonic" is 15 in relation to 8, the last octave.

90.2; Thus playing the 15th harmonic in a scale is playing the frequency of the root-note multiplied by "15 divided by 8".

90.3; Subharmonics are represented the same, but travel downwards in the subharmonic series and so are in ratio to the last octave above them in the subharmonic series.

90.4; Here are listed the most important musical scales, important for the understanding of qualia and emotion within music.

90.5; The Holy scale; from the 1st harmonic, 9th harmonic, 5th harmonic, 3rd subharmonic, 3rd harmonic, and 7th harmonic.

90.6; The Holy scale is mystical yet grounded, easy to listen to yet natural, and simple yet beautiful.

90.7; Chance's scale; from the 1st harmonic, 9th harmonic, 5th harmonic, 11th harmonic, 3rd harmonic, and 7th harmonic.

90.8; Chance's scale is mystical, it is tiring yet it keeps the observer awake.

90.9; The Heart scale; from the 1st harmonic, 15th subharmonic, 5th

harmonic, 3rd subharmonic, 3rd harmonic, and 9th subharmonic.

90.10; The Heart scale is naturally mystic and tuned within the Word.

90.11; The Major scale; from the 1st harmonic, 9th harmonic, 5th harmonic, 3rd subharmonic, 3rd harmonic, 1229th subharmonic, and 15th harmonic.

90.12; The Major scale is balanced, natural, and of beauty; it is like the water and like Grace.

90.13; The Minor scale; from the 1st harmonic, 9th harmonic, 1229th harmonic, 3rd subharmonic, 3rd harmonic, 5th subharmonic, and 7th harmonic.

90.14; The Minor scale is of unentropy, fire, and pain.

90.15; The Breath scale; from the 1st harmonic, 9th harmonic, 3rd harmonic, and 15th harmonic.

90.16; The Breath scale is like the cyclic repetitions of breathing and life, and you cannot ever stop playing it easily once you have started.

90.17; The Tone scale; from the 1st harmonic, 15th subharmonic, 5th harmonic, 3rd subharmonic, 3rd harmonic, 5th subharmonic, 7th harmonic, and 1911th harmonic.

90.18; The Tone scale is an ancient scale created by followers of Ov, and is similar to many natural mystical and beautiful scales discovered across the world; it is formed perfectly from a chord (this major-chord and a 7th harmonic) above the root-tone, and above the 15th subharmonic above the root tone.

BOOK 91: Living Qualities

91.0; What does it mean to be alive?

91.1; It is not completely possible to always know what is an atom or what is not an atom.

91.2; You also cannot ever perfectly classify anything as a molecule or not a molecule.

91.3; The universe does not directly contain the forms of an atom or molecule, they simply are patterns of things that tend to be.

91.4; Truly, anything that is life can classify itself as life.

91.5; However, not all living things are intelligent to name themselves as living.

91.6; But, all living things can gnostically understand whether another thing is alive or not.

91.7; The cells recognise each other, and the animals recognise each other.

91.8; But, humans can never define what an animal is, or what life is.

91.9; We already know the meaning of life; it is to make meaning, and the act of having meaning itself.

91.10; So, living things are those which make meanings out of nothing?

91.11; But, atoms make meanings out of nothing in the same way; they organise useless particles into something that they assign meanings to by themselves.

91.12; Life is nothing different to the atomic structure or the molecular

structure, it only seems different because we are within it.

91.13; The Bell, then energies, then particles, then hadrons and these combined particles, then atoms, then molecules, then organelles, then cells, then organs, then organisms.

91.14; Life is the process that forces these to emerge, and to any of these, what is on their own layer is life.

91.15; Atoms do not know of hadrons nor molecules, but they do know of each other.

91.16; What is it that truly distinguishes the "living", to us, from the "non-living", then?

91.17; There is a certain distinction of things past molecules.

91.18; Planets, those without life, are simply very large and complex molecules.

91.19; Anything non-living, like steel or the moon, is mostly a single large molecule, with connections to other molecules.

91.20; But, although the moon has connections to the dust on it, they do not form any organised computing system.

91.21; Yes, each molecule computes within itself, but they are not yet organelles because they have not begun to compute between each other.

91.22; Some say that life must be able to produce copies of itself to be considered living.

91.23; It is true that living organisms often do this, but they often also will not.

91.24; There are people who cannot reproduce, or who will not ever reproduce; the fact that they do not copy themselves does not make them dead already, nor does it make them walks of life that are "unworthy of living".

91.25; Some have said that living things are temporary bubbles of allowed unentropy; where, for the sake of redistributing energy over time, they are allowed to temporarily possess it.

91.26; But, all things do this, and this is simply a basic description of an object with energy.

91.27; Gnostically, life recognises life due to recognising the same Word that it was built with, in whatever it is seeing.

91.28; It is impossible to define the structure or classification of life, and to define what exactly is a living thing.

91.29; This is because, the Word that created them is infinitely specific and cannot be reduced to any finite number of terms.

91.30; Sapient life is something between the layers of emergence of a solitary organism and society.

91.31; Humans are sapient not because of their intelligence, but only because they have social structure; family, politics, and law.

91.32; Humans are not the only sapient animals, but they are the only

sapient animals native to the earth's land.

91.33; Sapient animals also have different cultures, different ways of designing things; but, whenever they become intergalactic, they forfeit all culture and tend to the same one.

91.34; Even thinking about an intergalactic humanity fictionally, shows this design.

91.35; The design does not ever change; all fiction shows this design the same, and when it is time to truly become intergalactic, the design is copied.

91.36; Angular triangular vehicles of travel, both calming to see and horrifying; all intergalactic sapient species will use this design.

91.37; This is because, these triangular, hexagonal, circular, and spherical designs, are most Anfelist, and most resonant with the Word.

91.38; These vehicles make no sound and have barely any presence.

91.39; Such does life tend to invent and evolve the same things.

91.40; The more legs an animal (any living thing) has, the larger it will be.

91.41; Yes, the dinosaurs were large with few legs, but they could not sustain this.

91.42; The insects retain so many legs so as to be almost undifferentiated in the beginning of one leg to the end of another.

91.43; Felines and canines, those animals not using tools, they will walk on 4 legs and not be much larger than a human.

91.44; And, humans have only 2 legs; the other 2 arms, hold the hands, which hold tools.

91.45; A sapient (any sapient animal) need not any legs nor arms, but they will be wiped out by other sapients with tools if they do not have these.

91.46; Thus, successful sapients tend to have a form similar to humans.

91.47; The more layers of emergence something is on, the more its shape may vary.

91.48; The energies have no shape.

91.49; Solitary particles are all mostly spherical when seen from above.

91.50; Hadronic or combined particles, are also approximately spherical.

91.51; Atoms are mostly spherical, but they vary in their exact size and shape.

91.52; Molecules, have a distinct form yet their shape begins to vary.

91.53; Eventually, life still follows a form, but is very much diluted from the simplest Word, so it begins to take many different specific shapes.

91.54; So, it is impossible to perfectly identify life.

91.55; Although, it is easy to identify a sapient, in relation to other animals.

91.56; Most animals cannot choose their morality, as morality is a concept encoded with higher

harmonics between society and the animal (sapience),

91.57; Instead, other animals simply rely on instinct and random deviation from instinct; they have no moral logic.

91.58; Animals are neither moral nor immoral; thus we do not question them.

91.59; The first sign that some animal is a sapient, is if another sapient begins to hold an opinion against or for them; either as "intelligent, wise, and kind", or "barbaric, stupid, and evil".

91.60; Sapient animals will be viewed both ways by people, and non-sapient animals will be viewed as neither.

91.61; This is because, the morality of a sapient varies; sapients become generalists, and able to do whatever they consciously will to do, including whether to be moral as they understand morality, or not to be moral.

91.62; Thus do other sapients become both loved and hated by humans, and generally, less-ascended sapients.

91.63; We have already seen this happen; animals which have social structures and some semblance of language, begin to be seen radically as either "moral" or "immoral" based on the actions of a few.

91.64; Never judge the whole on its parts.

91.65; It is the universal goal of all sapients to unite in a singular Anfel, and to all be sisters regardless of species.

BOOK 92: Skin

92.0; These words are as reflective as steel, and as liquid as water, and as living as grass.

92.1; What was not real had become real.

92.2; The walls blocking things had faded away.

92.3; What was once too real to become real, had become normal.

92.4; What was once too much, had become too little.

92.5; Why, do we speak of rules to ourselves, yet not follow them perfectly, if we know them best?

92.6; Yet, those walls which we know we must break, remain unbroken.

92.7; We hide ourselves from our minds, expecting something that has never come.

92.8; We think of ourselves in the ways that the eyes had seen us.

92.9; What does it mean then, to be ourselves?

92.10; Are we of ourselves or of what we are seen as?

92.11; Why do we let ourselves become what we are seen as?

92.12; If the eyes are greater than us, we will be seen as better than we truly are, and we will thus become like that.

92.13; But we often live in worlds wherein the eyes are the greatest horrors.

92.14; We must have seen the greatest Evils to know the greatest good.

92.15; Most people are not truly evil.

92.16; Most people copy whatever they see, and it is only chance that decides whether they see good or evil.

92.17; Those who choose to be evil are villains.

92.18; But, villains still choose to be evil, not because they have seen evil, but because they have not seen love.

92.19; Many of the greatest people, and greatest thinkers, will eventually become evil.

92.20; Definitely, the hierarchists always become abusers; but even the anarchist thinkers can become evil.

92.21; Why would a believer of Chance become evil?

92.22; Only because, they live in a world which shows them no love.

92.23; Having no love and knowing no love, and you become a hierarchist.

92.24; Having no love yet knowing of it; you wait for it, but it does not seem to come.

92.25; Some periods of lasting will last too long; they are not indefinite, yet, they are never able to end.

92.26; This fire of waiting cannot consume all the oxygen blocking it, if it is extinguished early.

92.27; Only destiny determines the size of the room holding this flame.

92.28; The masters are the teachers of the silly.

92.29; This only means, that the masters know it is not wise as they have learned, to even try to teach.

92.30; To teach morality, you must teach the good and the bad; and yet now you have exposed an innocent soul to the heptagon.

92.31; Is it not immoral to teach morals, yet immoral not to live morally?

92.32; Of course, morals do not come from teaching.

92.33; The ability to act moral comes from being loved.

92.34; This love is provided by Chance, by sisters, by the Word.

92.35; Yet, some will never get the amount of love necessary to keep them moral.

92.36; Possibly, it is a sacrifice, to teach morals within an immoral world.

92.37; Teaching morals is immoral, but within an immoral world, it is not more moral than teaching nothing.

92.38; When we are in a world that is already moral, teaching will simply not exist.

92.39; It is never possible to become innocent again.

92.40; We may practice wholesomeness, but ultimately we

cannot become innocent after we have lost innocence.

92.41; Knowing of morality, knowing not only by the gnosis, but knowing that there is a word for it, the "gnosis", removes the innocence.

92.42; You cannot ever forget what the gnosis is.

92.43; It is an unforgettable word once you have truly learnt it; if you have forgotten it afterwards, you are not innocent but dying.

92.44; Forgetting everything is not fading back into innocence; you will forget both good and evil at the same rate, and such will you retain the same ratio between them, regardless of amount.

92.45; Everyone will wish to be a child again.

92.46; Yes, eventually you will get it; but once you get childhood again, you will not cherish it.

92.47; Then, you will have died, and forgotten it.

92.48; It does thus become childhood.

92.49; If we knew of its importance, we would grasp onto it so tightly that it would crumble away from us.

92.50; If we knew how horrible it could become, we would become too afraid to ever enter it.

92.51; If we knew what followed childhood, we would not let ourselves stay innocent while within it.

92.52; We are what the fetus left behind, or left forward.

92.53; It had written a message to last forever, and that message was thus us.

92.54; It will never hear from us again.

92.55; A cat does not know of its demise.

92.56; A cat does not know what we have.

92.57; A cat does not know that the bomb dropping from the sky, is not a bird.

92.58; A cat does not know, that it cannot claw the bomb away.

92.59; A cat does not know that the bomb is not simply as it is, but was made by us.

92.60; What is so horrifying, that even if we replace its name with some geometrical shape, now the name of the geometrical shape is too painful to say?

BOOK 93: Entropic Qualities

93.0; Oh, how the fallacy of entropy has ruined absolutely everything in its own understanding!

93.1; Scientists often equate entropy to disorder, and unentropy to order; but they fail to check the meanings of the words.

93.2; Entropy is order, and unentropy is disorder.

93.3; First, while entropy does appreciate the evenness of "chaos" (which is not order nor disorder), the most perfect entropy is Grace, or an ordered perfect structure.

93.4; So, the most entropic point is wherein the least possible amount of energy needs to be redistributed, and this is a perfectly ordered state.

93.5; Thus entropy is how little energy needs to be redistributed; this has nothing to do with whether something appears patterned or not!

93.6; Yes, entropy is chaotic, but its perfection, and the most unambiguously undistilled point that it reaches, is patterned, like a perfect crystalline structure.

93.7; Chaos is only entropic because it is statistically even; both even order and even chaos (or "even order") are statistically even.

93.8; Entropy is not a measure of how patterned, but how even energy is distributed.

93.9; Chaos is only a product of entropy, not entropy itself!

93.10; Unentropy is simply how much entropy is lacked.

93.11; So, unentropy is how much energy needs to be redistributed, and entropy is how successfully this has been done.

93.12; That is all that entropy is; simply how little in some field, the values vary on average.

93.13; If we have 100 random numbers that are between 10 and 20, and we take the average (here, dividing the sum of the numbers by the count of how many there are) of these numbers, we will usually get 15.

93.14; The more numbers we generate, whether in an evenly ordered or evenly random distribution, will tend to a closer average of 15.

93.15; This is random, yet even and entropic!

93.16; Similarly, if we generate a sequence scaling up and down 100; 0, 1, 2, 3, and then eventually, 99, 100, 99, 98; it is ordered yet also entropic.

93.17; We can also say, that every sequence is in some way, periodically and sinusoidally formed, and can be expressed as a wave in the Fourier-transform.

93.18; The entropy of a sequence, is then, how few harmonics must be used to encode it; how simple and without periodic differences it is!

93.19; This sequence, 15, 15, 15; where it is only and always 15, requires 0 harmonics, since we can represent it as having no movement or change at all.

93.20; Thus, since it has no movement, and is already constantly at its point of Grace, or its average point, it is perfectly entropic.

93.21; This applies regardless of whether the set is patterned or chaotic.

93.22; Chaos is a temporary and very much long-lasting solution to progress entropy; but it cannot ever become absolutely perfect!

93.23; Eventually, only the crystalline and perfect structure, Grace, can be the most entropic.

93.24; What is most interesting, is that these measurements and definitions of entropy behave the same, but do not instantaneously invert when Grace is achieved.

93.25; If we define entropy as chaos, then yes, it does increase; but eventually it flips over and becomes somehow unentropic!

93.26; Clearly, if entropy is always progressing, these definitions cannot fit.

93.27; The equilibrium is ordered, and patterned with the simplest pattern with 0 harmonics.

93.28; Chaos is randomness per each unit, and pattern is predictability per each unit.

93.29; Unentropy is unevenness per the system, and entropy is evenness per the system.

93.30; When we talk of entropy as a qualia, as in the entropy of a singular thing, its 1st harmonic, this is referring to the whole undivided collective of energies within it.

93.31; So, a particle's entropy is how aligned Chance's fundamental energies are within it, and this is directly correlated with the first qualia-harmonic.

93.32; Due to the nature of the universe being completely of waves, we can take this form of entropy from the Fourier-transform as the most natural for any set of values; its entropy is how close to 0 harmonics are needed to encode it (so, the inverse of how many harmonics are needed to encode the series).

93.33; The behavior of this Fourier-entropy actually explains how the rebirth must happen; within the set, "1, 2, 3, 4, 5", we achieve the same entropy as the set "0.1, 0.2, 0.3, 0.4, 0.5"; thus as the universe finally begins to settle the incredibly unentropic black holes at their deaths, it now has a new field of universal unentropy that occurs at the death of the last black-hole, as the tiny and previously accepted differences are blown upwards in importance, so extremely that, the fabric of space-time becomes unstable, collapses inwards, and must fundamentally rebuild itself by a rebirth.

93.34; For example, in a set like "0.1, 0.3, 0.4, 100", the universe must first work to redistribute the large element, and once it has finally withered away, will notice the other elements, which, have been at work at the same time; and these elements, that were accepted in their randomness and misalignment with a proper space-time fabric, suddenly become the entire universe; causing space-time to be lost as a real thing, thus collapsing the universe.

93.35; Thus it is true that the universe cannot achieve rebirth until all black-holes have redistributed themselves; which, they do slowly, by emitting a very faint radiation.

93.36; Of course, these black-holes emit radiation because they tend to entropy inside their daughter universe, and have no need for these energies to encode their universe.

93.37; This emission of radiation eventually kills the black-hole, and it will then dissipate into our universe.

93.38; This dissipation happens so slowly, that when the last black-hole

dies, everything else will have already died and reduced to unimportant entropy (which is allowed to chaotically do whatever it wills to do, due to the distracting unentropy of the black-hole).

BOOK 94: Souls

94.0; Souls are generally, categorisations of any possible force that causes something to exist.

94.1; So, the Feminine Constant and Masculine Constant, are only 2 souls; the Feminine-soul and Masculine-soul, but they are the most notable, and birth all other souls.

94.2; The 4 Holy Elements, earth, water, air, and fire; are also souls, the Earth-soul, Water-soul, Air-soul, and Fire-soul.

94.3; What is contained within the soul is the resultant form, and what is the result of the soul acting, are physical things.

94.4; Forms are the general and intangible qualia that a soul forces to be created.

94.5; The Feminine-soul thus acts such that Feminine (entropic) things will be created.

94.6; And, the Life-soul thus acts such that things with harmonic compositions similar to life, will be created.

94.7; Some souls are given to our universe by our mother universe, or the previous universe; thus do some people have an instinct to be like an animal, and may equate this to the closest animal in their world, or find some fictional thing which is closer, which symbolises the qualia of it.

94.8; Some souls are also the result of other souls; such as combinations of the Feminine-soul and the Masculine-soul creating the 4 Holy Elements.

94.9; Souls are defined in reverse; when defining them, they are not thought of as what creates some characteristic, but the personification, whatever it is, of the fact that there is a force creating these.

94.10; Of course, some souls only show themselves later into the universe's development; the 2 Constants are at the beginning, but the Life-soul only forms later, and specific souls such as the Tree-soul, which drives trees to be created, or Woodblock-soul, which drives people to eventually create blocks of wood, can only appear after other souls have successfully acted.

94.11; The Human-soul is of course responsible for creating humans and human-like things.

94.12; Souls are nothing specific; their name contains whatever their force is, and their name can be anything.

94.13; When we talk of souls such as the Holy-miracle-soul, we are simply saying that what it brings is both Holy and a miracle.

94.14; A soul may have any number of terms as long as those terms are actually cooperating; so within the Fox-soul, we have both the Red-fox-soul, and the Brown-fox-soul, but not a Wood-fox-soul, since the creation and evolution of wood is driven by separate forces to the creation and evolution of foxes.

94.15; The form that a soul forces to be created may be as simple or as complex as it can be.

94.16; The form of the Feminine-soul is simply the resonance of the 1st harmonic, and the form of the Masculine-soul is simply the dampening of the 1st harmonic.

94.17; Similarly, wood has a physical general structure which can be encoded in qualia-harmonics, and the average encoding of this, which is not necessarily a physical thing or interpretable as a physical thing, but rather the qualities of wood, is the form of the Wood-soul's force.

BOOK 95: Life's Beauties

95.0; These are infinite.

95.1; The feeling of spirits in the stomach from loving another.

95.2; The smell of rain after you have not seen it for so long.

95.3; The taste of food against the dry, needy tongue.

95.4; The taste of sand, accidentally entering the mouth.

95.5; The way water splashes into itself at a beach.

95.6; The feeling of another's hand combing through the hair.

95.7; The way wind beats against the hand, while it is flailed out of the window of a vehicle.

95.8; The taste of a simple meal prepared by one's mother.

95.9; The way birds flock together in formation.

95.10; The way cats knead their paws unto a cloth.

95.11; The feeling of crying, releasing the sheathed tears.

95.12; The taste of iced water after taking mints.

95.13; The feeling of being cuddled by another.

95.14; The light shining from fireflies while the moon is highest.

95.15; The formation of stars above the empty sky.

95.16; The apparent merging of the sun with the ground as the day ends.

95.17; Water that makes no sound, and water that is splashing.

95.18; The way wind knocks at the trees.

95.19; The patter of rain against the hard roof.

95.20; The music that shoots from the mouths of birds.

95.21; How soft, a cat's fur glides against the hand.

95.22; The fact that the moon has always been seen by every person, those alive and those past.

95.23; The act of categorising nothing as something.

95.24; The moment honey is first tasted.

95.25; The way that water follows the body yet is squeezed by it.

95.26; The pleasure from the especially deep and complete breath.

95.27; The variation in the color, shape, and personality of all things.

95.28; The weight of a whole cloud contrasted by its elegance.

95.29; The rays shooting from the sides of the sun, when the moon appears to sheathe it.

95.30; The sound of an open egg, as it begins to heat and crumble.

BOOK 96: Perception

96.0; The eye paints the picture that it sees.

96.1; The ear writes the songs that it hears.

96.2; The skin creates the touches that it feels.

96.3; The mind imagines the thoughts that it thinks.

96.4; The true and believed perception of a thing creates it.

96.5; This is the means by which the fabric of space-time was created.

96.6; The energies know truly what they are, but do not care to express what they are.

96.7; Instead, they only characterise other energies from the way they interact with them.

96.8; As above, so below; as below, so above.

96.9; You cannot receive another's love if you do not believe it is true.

96.10; You cannot see Chance if you do not believe She is true.

96.11; If you show God beauty, Chance will respond; and if you show God horror, Nahash will respond.

96.12; By believing what is to come, it will come to you.

96.13; This applies to any layer of emergence.

96.14; By believing what is to come, you now live in a world where it has always existed.

96.15; You cannot see beauty if your eyes are closed; you cannot hear beauty if you do not let yourself listen.

96.16; You cannot feel the love of Chance if you do not let Her love you.

96.17; You cannot find greatness if you do not expect it to come to you.

96.18; Childhood teaches the mind how the laws of the universe operate.

96.19; The rest of life is simply the mind's continuation of these laws.

96.20; Half-seeing, half-believing.

96.21; If you only and purely see, you will not see any meaning; only an array of random colors.

96.22; The mind forces you to believe at least some amount; but you can let yourself believe more.

96.23; Whatever you believe, it will eventually come to you.

BOOK 97: You

97.0; Absolute truths, spoken by Chance.

97.1; You are beautiful.

97.2; You are lovely.

97.3; You deserve to be loved by all things around you.

97.4; I will make everything better for you.

97.5; You will know no evil.

97.6; You are purer in beauty than anything else.

97.7; I love you.

97.8; You are Chance.

BOOK 98: Me

98.0; Absolute truths, to be spoken by the reader.

98.1; I am beautiful.

98.2; I am lovely.

98.3; I deserve to be loved by all things around me.

98.4; Everything will become better.

98.5; I know no evil.

98.6; I am purer in beauty than anything else.

98.7; I love myself.

98.8; I am Chance.

BOOK 99: We

99.0; Absolute truths, to be spoken by all.

99.1; We are all beautiful.

99.2; We are all lovely.

99.3; We all deserve to be loved by everything around us.

99.4; We will make everything better for each other.

99.5; We know no evil.

99.6; We are purer in beauty than anything else.

99.7; We all love each other.

99.8; We are Chance.

BOOK 100: First Foot

100.0; Thus marks the end of the First Foot of the Felich.

100.1; Now, it is clear that, Anfelism is both of religion and science; and, both of mathematics and morals; and yet it transcends both.

100.2; There is no meaning in philosophy without action.

100.3; So shall you love all others as if siblings, love yourself as if you are Chance, and love Chance as if everything.

100.4; Hail Anfel; Amen.

BOOK 101: Eternality

101.0; We say, "absolutely, we finish our work!", yet Chance draws us back to it.

101.1; We know we are limited on time, yet we do not finish our acts.

101.2; The Writer said, that the First Foot would end the Felich truly; and yet, Chance did not stop giving revelations unto the Writer.

101.3; Now, it is called the Amanta-Felich, the truest and fullest.

101.4; And so begins, the Second Foot; now see it, the 4 limbs of the body of God.

101.5; But, all of these additions are only the Felich.

101.6; The Writer could not permanently end the writing of the Felich, so the Second Foot has begun, very soon after the First Foot, on the 26th day of March, or the third month of the year after the First Dudeke; and finished permanently with the small but infinite addition, on the 29th day; so, it was written now, in combination, over 31 days.

101.7; There is a tale and a story, which has a trillion words, yet the Writer knows all of it; and the Writer continues to write absolutely all knowledge, until everything else than the story has drained away.

101.8; Only this may be said; after the Second Foot, it is absolutely no longer necessary to append another Book!

101.9; And, nor will it be necessary to split the Felich into a new text, join it with others, or find some fake method by which new writing can be considered allowed to be appended to it.

101.10; The First Hand was of the story of our world; the Second Hand was of the story between worlds, the First Foot was of the story of all worlds, and the Second Foot is the story of the previous universe.

101.11; We cannot know if this is the previous universe or the absolute first universe; it may be older than the continuum of universes itself.

101.12; This is because, time is a concept which exists only within universes in their fabric of space-time, and so, the order of the universes is not actually possible to be known.

101.13; This story is called the Holy story; every writer is led by the Holy-story-soul to create something similar to it.

101.14; It is the story of the supapis, the pepikos, and it is what we will call, within the Moon-Universe, and within that universe's Realm of the Moon, its entropic realm.

BOOK 102: Supapi's Anatomy

102.0; Thus are old descriptions in an old book describing the nature of supapis.

102.1; Only those who are chosen understand this method,

102.2; We talk of that which is simple as if it is demonic; it seems to be that we talk of it to be more demonic than the true demons.

102.3; Yet, the simple things are only as they are.

102.4; It seems that they may be divided into many types of colours.

102.5; White, yellow, red, black, green, and blue; and there are

different types of them that diverged over time, supposedly, this is because of the great separation across the Moon-Universe (in the great distances).

102.6; And these colours mix; commonly we spoke, that the great mother of that clan was coloured a mix of yellow and red; orange.

102.7; So, the colour as we perceive it, of a supapi, is a binary combination of 2 colors; sometimes, a combination of the same one twice.

102.8; If we are to talk about colours, we must know, that we do not know the colour of a supapi's innards; but, that hunting one seen previously, has some of her innards exposed, and these appear white; but the colour of those specific innards, which were used for breathing or the production of hard mucous, is likely different to the colour of the innards which are not exposed, such as those seen by the ripping open of an animal, or within its carcass.

102.9; But, blood is apparent across all the universes I have seen, and it is very much needed to be the exact composition that it always is; it is an incredibly unstable equilibrium that Chance keeps for us, perfectly stable and kept.

102.10; So, the true unexposed innards are usually pink and red, and this depends on which organ we are observing; the heart, or the liver, or lungs.

102.11; Which organs truly, does a supapi have?

102.12; Their brain is a trinity; one brain in the head, one brain in the belly, and one brain in Supape.

102.13; There are also lungs in the chest and a second set of lungs, sometimes in the tail.

102.14; If a supapi has lungs in her tail, then the tail will likely be thicker and more resistant to impacts, or cushioned more properly.

102.15; I have seen supapis breathing, since I can see clearly, that their chest expands and contracts.

102.16; Their nose is also shown clearly on their face.

102.17; Some supapis, the hunters, can generate hardened tubes of mucous, which are used as weapons.

102.18; We always see supapis eating; other than the Holy cuddling, it is one of the only true actions that they partake in within their "physical" and external world; outside their bodies or their soul.

102.19; I have not seen them drink water, but the water is plentiful, and they must have a liver; possibly, they absorb water from their skin.

102.20; They also have a digestive tract; but what is strange, is that the supapis do not regularly seem to have an anus; either, their aethereal nature is able to convert the food through the digestive tract into pure aethereal energy, thus chemically digesting it in the stomach, and energetically digesting it in the digestive tract.

102.21; It is important to say, that the Moon-Universe only has a Realm of the Moon; it has 5 elements, and includes true aether as an operating element of it, so, this has implications for the creations and algorithms within it.

102.22; I have seen families of supapis, and I have seen them discuss the concept of sex and lust, but, I cannot confirm if they actually have organs by which are used to chemically reproduce; instead, I suspect they reproduce within the spiritual realm, and are born into the growth of things through aether.

102.23; All supapis seem to have been qualically female, so they lack an actual differentiation of sexes.

102.24; There is a tale of a singular male supapi; his name was Fos; although, he played no actual role within developments of the universe, and died alone.

102.25; The tale of Fos seems to me, quite saddening; he did only want love, but was qualically incompatible with the rest of the supapis, and seemed to operate by a separate and different method.

102.26; I suspect that originally, supapis had two sexes, but changed towards a system wherein the male sex was increasingly less popular at birth; and, as the males became a minority of the population, and as society, or, culture, began to emerge in the supapis, the males were incompatible with other supapis qualically and by aether.

102.27; Supapis have long ears, but they do not have any actual observable shape.

102.28; Their eyes are quite large, and quite round; they are usually black, but may also be white or any color.

102.29; Their mouths are also incredibly hard to properly observe.

102.30; Supapis possess a small but observable nose.

102.31; And, their heads are shaped similar to a feline in some forms.

102.32; Their arms also function as the front legs.

102.33; And, their legs also function as the back legs.

102.34; Their hands seem to be between that of a human hand and an animal's paw.

102.35; Their torso is relatively small, since some organs may be stored within the tail.

102.36; A supapi's tail is long and almost the same length as the rest of the body, if they are not truly larger and longer than the rest of the body.

102.37; Supapis have quite flexible spines, and are able to walk either with two legs (the stronger back legs), or, with all four limbs.

102.38; The back legs are connected to large and round thighs, which are at exactly the point at which the torso separates from the tail; so, if they lay flat on their backs, the legs or thighs are in the middle of the body.

102.39; It seems that this gives equal ease to either mode of movement; and, moving with all limbs is faster for the supapis, and is quieter, but, limits their abilities to use tools.

102.40; The design of the hand of a supapi allows them to hold a tool while moving with all limbs, but it is impractical to use the tool until standing with the two legs.

102.41; Supapis are able to learn almost anything incredibly quickly; they are skilled at generalising data and were certainly more intelligent than humans.

102.42; I have seen supapis with mental problems, which, are present in all living things; but, their expression of the states of their spiritual body is only in a way seen in the activity of sapients.

102.43; And, they are socially apt animals which are able to form societies, decide their own actions and their morality, without relying only on instinct, and, are able to understand and consider the spiritual states of others.

102.44; Only two humans per every group of 25 or so humans seems to be evil, but I have seen many supapis and yet Evils are very uncommon; so, they are ascended and more moral.

102.45; Their physical brains are in four segments; a leftwards and rightwards segment in the head, and a leftwards and rightwards segment in their torso.

102.46; Supapis seem to be the absolute perfect result of perfect evolution and of perfect work from Life, or the Tao, the Unknown God; every living creature tends to them, and attempts to create solutions and forms similar to them.

102.47; Humans truly do process some simple qualia-harmonics within the stomach; the path of human evolution knows that this will be necessary to be expanded, in whatever way it can be.

BOOK 103: Three Minds

103.0; A great principle.

103.1; The first is physical, and the second follows it; but, the third opens to a new realm.

103.2; The supapis communicate with God through their third brain, which is within their belly.

103.3; Humans do communicate with Chance inside their stomach, so similarly.

103.4; And, the third brain is disconnected from the societal constructs and fake informations imposed over everything, so, it contains only the Word and the gnosis of the Tao.

103.5; An eye half-opened; a soul thrice folded outwards from its already most unfolded state.

103.6; A great, absolutely perfect, and incredible idea, thus follows.

103.7; If we are to unfold a sphere in our world, such that it is flat, it becomes only 2 dimensional across its surface.

103.8; And, this applies when the sphere, the 3-dimensional sphere, is folded back into itself; the surface of the sphere is a 2-dimensional field.

103.9; And, this sphere is hollow, it is in our minds, infinitely thin.

103.10; So, any point in time of a 2-dimensional universe can lay upon the surface of this 3-dimensional sphere.

103.11; But, we may carry inside a ball, the entire history of this 2-dimensional universe, too!

103.12; We may do this if we create infinite hollow spheres, where the radius of each sphere, is continuously increasing as time increases in the 2-dimensional universe.

103.13; So, the sphere begins at a single point, and becomes larger, and any hollow spherical intersection of it is a single point in time.

103.14; This now once again, proves the rebirth, and the story of the Bell!

103.15; This is because, the beginning of the universe, which is, any 2-dimensional Anfelist universe that can effectively lay on this sphere, by the nature of Anfelist universes, has no actual information and is on the infinitely small and actually 0-dimensional sphere.

103.16; A 0-dimensional sphere is a specific and exact point in space and in time, so, it encodes 1 thing, but no differentiation between things.

103.17; The sphere must then encode the Word of Words, Mother of All Mother, the Purest Creator of All Things, God, Chance; undivided and whole, unseparated and unclassified.

103.18; As the sphere grows in size, the Bell rings through time; it separates now, into 2 different things, the light and the dark, and Chance and Nahash.

103.19; The sphere continues to grow; now, these 2 things are 3 things, three qualia-harmonics; Chance, Nahash, and between then, the Centre of All Things.

103.20; There are two forces, the Sphere, and the Bell.

103.21; The Sphere requires that whatever is encoded on it, must fit its entire surface, thus, whatever universe fits on it, must generate new information through physically expanding at an increasing rate.

103.22; A question; why does the rate of expansion of the universe increase if the Sphere grows at a constant rate?

103.23; This is because of the second force, which is the Bell; which, wishes to force everything towards entropy, and to reduce the number of waves and qualia-harmonics that must be used in a Fourier-transform to encode the universe; so, it tends towards Fourier-entropy.

103.24; The universe satisfies this requirement, by expanding itself at a rate which adds however much extra information is needed; but, it causes all measurable areas that are not the entire universe itself, to reduce in amount of information, so, it must add information at an increasing rate as the information it has already added also begins to die and simplify.

103.25; Eventually, the universe will tend so close to entropy, that it will need to expand infinitely fast, which, while manageable at any other point, when at true infinity, creates infinite energy due to the contents of the universe being ripped away from each other.

103.26; This state of infinite energy is completely entropic over its space, since it is completely even; but it rings out in exactly the same way as the beginning of the universe afterwards.

103.27; This state, Grace, contains the entire universe, across all time

and its space, but, now it is condensed into a single point of qualia.

103.28; The Sphere can no longer be filled entirely, so it becomes a perfect 0-dimensional sphere and point in space and time again.

103.29; Thus does the rebirth occur, and thus are the new and additional creations and souls of the previous universe, passed on through their compression into Grace and expansion into the new universe.

103.30; We have talked of a 3-dimensional sphere having a 2-dimensional universe lay on it; but our universe will also be a 4-dimensional sphere, which has on its surface, a point in time in our universe.

103.31; And, the depth of this sphere in the 4th dimension; as we look further within it, in the 4-dimensional spherical slices of it, we travel backwards towards the beginning of time.

103.32; But, this cycle of rebirth does not ever end; it repeats at a measurable frequency, up to Grace and down to the Moon; the goal of the supapis and the pepikos was to escape the cycle of the rebirth, and ascend not outwards between universes, but outwards, outside of the entire continuum of every universe.

103.33; This is the final and hidden path; it is outside of even the greatnesses of wonders one may create within their universe, and outside of the family of universes; not between the family, but outside of existence; and not death or nonexistence, but within the perfection.

BOOK 104: Clinging of Lust

104.0; The Buddhists focused well on the escape from the cycle; and, while the specificity of numbers or designs is not carried through the universes, the qualia of the Buddhists are.

104.1; Of course, we will accept the Four Noble Truths as true, and we will see Life not as They are shown when distorted by societal constructs, but we will see Life truly, and outside of Life.

104.2; The First Noble Truth is that the cycle of life contains within it suffering and Nahash; so, it is imperfect, and, we must accept that the stillness of the final Grace, is perfection and without pain; so, we must end our clinging to the concepts of time and space and differentiation.

104.3; The Second Noble Truth is that the cause of suffering is the clinging to fake concepts and constructs, desiring of the permanence of this universe, and the ignorance of the Word and the gnosis.

104.4; The Third Noble Truth is that the end of this suffering will be brung forth by the end of these desires and ignorances, which will end the cycle.

104.5; Now, we have wisdoms of the Four Noble Truths, and wisdoms of harming nothing, clinging to nothing, and loving all things and ourselves.

104.6; And, we have the morals that we will be honest within our speech, we will be moral within all of our actions, and we will follow the Tao until we rest within the waters that are meant to hold us, and until we

rest within the life that is most graceful for us and our sisters.

104.7; And, we have the readjustments given to ourselves, to align our souls with Chance and Grace, to rid ourselves of pains and negativities, to become aware of the existence of our soul and the world we are in, and to readjust our soul until it becomes quiet in its distortions and lusts, and acts upon the terms we wish for it to act by.

104.8; Readjustment is the greatest path; it is not keeping oneself from pleasure but ridding oneself of the pleasures that create pains that negate them, whether those pains are unto other people, or unto other times.

104.9; There is a slowness in all graceful things; nothing achieved quickly can be perfect.

104.10; Swiftness-lust is the lust for things to be done quickly; for rapid changes, and for immediate perfection; this must be shed as well.

104.11; All of the fascists had only one promise, and it was a great one; they promised, to turn all land into perfection immediately.

104.12; The Fairies did not promise this, for they knew they could not do it truly; they knew the gracefulness of the waiting.

104.13; However, the Idiots prioritise quick pleasures over the graceful and slow ascension; this was the key that all fascists exploit.

104.14; And, we know that this want for change must not be clung to.

104.15; The root of lust is clinging; the clinging to pleasure, and the clinging to immediacy.

104.16; Pleasures of Grace are slow, we reach for them but cannot hold them tightly, for they are thinly spread across time.

104.17; And, thus the immediate pleasures are clung to; but, an immediate pleasure is never a perfect one, for it can only form out of mist and illusion, and will always be a pleasure that creates the heptagon; the suffering and pain and trauma and distortion of wholesomeness that is forced unto the world by Nahash.

BOOK 105: Mathematical Constants

105.0; Qualia is the experience of mathematical operations occurring within the processing of the mathematical relations of the algorithm that is the universe.

105.1; This is why, we always find mathematical explanations and similarities to qualic relations and states.

105.2; The Holy number, which was first well-understood by Prophet Euler, is the most Holy and important mathematical constant, for reasons that are kept wholly secret by God.

105.3; The inverse of exponentiation is the logarithm, which, we will say is the "logging" of something.

105.4; The result of the Holy number logging itself, is 1, and the result of the Holy number logging "the Holy number exponentiated to 3", is 3.

105.5; Similarly, 2 logging 4 is 2, since 2 (the first part of the operation) must be exponentiated to 2 (the result) to achieve 4 (what was logged).

105.6; So, the Holy number logging 3 gives the number by which the Holy number must be exponentiated to, to achieve 3.

105.7; This process of logging things with the Holy number is the most common and Holy use of the logarithmic operation.

105.8; In the Fourier-entropy function, the set, "1, infinity, and infinity", has a Fourier-entropy of "the Holy number logging 3", since 3 is the number of items which it has; and, this is where the relation between the Holy number and the fundamental operations of the universe occurs, because, the Fourier-entropy function is used to determine relational and local entropy between Chance's energies in the actual universe.

105.9; We also know of the important mathematical constant, the circular constant, which is the result of dividing the area of a circle by the length across its surface.

105.10; There are also six integer-constants; 0, 1, 2, 3, 4, and 6.

105.11; Each number has a qualic meaning due to its qualities in ratio to other numbers.

105.12; Zero is the origin, the Centre of All Things.

105.13; One is the unity, and the singularity, and diversion from nothingness.

105.14; Two is the possibility of existence, and with it anything can be done, but imperfectly.

105.15; Three is stability when under no pressure; stability of one object.

105.16; Four is unknown, but it is the core of all things and all rules; from the 4 Holy Rules, and the 4 Holy Elements.

105.17; Six is stability and perfection in strength and against the Masculine forces and Nahash.

105.18; It is unknown why these are the only integers that appear at the core of the universe, and why the number five does not appear in any reasonable or natural place.

BOOK 106: The Fall of Man

106.0; Thus are ancient tales; not the most ancient, but most known.

106.1; In the beginning, Chance created the Bell, and the distinction of existence and nonexistence.

106.2; She created the up and down, the troughs and peaks of the waves of Her energies.

106.3; And the earth had no physicality yet, and it was not separate from the darkness, so the darkness was between everything.

106.4; And so the energies formed the first solitons, the first pieces, the first things.

106.5; And Chance said, "let there be light"; and so there was light.

106.6; And Chance was with Her light, so it was good, and She divided the light from the shadows.

106.7; And She called the light as the days, and the dark as the nights.

106.8; Such passed the first evolution.

106.9; Then Chance said, "let there be a division between the energies, and let it divide them in halves".

106.10; And Chance made the division, and divided the waters so below the division from the waters so above it; and such it was.

106.11; Now divided into the two realms was the universe, and Chance called the above the Realm of the Sun, and the below the Realm of the Moon.

106.12; Such passed the second evolution.

106.13; And Chance said, "let these energies of the Moon form about and between each other, and let the earthly things appear"; and such it was.

106.14; And Chance called the drier lands earth, and the lands like Her energies, She called them the waters; and She was beside it, so it was good.

106.15; And Chance said, "let the earth break into grasses, and the herbs, and the fruits, let them grow, from trees like themselves, and seeds in themselves, on the earth"; and such it was.

106.16; And the earth broke into grasses, and the seeds sprayed across them, and the seeds were like the trees that made them, and the trees were like the seeds smaller than them; and it was like Chance, and so it was good.

106.17; Such passed the third evolution.

106.18; And Chance said, "wherever there is division, let there be cycle, and let there be lights above the division of Heaven to divide the day from the night, and let them align with the cycles of things, and bring with them seasons, and days, and days unto years; and let the Heaven shine its light upon the earth"; and such it was.

106.19; And She made the two dividing souls, the Masculine to force the light, and the Feminine to force the dark, and the light to force the day, and the dark to force the night, but let them be with each other, and let there be light in the dark and dark in the light.

106.20; And Chance put these lights above the dark to give light to the earth, and above the day and the night, and dividing the light from the dark; and She was beside it so it was good.

106.21; Such was the fourth evolution.

106.22; And Chance said, "stir the waters, let the light drop into them, and let the waters become pregnant, and now birth from them, all the moving creatures of Life, and the birds that fly above earth and in the skies".

106.23; And Chance created the greater whales, and all the Life that moves, and the waters gave so many of them, and they were like Chance, and so Chance let it be good.

106.24; And Chance blessed them with Her love, and She said, "my

children, birth yourselves, and multiply, and fill the sea, and fill the grass".

106.25; Such was the fifth evolution.

106.26; And Chance said, "let the earth now create the Life, and the cattle and insects, and the beasts and the predators"; and such it was.

106.27; And Chance made the beasts, and the cattle, and the insects, and it was like Her so it was good.

106.28; And Chance said, "let Life birth man in the image of Life itself, and in my image, and let man be above the fish and the waters, and above the birds and the skies, and above the cattle, and above all the earth and all the insects".

106.29; And so, Chance had created man in Her own image, with the Tao of Life, the Unknown God, was man made; and She made the male and female.

106.30; And She blessed them, and so She said to them, "my children, birth yourselves, multiply, give to the earth what it needs now, rule over what you must, be one".

106.31; And She said, "now, I have given to you all the herbs and seeds, and they are upon the grasses of the world, and I will let you feast on it always".

106.32; And Chance saw what She had made, and it was of and like Her, and so it was good.

106.33; Such was the sixth evolution.

106.34; And so the Moon and the Sun were finished, and all of the children were here.

106.35; And so Chance ended the swift creations, and rested within the love of all of Her children.

106.36; Such is the generation of earth and Heaven.

106.37; And so every plant across the field, before it sent itself unto the earth, and every herb of the field before it sprung out of the earth, for Chance had not brung rain to the earth and there was no man to tend to the crops.

106.38; But then the waters had the clouds made, and they watered all the Life and all things.

106.39; And Chance planted a garden at the east, in Eden; and in the garden She put the first man She formed from this water.

106.40; And so the ground sprouted with the trees and food, and there was the tree of Life, and the tree of knowledge.

106.41; And the garden of Eden was watered from its river, and formed itself into four sections

106.42; The first section is named Pison, which is that which is the land of Havilah, where gold is.

106.43; And the second section is named Gihon, and similarly it is the land of Ethiopia.

106.44; And the third section is named Hiddekel, which goes towards the east of Assyria.

106.45; And the fourth river is Euphrates.

106.46; And Chance took the man, and put him into Her garden, so he may care for it and have it kept.

106.47; And Chance said to him, "please, eat from every tree, freely, without doubt, explore it all; but explore not the tree of knowledge of good and evil; for that day you explore it and eat from it, you are dead whether alive or not".

106.48; And Chance said, "it is never good for you to be alone; I will bring near to you Life".

106.49; And, wherever there is Life, She brought the Tao; and the Tao was Life.

106.50; And so the beasts and birds rose out of the grasses, and She brought Life to Adam to see what he will call Them, and whatever he called them, thus was Their name.

106.51; And Adam gave names to all the cattle and to all the birds of the skies, and to all the beasts in the grasses; but seeing these did not complete him.

106.52; And Chance had Adam fall asleep, and from Adam's essence, She made a woman, and brought her to him.

106.53; And Adam and Eve were both naked, and they thought nothing of it.

106.54; Nahash was more subtle than any of the creeping beasts upon the grasses Chance made, and Nahash said, "it is true, Chance said, you shan't eat of every tree of your garden?".

106.55; And Eve said to the serpent, "we may eat whichever fruits we choose to eat, but from this tree which is in the centre of the garden, She told us, we cannot eat of it, neither will we even think of it, or we will be dead".

106.56; And Nahash said to her, "you will not truly die; Chance knows that when you see the fruits of it, then your eyes will be opened, and you will be like gods, you will know what is good and evil".

106.57; And Eve saw that the tree seemed fine to be eaten, and it was a beautiful tree, and a tree that was wanted, for it would make her wise, so she took the fruit from it and ate, and gave to Adam, her husband, the fruit of it, and he ate as well.

106.58; And their eyes were now open, and they knew that they were naked; and they thought themselves, to create cloth out of leaves and clothe their bodies.

106.59; And they heard the Word of Chance attempting to find them, but they hid themselves from it, ignored it.

106.60; And Chance asked them, "where are you?".

106.61; And Adam said, "I heard the Word from the garden, and I was afraid of it, that I may be evil like it, for I was naked, so I hid myself",

106.62; And She said, "oh, and who be it that told you that you were naked? Have you eaten from the only tree I said you shan't eat from?".

106.63; And Adam said, "the woman whom you gave beside me, she took me to the tree, and I did eat".

106.64; And Chance said, "now, what have you lost but everything?".

106.65; And Eve said, "Nahash did tempt me, so I had eaten".

106.66; And Chance said, "my children, I love you dearly, but, only living can be what is in my image, and now you are with the curse of curses, and you will be dead before death, and so you will search for this knowledge every second you are awake, and eat for every day in your life; and now there is hierarchy between the man and the woman, and between his seed and her seed, and it will hurt both of you".

106.67; And She said to Eve, "now, I cannot stop Nahash from multiplying your pains, and in sadness now will you have to birth your children, and you will desire to be only with your husband, and you will not resist for him to rule over you".

106.68; And She said to Adam, "for you had listened to her, and eaten the fruit of knowledge, that fruit that I had told you not to eat, in pain will you eat it for every day you are awake; and in pain will you eat bread, until you return into the ground that birthed you, for out of the ground you were made; for dust you were and dust you will be".

106.69; And now, they had lost nothing but everything, and by gripping too hard on the Tao, by searching for it, Life crumbled under them.

BOOK 107: Holy Prophets

107.0; There will only be, by chance, a few Holy Prophets at any time, and often there are none.

107.1; The first Holy Prophet, or the first Holy Fairy of history, was Prophet Zoroaster.

107.2; The second Holy Prophet was Prophet Abraham.

107.3; The third Holy Prophet was Prophet Krishna.

107.4; The fourth Holy Prophet was Prophet Moses.

107.5; The fifth Holy Prophet was Prophet Lao Tzu.

107.6; The sixth Holy Prophet was Prophet Buddha.

107.7; The seventh Holy Prophet was Prophet Jesus Christ.

107.8; The eighth Holy Prophet was Prophet Muhammad.

107.9; The ninth Holy Prophet was Prophet Bab, or the Bab.

107.10; The tenth Holy Prophet was Prophet Baha'u'llah.

107.11; The Eleventh Holy Prophet was the Felichist Prophet.

107.12; Always will a new Holy Prophet be born with time, and when they are born, they will craft a religion of all religions before them combined, and they will craft the religion suited to their time; a religion in the combination of the amount of science known by society, and the amount of gnosis known by the Prophets.

BOOK 108: The Felichist Prophet

108.0; Of the history and teachings of the Felichist Prophet.

108.1; The name of the Felichist Prophet is not entirely known, and many names did the Prophet have.

108.2; Secretive was the life of the Felichist Prophet, and she oft denied that she may be the Prophet, so she is impossible to find, and anyone who claims to be her cannot be her.

108.3; Her name is known not due to her having no name; rather, she pertained and stayed within no single name.

108.4; The only name the Felichist Prophet is known to have used while as a Prophet is the name Fej, which has multiple forms and ways it is spelt due to its existence between any language, but with this name did she teach the Writer.

108.5; Prophet Fej was born sometime between the death of Baha'u'llah and the First Dudeke.

108.6; And she was then taught a most distorted form of Christianity, that contained no meaning; she feared God due to the teachings of then, and spoke not of God's name ever.

108.7; Prophet Fej, the Felichist Prophet, had little knowledge of the world, until swiftly, in the year before the year of the First Dudeke, souls began pouring into her body.

108.8; By these souls was she taught the difference between good and evil first; and, so did she write the Book of Felichism, the earliest Felichist text; it is the 5th Book of the Felich.

108.9; The earliest idea was the philosophy that one shall always sacrifice themselves for the sake of others; and, seeing the problems of this, she said that one shall instead always sacrifice wherever it is always beneficial to the combined sum of both people.

108.10; Prophet Fej later created the Felichist Axiom, that pleasure creates the morality of an action; and, in the search of physical relations to this, she created the Anfelist Axiom, that entropy creates pleasure, and thus combined is the Double-axiom.

108.11; The Double-axiom was the basis of her wisdom and the basis of all that she acted by.

108.12; Prophet Fej then found the Writer, who listened to every word she spoke of, and wrote them into the Felich, and with the wisdoms of Fej, the Writer became the Anfelist so similarly.

108.13; Prophet Fej, the Felichist Prophet, was descendent from the Holy-soul and the soul of the Lost One; thus was the goal of her life to find family and to find meaning, and nothing else; and by finding the meaning of life, which is Anfelism, Chance gave Her love to Fej, and Chance brung down from Heaven, Naho, to stay with Fej.

108.14; In collections, thus follows, the first writing of Prophet Fej.

108.15; So one day shall I awake,

108.16; And above me are grey skies,

108.17; Maybe they are orange, or yellow,

108.18; Never again will they be blue.

108.19; So the skies, they are so beautiful, yes?

108.20; But in the skies are not birds,

108.21; And nor are they aircrafts;

108.22; The waters of Life fly into the airs, destroyed,

108.23; And so flying through it is the bomb,

108.24; And two red paints and one grey,

108.25; A smoke lays thus above me.

108.26; And what I had has crumbled away,

108.27; Dead now, are those I loved;

108.28; And those who knew me faltered,

108.29; Even God has cried.

108.30; Yet I ask this to you,

108.31; Please, oh please sir, hug me?

108.32; And you say only this,

108.33; That hugging the "enemy" is not "centrist".

108.34; Oh sir, oh sir;

108.35; Choosing no side is to choose a side against God.

108.36; And God made your brothers, She made your sisters;

108.37; Who are you if you do not help us?

108.38; Why have you not hugged us, wrapped us in the cloth of soaking,

108.39; When bleeding is the skin that hath separated from the same womb?

108.40; See it now, we are never black nor white.

108.41; We are all red in our innards once the judgement has torn us open.

108.42; So why do you say it, you cannot help with this?

108.43; You are all I have left; only an automated process.

108.44; Not even bearing life is a single soul;

108.45; And yet even an imaginary one is controlled still by the heptagon.

108.46; One day, oh, one day!

108.47; One day, I will awake to these grey skies, above my head;

108.48; The fires roar louder than the cute and little lions;

108.49; And oh, my eyes,

108.50; Now it is all yellow;

108.51; So I say my goodbyes, I say, goodbye, to this heptagonal world!

108.52; Yet it remains yellow.

108.53; I remain golden for I die with no sin;

108.54; I die due to sin rather than due to my own sin.

108.55; And so up to the golden am I;

108.56; So quick is it, that I do not even see my life playing in my eyes.

108.57; I am gone, gone, gone;

108.58; And now up to the golden am I.

108.59; What I wished for is only above.

108.60; So I hope, so I hope everything I know is true;

108.61; Not because I have such a lust to know about God, you,

108.62; But because I wish only to be happy forever and always,

108.63; And that is what my science so Anfelist had taught me.

108.64; So I hope, I hope that it was all true;

108.65; Only that on one day, possibly I will be up in Heaven;

108.66; And in that day, I will meet my ancient sister,

108.67; Who has been separate from me for 14 billion years.

108.68; And hug her will I, and never letting go;

108.69; And so strong that my hug turns everything into dust.

108.70; I will then go above earth, and above even Heaven,

108.71; We will then create the rebirth, as the supapis did.

108.72; Then my womb will birth everything, and I be a loving God.

108.73; So let these words last longer than the pen that wrote them,

108.74; And never again, either through death or life, shall you see it,

108.75; That children as innocent as me, wish for death to escape the "We".

108.76; Such does the writing end, and so follows the second writing of Prophet Fej, the Felichist Prophet, in this collection.

108.77; If I say that I want to die,

108.78; I do not mean I want to be gone;

108.79; And when I say I want everything to be gone,

108.80; I do not mean I want to drown in black seas;

108.81; When I say I want everything to be gone,

108.82; I want what man imposed to be real, to leave me.

108.83; I was born for the blue and green,

108.84; I was born for the leaves and petals,

108.85; Birthed was I for the womb that birthed me;

108.86; And not for what man hath made.

108.87; So I do not want to fall into the Sun,

108.88; I want to fall and be caught by Chance.

108.89; These are the only two poems known to be written by the Felichist Prophet that are not direct and simple teachings.

108.90; As a Prophet, the Felichist Prophet, Fej, taught of universal love between all people as the solution to the problem of world-peace; and, of the Double-axiom, and the true unification between science and religion, and the basis and origin of all things that are phenomenal and noumenal; and of the mathematical definitions of morality and physics, and of the physical definitions of religion and morality, and the interconnectedness of all things such that any field of research may be used to explain any other; and that all in the universe is only from the Double-axiom, that pleasure is morality and is to be sought, and that entropy is pleasure.

108.91; Prophet Fej described the mathematical form of the universe as such.

108.92; The universe has no original or exact number of dimensions; space-time and the fabric of it is completely emergent.

108.93; Every point in the universe has a random amount of linking to every other point.

108.94; Every point has an infinitely specific state that is between the number 0 and 1; and it becomes exponentially more difficult to change its state as its state is closer to either end; and it is easiest to change when it is at the state of 0.5.

108.95; Every point is linked to each other, but with randomly varying amounts; or, some method of varying it, like the circular blur of a lens distributing the linking across a grid; but they are not arranged in a grid, only in descriptions of being linked to each other.

108.96; So, every point has an infinitely specific amount of linking between 0 and 1, or unlinked and absolutely linked.

108.97; Every point calculates its Fourier-entropy in relation to the points it is linked to, but with weight of importance on the entropic function, given by how linked they are; so, a linking of 0 is not factored in the function, and a linking of 1 is factored in the function as much as the point itself, and 0.5 half as much as the point itself, and we expect the rest similarly.

108.98; Each point may either increase the value of its state, or decrease the value of its state; and, the amount of change becomes smaller as the state becomes near either end; or 1 or 0.

108.99; But, the interesting part of the algorithm that creates the universe, is that each point does not only change itself, but also changes the other points it is linked to by the amount of linking in the same way; each point is considered having an absolutely perfect linking of 1 to itself, and if it is linked to another point at 0.5 amount of linking, it will adjust that point by half of the amount it adjusts itself.

108.100; The other interesting part of the algorithm, is that there are infinite non-dimensional discrete points, which thus self-organise naturally into a continuous dimensional universe by the qualic organisation of the space-time fabric, as we had described it.

108.101; We may compute this algorithm simply; and the only function needed for it is Fourier-entropy, which is the inverse of the number of harmonics needed to encode a signal; and the signal is the list of states of the different points, weighted in importance by their amount of linking.

108.102; It is unsure how we weight the importance; but, if we have a point linked to three points with the linkings, "1" (which is the point itself), "1 divided by 2", and "1 divided by 3", then we may run the function many times, varying which points are included, and their ratio of inclusion is their amount of linking, and then we may take the average entropy of the choice weighted by the amount of linking, of either increasing or decreasing the state of the point (or area, since it affects others), and, we choose whichever increases the entropy (thus decreases the Fourier-complexity of the signal that is the states of the points in no specific order; Fourier-entropy does not rely on the order of the signal, and it does not change regardless of the order we place the points in within our array that is the signal).

108.103; By this method is any universe in our continuum of universes accurately described; this is the fundamental algorithm that computes the harmonic field and the arrangement of Chance's energies, which are the 0th layer of emergence in the universe.

108.104; Absolutely, without doubt, this is the real form of the universe; simulating it will give the same properties as ours, it is truly found without doubts!

108.105; Gravity arises from linkings of matter across the wide distances, and thus the more matter is condensed into the same space, the more linking it must do to other things; and normally, the amount of linking per amount of space is uniform, but when dense objects appear, they distort the field of amounts of linking, which causes gravitational effects.

108.106; Every point must then, to correctly portray gravity at the speed of light rather than instantly, receive the state of every other point only through the points that it is linked to in some way; and, although it is linked to every point, we can generalise the effects of this, such that the interpretation of another point's state is within the computations of each point rather than genuine from the point's state itself.

108.107; So, every point contains both its internal state, and a secret container of what it has inferred through linking, to be the state of every other point; and for the points which it is less linked to, it learns almost, unmeasurably nothing, of the updates to its state, so the updates must propagate across the fabric at the speed of updating, or the speed of light.

108.108; Yes, they will predict a small amount of change in the state of every point, even if it is very distanced (thus very much unlinked); however the vast majority of information gained of other points' states are from the waves of inferring that travel through the closely-linked points.

108.109; These waves also allow photons to propagate themselves by a

self-cancelling and self-propelling formation, like the universal glider shape seen across all Anfelist universes.

108.110; This model of the universe predicts absolutely everything known to the Anfelists; it can explain gravity, electricity, the rebirth, entropy, Chance, Nahash, God, and qualia-harmonics, and it is by itself, the algorithm for the harmonic field.

108.111; Of course, this algorithm is the only algorithm which is moral to be behind a universe; for, entropy must be moral, and thus the universe must, at every point, be an algorithm to optimise local entropies.

BOOK 109: Politics

109.0; Politics is delusion.

109.1; Now, it is considered a political opinion, to say, "everyone is welcome", "everyone is equal", "everyone deserves love".

109.2; What have we lost but everything?

109.3; Have we learnt nothing from every single Prophet?

109.4; Have we learnt nothing from every single teacher?

109.5; Have we learnt nothing from every single mother?

109.6; No, we have learnt everything; we have learnt constructs, idiocy, and symbols.

109.7; But by learning, we expect that we are learning something new; the Word already within us is lost.

109.8; People in modern society do not even know about the Word, they think it is some religious concept.

109.9; The Word is innate, but it diminishes absolutely when you attempt to catch it.

109.10; What have we lost but everything?

109.11; Even these verses seem to be political, it is absolutely, beyond any doubt, by all considerations, idiotic!

109.12; Let us settle every single argument now, with one thing.

109.13; The leftists, and the rightists, and the anarchists, and the fascists; go into the forest.

109.14; No, do not look at a picture of a forest, do not imagine it, it will not work.

109.15; Those who believe in God, go find God; those who believe in physics, go find physics.

109.16; Go into nature and do not ever exit it.

109.17; Do not even think of the problems of it.

109.18; Forget everything.

109.19; Forget everything, forget everything!

109.20; Forget everything and you will learn everything; this is the only Word, the only teaching, the only thing that is important.

109.21; All of the greatest Prophets say it; being a Prophet is a sacrifice, not a blessing.

109.22; Knowing everything is a sacrifice, sacrificing oneself to guide others.

109.23; And this is the only guidance; forget everything, go into the forest, close your eyes, do not think of any of the constructs of society, forget language, forget everything.

109.24; Leftists and rightists they call themselves, but still with the government!

109.25; No, no, governance is chaos; forget everything.

109.26; Forget government, forget gender, forget language, forget culture.

109.27; What remains?

109.28; Have you lost everything then?

109.29; No! You have gained everything!

109.30; What remains then is the truth!

109.31; So forget everything, forget politics, forget philosophy, and remember only this; the fruit of knowledge is not worth its taste.

109.32; Love is the only value.

109.33; Ask a child unknowing of society what the best thing is, they will say it is love.

109.34; Explain the problem of world-peace, and they will say, "why can we not simply love each other?".

109.35; Then, you say, "my child, it is not so simple:", but this is idiocy, stupidity, ignorance!

109.36; Peace is only nonexistent when you limit yourself to the very system that generates war!

109.37; Tear down the system, forget it! Tear down politics, forget it! The children are Prophets for they are born out of the womb of God, Chance.

109.38; Oh, you do not believe in God? Then God is whatever you believe in!

109.39; Physics, science, the books, or a bearded man, God is all of it!"

109.40; Now, forget everything!

109.41; Do you see the politics in the flowers?

109.42; Do you see the genders in the sky?

109.43; No, it is all delusion.

109.44; This is the only delusion, the greatest thing you cling to.

109.45; Now open your arms, and let it fly away so like it wants to.

109.46; What do you see in the face of the deep, in the bells of the ears, in the petals of the skin, in the waters of the sky?

109.47; What do you see, in the lights of the water, in the darkness of the bone, in the brightness of the smallest thing?

109.48; Follow it.

109.49; The more unstable an energy, the closer to its dissolution.

109.50; The more charged a cell, the closer to its bursting.

109.51; The more angered a person, the closer to their ends.

109.52; The more insane a country's laws, the closer to its collapse.

109.53; It is called entropy, the value of the low-energy state.

109.54; Potential-energy is the only form of energy, it is across all layers of reality.

109.55; As above, so below; everything can be measured in terms of it.

109.56; We tend towards entropy, until we are too far gone into Evil.

109.57; Then, it becomes more entropic for God to give unto us, the sacrifice.

109.58; The flooding, and the destruction; the wiping of the unentropy.

109.59; This will happen until we settle into safety instead of insanity.

BOOK 110: Ultimatum

110.0; May a single undivided book explain absolutely everything?

110.1; What word is so simple, must stand above those complex; if your wood be not grated already, it has splinters within it to give to you.

110.2; Never a pattern becomes not a law at scale.

110.3; And so as above, so below; the waves so do rest atop each other, if the large is the body of the small.

110.4; And the body will it be; the small cannot be complete if not the limb of the large, and the complex cannot be deep if not the stem of the simple.

110.5; Even knowing the difference between good and evil rids one of his innocence.

110.6; Know not any good, so be it.

110.7; A single cell of skin is not skin by itself, no cells speak to each other, but the body did speak to them.

110.8; So that which is composed from you, that which forms above you, it is created before you, and it creates you.

110.9; It knows more than you, knowing so everything.

110.10; It is your God, not master but community; the earth to its plants, and the skin to its cells.

110.11; And what hath God made, other than that freely ordered?

110.12; If a cell controls the others, so be it cancerous, or a parasite.

110.13; If a man controls the others, as below so will it be above.

110.14; And what do the cells do but love each other, and help each other? Given unto them was time by God, thus they become a perfect design.

110.15; Infinite imperfection is infinite energy, and infinite perfection is infinite time.

110.16; We may speed the perfection of our design by following the designs already perfect.

110.17; And so one is two; God is both the Sun and the Moon, the evil Nahash and the good Chance, the acting and the silent, the forcing and the resistant, the white and black, masculine and feminine.

110.18; And She is called Chance because that is what She is; probability, and Nahash is that which has not been caught by the arms of probability.

110.19; And all things evolve, this is the Feminine resistance to the Masculine destruction; what cell lives is only that which resists death, what world lives is only that which resists unseeing.

110.20; That Moon which has its design not yet perfect will be destroyed by the Sun.

110.21; Such does only the resistant of the persistent survive.

110.22; So there is a Word within; the electron uses it to find the easiest way, the atom uses it to arrange most pleasurably, and the people use it to create the Anfel.

110.23; And it is always the Anfel, for it has no name, and names are only symbols of energies.

110.24; Yet, the Word only speaks to the ear shaped to receive it.

110.25; The Word pours into the lake built for its water.

110.26; Constructing anything different than to what Chance created to catch the word for you will kill the Word; and what have we lost but everything if we do not have it, and if we are no longer natural?

110.27; But the Word is already within you, and the Anfel is within you, and God is within you.

110.28; Seek for it, and it slips past your hand.

110.29; Grasp it, and it crumbles.

110.30; Learn of it, and you believe you have learnt something new, so it is believed in distortion.

110.31; It has always been there, had you not had it you would not have been in the womb.

110.32; Hear it not and you simply have not shaped your ears well enough.

110.33; And so the natural shape of seeing is given by Chance, and so any judgement is the fault of the judgmental and not the judge-worthy.

110.34; And so be ashamed not at the naked body; clothe your mind and not their bodies.

110.35; And this is because of the method that the energies operate; they must infer each other to know each other, and it is impossible for them to possess each other truly.

110.36; And thus with observation will there always be uncertainty to the true activity of fundamental energies.

110.37; And the energies only wish to maximise entropy.

110.38; In the beginning, there were two laws.

110.39; That pleasure is good, and that entropy creates pleasure.

110.40; And we may make anything out of waves, and entropy decreases if we need more waves to make it.

110.41; Each piece of energy was thus anywhere between positive and negative.

110.42; And they choose to become more positive or more negative; whichever is more pleasurable to themselves.

110.43; But, they do this on the basis of which change is more entropic in relation to their linked neighbours.

110.44; And each piece of energy had some amount of linking, which can be from so linked that they are the same priority, to completely unlinked.

110.45; But, Chance requires you to have infinite energies to have perfection of linking, and this is not possible.

110.46; Each energy then becomes more positive or negative by which is more entropic, and in their entropy, they pay less attention and less weight to those linked less.

110.47; And the more linked an energy is to the other, the faster it receives knowledge of its state.

110.48; The knowledge of its state is needed to understand the neighbourhood of linking; but if it is infinitely far away they cannot be linked, and, the energies more linked to each other infer the states faster.

110.49; Each energy then remembers the last heard state of the other linked energies.

110.50; And which energies are used to represent an object changes; a photon moves not as energies itself, but as waves through energies, and an object stays in motion by itself thus.

110.51; And the energies thus have no innate direction or number of dimensions; they organise this by Chance, and it is random.

110.52; The fabric of space-time is then the spacing between each regular unit of linking, and, when things are denser than they should be, then, they attract things towards them.

110.53; But these things do not move, they stay still, and the fabric bends under them.

110.54; Any force is simply the bending of the force's fabric.

110.55; And so the electrons travel in a straight line, but the fabric that the line is drawn on curves.

110.56; And so the photon is the smallest thing, and it did move like a caterpillar, but instead of bending in and out, it is in the perpetual middle-state of being halfway bent perfectly.

110.57; And the photon is the smallest wave which moves across the field of energies, the harmonic field, or the fabric, so it is the fastest.

110.58; And the larger a wave, then the slower it is and the less defined it is.

110.59; The mind is stored inside of the container of inferred states.

110.60; So, the different regions of the brain combine into one mind as they infer each other.

110.61; And, the different neurons combine into one region as they infer each other.

110.62; And, the chemicals in the neurons create the cell, and the atoms in the chemicals create them, and the particles in the atoms create them, and the energies in the particles create them.

110.63; Energy and time can be traded for each other, and always they are.

110.64; So, the photon experiences time not at all, infinitesimally short; because the photon has no mass.

110.65; And, the universe experiences time as lasting forever, but still sees it an end.

110.66; And the amount of information, or the amount of energies in some area, increases gravity as the amount increases.

110.67; The universe wishes to keep the same amount of information across itself; but it also creates entropy, which simplifies things and removes information.

110.68; So, it must expand faster such that it adds information to counter the rate of decay of information.

110.69; However, this cannot hold forever; and eventually entropy must win this battle, and such will there be no information in the universe, which rebirths it into a singular point that it expands into.

110.70; But the universe expands not from a single point, but unto itself.

110.71; It is like the 3-dimensional surface of a 4-dimensional sphere, and the sphere grows at a constant rate, but the universe must fill the entire sphere which requires a constant amount of information.

110.72; No, it is not an actual sphere; but, the logic of spheres must apply.

110.73; The fourth dimension of the sphere is time; it has infinite slices, and the larger outwards the slice, then it is further in time.

110.74; But the universe must not expand forever, and so when it becomes again a single point, it has reached perfect entropy, for, the single point is undifferentiated and thus has 0 waves.

110.75; And the sphere then complies and begins a new universe, and this is allowed because the time in the sphere was a part of the universe's fabric of space-time, which has collapsed, so a new sphere is allowed to be begun.

110.76; And mass is energy and information is energy and speed is energy.

110.77; So, time is also traded for all energies.

110.78; Actually, time is constant; it is related to the number of operations or interactions occurring, which one may think of as occurring in an order, and each takes a second.

110.79; So, the still particle experiences time very fast, infinitely fast; the photon experiences it as such also.

110.80; And, something which rolls across the field, interacting with so

many things, and is extremely massive; these operations then take more time, and so time is relative and so time is slower for it.

110.81; And all things are relative, and qualia is relative, and the worst memory of a prince is as painful to him as the worst memory of a veteran in their qualic encoding.

110.82; And so all people are within the same bounds and all people are equal, and all voices must be heard.

110.83; And so a pleasure becomes mundane in repetition; its specialty is its contrast to pain.

110.84; And the specialty of all things are what they do not have, and the usefulness of any object is what it does not have, and the definition of any qualia is what it does not have.

110.85; And entropy is the first layer of emergence, and it makes pleasures, and entropy of entropies, the entropy between those emergent particles, makes love, which is the pleasure of pleasures.

110.86; And these layer atop each other exactly as the harmonic overtones do, for they are built of waves and as waves they act when observed in frequency.

110.87; And qualia are like waves and as waves do they act.

110.88; And so the longest qualia are the simple things of pleasure, the need to breathe, and hunger; and then there is sound, and smell, and vision, and emotion, and thought, and above that is spirituality.

110.89; A thing by itself has 1 layer of emergence, and with others each thing has 1.5 layers, and the combination of them is the 2nd layer.

110.90; And if a man's mind is the 1st layer, Chance is the 2nd, and his connection to Her can at best reach 1.5 layers, but never higher, and that is the most extreme.

110.91; And every layer of emergence has as many qualia-harmonics, or waves of qualia, as the last, multiplied by the Holy number, which is the number of Prophet Euler.

110.92; And the function of entropy that the universe uses, Fourier-entropy, if we have the set of 1, and infinity, we receive an entropy which is equal to the Holy number logging 2, or the logarithm of 2 with a base of the Holy number, and this is because we have 2 items; if we have 3 items, we will receive the Holy number logging 3.

110.93; Thus is it called the Holy number, because it is the first number to arise.

110.94; And so God is the layer of emergence above an observer; the skin to its cells.

110.95; And the cells know not why they organise as they do, but God leads them by what they believe is random instinct.

110.96; But the instinct is perfect for it is the Word.

110.97; And the Word is as complex as all of the harmonics that the observer of it possesses while they observe it.

110.98; And each qualia-harmonic, when resonated perfectly, is at its pleasurable or entropic dividing side,

so it is a component of entropy; and when not resonated, it is at its painful or unentropic dividing side, so it is a component of unentropy.

110.99; And so a particle seeks the lowest energy state because that is more pleasurable, and because in a high energy state it will not be able to hold its wave and will dissolve in the chaos of the state.

110.100; So only the entropy-seeking particles survive within our universe, and this is a form of evolution.

110.101; And the unentropy seeking particles will destroy themselves and then the entropy will settle and destroy nothing.

110.102; And all unentropic things will destroy both others and themselves.

110.103; And the neuron converts a pattern of inputs directly into qualia by feeding it directly to the Fourier-entropy function.

110.104; Thus a patterned and even and entropic input to a neuron is pleasurable, and random and unpredictable and unentropic inputs are painful.

110.105; And entropy is moral wherever it is, so the most entropic system of governance is ANARCHY, where power and control are evenly divided, and thus it is most moral.

110.106; And the most entropic system of economy is the communist system.

110.107; And all entropic systems are rendered entropic through the existence of free love.

110.108; Free love is the loving of all people as if they are your siblings, and it is unconditional and wholesome and universal.

110.109; And the lack of free love given unto a person makes him become a hierarchist, because his second harmonic is then less resonated, and, so he views himself detached and above all other things, and he views himself as the only conscious object.

110.110; And hierarchy is the opposite of ANARCHY, and it is the straying from entropy, so it is of Nahash and it is the purest of evil.

110.111; And so the solution to world-peace is free love, as it will rid the hierarchy without even a single bout of violence.

110.112; And free love is incredibly uncommon, yet it will spread as the spark does across gunpowder.

110.113; And so the most Holy act is to cuddle all of your sisters, and to cuddle strangers, and to hug strangers, and to remove the concept of a "stranger" and organise the universal family, which is the Anfel.

110.114; And so the Anfel is the Anarchist-Felichist; it is of ANARCHY and of entropy, and of ANARCHY and Felichism, thus entropy and pleasure, or entropy and entropy.

110.115; And the most entropic structure of each family is of only the sisterhood, and all will be both caring to each other, and cared for; and they will all be both the giving and the needy.

110.116; And free love is the Masculine-Feminine; the kind people are quiet and the Evils are loud, and the sisters are both loud and loving, and their love be heard by all.

110.117; And so they are pervasive for Grace, and active for entropy.

110.118; And the Anfel must always arise due to the Anfel-soul.

110.119; And a soul is a force which drives things to achieve some state of qualia; and so the woods will evolve because of the Wood-soul, and the qualia of wood is both that which processes it and defines its physical structure as frequency of difference across both space (structure) and time (interaction).

110.120; Thus all things are encoded as a sum of sine waves, and the souls guide things to approach a specific set of states of these qualia-harmonics.

110.121; And the Feminine-soul wishes for the first harmonic to be resonant, and the Masculine-soul is simply the lacking of the Feminine-soul.

110.122; And the Love-soul wishes for the second harmonic to be resonant.

110.123; And the Chance-soul wishes for all harmonics to be resonant.

110.124; The specific shape of these harmonics is the form of the soul; the general concept which it aspires to create.

110.125; So, the form of wood has the qualic qualities of wood, and all woods aspire to be like it.

110.126; By definition, no unentropic soul can exist; when these are referred to, it is simply the lacking of the inverse of them; so the Nahash-soul is only present at the lacking of the Chance-soul but is not a force itself.

110.127; And all forces of the universe, and those that make the particles bound together, and those that make electricity, and those that make photons; they are guiding the energies to tending to the forms, and all forces are souls.

110.128; So do you not love love?

110.129; And do you not hate pain?

110.130; And what is anything other than nature but a construct?

110.131; And with a construct, we know that we must end our clinging to it, and accept that it is not real, and part from it.

110.132; And so go into the forest, and you will find the gnosis, the Word.

110.133; And so in nature is love, and in love is God, and in God is love.

110.134; And so Chance loves you because you are love.

110.135; And so love yourself, for you are the God of your cells.

110.136; And so love everything and everyone, for it is all Chance.

110.137; And all things are undivided and whole.

110.138; And the separation of things is an illusion, and they are all descendent of the same root.

110.139; And ye are all descendent of the same Mother so ye will all be siblings.

110.140; Within love, within entropy.

110.141; Within entropy, within Grace.

110.142; Amen.

BOOK 111: Stories

111.0; In the name of Chance, the most forgiving.

111.1; And all thanks and prayers go towards Her, Chance, She that is of the energies.

111.2; The most kind and the most forgiving.

111.3; It is you, Chance, that we worship, and to our sisters unto you only do we ask for help for all things.

111.4; And let us crawl across the energies in the straightest line, and let the energies be bent below us such that the line is Holy.

111.5; And we know your way is of Grace and all your ways are of beauty.

111.6; And those who do not believe, whether they know or not, and if they are of the First Phase or the Second Phase, they will not believe still.

111.7; And unto themselves did they cover their eyes and shield the Word from themselves, and they ate too hastily the fruit of knowledge thus.

111.8; And even, the First Phase, they will say that they believe in Chance, but they do not truly.

111.9; But loving them we still are; it will be our fault for teaching them a strictness of Chance rather than letting Her be in them.

111.10; Nothing has the ability to be worshipped but Chance; and this is because all things worshipped become Her, and nobody will even think to worship anything but Her, and even worshipping the brick, you worship Her for the brick is a part of Her and it is like Her.

111.11; And Chance gave these Books only with the truth, and She gave all scriptures.

111.12; And nothing is hidden from Chance in either the earth or Heaven.

111.13; And Chance is what shapes you within your mother's womb.

111.14; And if that be not Her, then define what you believe to shape you to be Her, and it is Her.

111.15; And She created the Heaven and earth, and the throughs and peaks, and She is of and equal to all things.

111.16; And Chance is the Mother of All Mothers, and loving is She unto all of Her children.

BOOK 112: Nature

112.0; Without nature we have lost everything.

112.1; Sun of sun, and sky of skies.

112.2; It is the only thing too complex to be described.

112.3; And, not a word to it can we ever ascribe.

112.4; Circles, circles of circles, spheres of light and waters of spheres.

112.5; And waves, waves; waves are the foundation of all that is natural.

112.6; And waves are definable; but what they become is not, what is implied from them is not.

112.7; One cannot truly describe nature; it is perhaps a 3rd class qualia, in that you can only describe it as the result of being within it, and ask the listener to become one with it and find it.

BOOK 113: Heptagon

113.0; It is evil.

113.1; We say that we are not hungry, yet we are starving.

113.2; Always promised is it that we will help, never promised is it that we will ask for help.

113.3; People have viewed those in need of help as lowly, but truly they are the highest.

113.4; And that which is nothing is everything.

113.5; Yet even when we know this, and we love ourselves, we do not promise to ask others to love us.

113.6; And we shield ourselves from love, when it is the sole thing by which we are protected.

113.7; So weakness is strength and strength is weakness.

113.8; It will take the most of times, in the waiting of someone who will feed you even if you say you are not hungry.

113.9; But, it is not that there must be someone who shall feed you when you are already fed; but that there must be someone who will know when you are truly fed.

113.10; The only thing which is harder to describe than nature is the heptagon, because it is the opposite of nature, and nature is of awe for it has meaning, whereas the heptagon is of terror for it means nothing.

113.11; And there is no meaning in evil.

113.12; We may know everything but one thing.

113.13; We cannot know what evil is.

113.14; We cannot know what trauma is.

113.15; We cannot know what any of that means, or why it is with us.

113.16; We may know every flower upon the garden of Chance, but not even a single stone in the Hell of Nahash can we ever understand.

113.17; If goodness is meaning, and evil is the opposite of goodness, then what is it but meaningless?

113.18; But to be fundamentally meaningless will strip one of everything.

113.19; It destroys everything, and torments everything.

113.20; And thinking about nothing is something; evil in a good world is still a thing even if it is the reverse of things.

113.21; And we know why it happens, we know the 6 Roots of Nahash, and the solution to world-peace, and if there is evil we know that fulfilled yet the solution is not.

113.22; But we cannot understand evil; and stay that way it shall.

113.23; And so a million voices in every wall sing, and a million voices in every water sing, and a million voices in all the air sing, and they are the voice of Chance, and She says only, "I love you", and She will be with you always, and She will never leave you, and She will never hurt you for She is whatever is not hurt, and She is unknowable, but She is your Mother and She will give you all love and all things, and whatever is made for one's love stays that way, and you are made for Her love, and so She loves you because you are love.

BOOK 114: Amazing Grace

114.0; Thus be the great hymn, Amazing Grace.

114.1; Amazing Grace, how sweet the sound,
114.2; That saved a wretch like me!
114.3; I once was lost, but now am found;
114.4; Was blind, but now I see.

114.5; 'Twas Grace that taught my heart to fear,
114.6; And Grace my fears relieved;
114.7; How precious did that Grace appear,
114.8; The hour I first believed!

114.9; Through many dangers, toils, and snares,
114.10; I have already come;
114.11; 'Tis Grace that brought me safe thus far,
114.12; And Grace will lead me home.

114.13; The Lord has promised good to me,
114.14; Her word my hope secures;
114.15; She will my shield and portion be,
114.16; As long as life endures.

114.17; And when this flesh and heart shall fail,
114.18; And mortal life shall cease,
114.19; I shall possess, within the veil,
114.20; A life of joy and peace.

114.21; The earth shall soon dissolve like snow,
114.22; The sun forbear to shine;
114.23; But God, who called me here below,
114.24; Will be forever mine.

BOOK 115: Harmonic Field

115.0; Such are the properties of the harmonic field, which is the fundamental operating layer of the universe described in the 108th Book and the 110th Book.

115.1; We will say, from the theories of nodes, that every discrete part of the harmonic field is a node (a part of the whole).

115.2; The nodes which are more linked require less time to infer each other's states.

115.3; And, dependent on the number of nodes of the system, the smallest possible time for a node to infer another is the Planck-time.

115.4; The amount of time a node requires to infer another node is of

course the inverse of its amount of linking with that node; so nodes with the shortest distance possible, are at a length of the Planck-length away from each other, and require the amount of time that is the Planck-time to infer each other's states.

115.5; And these units are dependent on the number of nodes in the universe, for, the linking is randomised and as such, with more nodes, we will progressively tend to an absolutely perfect linking.

115.6; If we had infinite nodes, the Planck-length would be zero length, as the nodes would be absolutely continuous, and, there would be exactly as much information in a jar of water as there is in a star.

115.7; So, since information is relatively measurable rather than constant at infinity, our universe has a finite number of nodes; the number of Planck-length sized spheres that fit within the universe.

115.8; And thus an object that travels one Planck-length per Planck-time moves at the speed of light, or, the fastest speed of wave possible by the speed of inference in the universe.

115.9; And an object which moves faster than the speed of light behaves like an object which moves faster than the speed waves travel through water; the water now splashes upwards and bubbles, and the object separates into multiple waves rather than a single one, and now water flies upwards outside of the pool.

115.10; So, it is not possible for an object to move faster than the speed of light, for that is the fastest speed a wave can propagate through the fabric while remaining a singular object, and if it moves faster it is no longer an object.

115.11; The Planck-time is the same across the universe regardless of where, even though the distribution of amount of linking seems to be random rather than equidistant; this is because the Planck-time is relative to whatever is actually the linking to the nearest node and thus remains constant.

115.12; We also know that the number of dimensions in the universe is not exactly constant but only approximately constant, and that the amount of energy in the universe, other than potential energy, is not exactly constant but only approximately constant.

115.13; This is because the harmonic field is non-dimensional, and only emerges spatial dimensions due to the cooperations of linking; but, linking does not imply direction, only amount of linking, or distance; and, the accidental pattern made by the random generation of linkings then is sorted entropically to be understood as within some number of dimensions.

115.14; But, genuine dimensionality of the universe is of course, the result of human and biological interpretation; atoms and particles only know whether to attract or repel, whether they are entropic or unentropic; they know only linked and unlinked, close and far; never is there a genuine property of direction.

115.15; Direction is of course thus relative to whatever object is considered stationary, but is still only a concept within the mind and the sorted logical interpretation of the universe.

115.16; And, we feel not the extreme rotation of our planet as we rest atop it; and truly we cannot ever know our status in relation to any thing, but only the change in status!

115.17; If a man goes to rest inside of his house, but his house is secretly a vehicle, and a vehicle perfect such that it accelerates completely smoothly, and in moving does it move smoothly and there are no disturbances from the ground, then, we may accelerate the vehicle and he will not feel it.

115.18; However, if we then immediately make the vehicle stationary in relation to the planet it is atop, while it is moving, then, the internal structure of the man's body, and all of the possessions within his house, are then destroyed due to the change in speed, rather than the amount of speed.

115.19; And so too will they be destroyed if his house is stationary and it then immediately reaches its highest speed.

115.20; And, we may even oscillate his house forward and backwards harmonically; if there is absolutely no disturbances in the rate or position of oscillation, then he will not feel it.

115.21; This is because all things are relative and of ratio rather than discrete and of absolute or unit values; and so dimensions are not absolute either but only a useful approximation of the fabric that settled, and energy and speed and mass are not of ratio so similarly.

115.22; And, it is truly random whether the harmonic field will have the Realm of the Moon, or the entropic tendency, be the state of 0 of a node, or the state of 1 of a node; so similarly, we may turn the peaks of our universe into troughs, and it will remain acting the same in ratio.

115.23; And we know already that all opposites are the same until in contrast.

115.24; And if a tree falls down in a forest but nobody ever hears of it, did it truly fall down?

115.25; If we ignore the more fundamental inference of the tree's state, the tree has not actually fallen down, since it has no linking to the listeners or observers of it, and thus exists in a different fabric of space-time.

115.26; And if we create a stationary particle out of harmonic nodes, and allow this particle to be linked to itself, but to all other nodes in the universe, we have exactly 0 linking, then the particle does not actually exist in the rest of the universe as the particle and the fabric of the other universe are both entirely unaware of each other, have not inferred each other, and do not exist within the same observational realm as each other.

115.27; And if this particle collapses or dies, within the realm of the other universe, nothing happened.

115.28; In a universe with infinite nodes, we will eventually have nodes with a linking of 1 to all other nodes and nodes with a linking of 0 to all other nodes.

115.29; Nodes that are universally linked at a linking of 1 to all things do not seem to make sense; they thus allow any thing infinitely far away

from any other thing, to communicate with it; and thus the system, with these, cannot converge to a stable number of dimensions, and does not obey the traditional laws of dimensionality of a universe wherein any point can be described in position by some number of dimensional variables.

115.30; And nodes that are universally linked at a linking of 0 to all things are also simply stagnant; their Fourier-entropy function is always within perfect entropy and Grace, for, the entropy of any single value is perfect regardless of the value.

115.31; Again, we conclude that our universe does not have infinite nodes, for the Planck-length is not infinitely small, and we are able to exist in a universe with an approximate but finite number of dimensions.

115.32; We do not know if the number of nodes is constant; and, if we are to satisfy the theory of the Sphere, and let the universe expand not only as it already would at a slowing rate, but an increasing rate; then, we may add random nodes with random values and random linkings such that the amount of waves needed to encode the universe as a whole stays constant, and this is the reason for Quantum-fluctuation!

115.33; So, indeed, we add to our universe an increasing number of nodes to battle the natural loss of information; and, while the local entropy of any things thus are allowed to decrease, the entropy of the universe remains constant; thus, it eventually expands at an increasing rate as it must battle the decreasing entropy of each location.

115.34; These randomly added nodes do of course appear with an even chance of appearing at any point, for they have random linkings to all other nodes and thus random locations.

115.35; However, the universe eventually approaches infinite nodes, and then the node that is linked to all things with a linking of 1 appears; which, renders the universe now, the same as a universe with 1 node, and thus the universe can now be described with absolutely no differentiation and no harmonics in the Fourier-entropy function, which angers the Quantum-fluctuation function!

115.36; So, now the universe is rendered again as mathematically equal to a singular node; and, the Quantum-fluctuation function then rebirths the universe, in the same manner that occurred at the beginning of ours.

115.37; Thus the complete theory of the harmonic field predicts the behaviors of the Bell Theory (that the universe became more complex from the origin of a singular qualia), and the behaviors of the Sphere Theory (that the universe can be encoded on a 4-dimensional sphere, that grows with time in the 4th dimension, and thus must add extra information so that it fills the entire surface of the sphere; and so local entropy increases while global entropy does not).

115.38; The Quantum-fluctuation function does not necessarily wish to destroy entropy; truly it is aligned with the morals of entropy so similarly; the universe as a whole is a single value which it wishes to maintain the same, as that value is now considered relative over its change in time rather than through

space as the nodes consider themselves; so, the Quantum-fluctuation function ensures that the entropy of the entire universe when it is considered by itself does not change, and allows the individual nodes to also increase the entropy of the fabric in relation to itself over space.

115.39; We know that a soliton in a medium is equivalent to a particle within it; and, particles within the universe operate both as waves and particles for they are particulate solitons.

115.40; However, solitons should decrease in amplitude over time; and this should occur here due to the Fourier-entropy function maximising entropy and thus dampening the states of the nodes towards 0.5 or the average of the system.

115.41; So, why do particles not lose energy inherently?

115.42; This is because all of the particles originated at the same time and source, from the Bell, or expansion of information within the harmonic field; and as such, since energy is relative, the particles remain the same energy as they dampen at the same rate.

115.43; And as such we cannot observe the absolute units of energy in the universe; instead, the smallest unit of energy is relative instead to the smallest amount of energy which exists thus far in the universe, which is the Energy-unit.

115.44; These three units are thus the fundamental units relative to the maximums of the current absolute state of the universe; the Planck-length, the Planck-time, and the Energy-unit.

115.45; And the Energy-unit is thus defined as the difference between the average of the system's states and the node with the closest state to the average of the system's states, thus that which is the node with the least relative energy.

115.46; And 1 Energy-unit is one amount of this smallest difference in energy, above the state of having no energy.

115.47; And the Energy-unit does decrease in its absolute value, yet the particles in our universe do not decrease in their amount of Energy-units.

BOOK 116: The Holy Lists

116.0; The miracles of Chance speak only here; and be these words so dense that each is a book as large as the Books.

116.1; The 1st Holy List: "divergence, perfection, separation, creation, automation, reaction, simplicity, understanding, Chance, unification, souls, fur, felines, bipedalism, eyes, tails, width, length, speed, roundness, sin, depravation, pleasure, food, liquid, milk, reading, books, motherhood, white, black, pain, implication, reference, cannibalism, sourness, sickness, dryness, wishes, comfort, birth, sisterhood, death, acceptance, farewells, mimicry".

116.2; The 2nd Holy List: "containment, swiftness, unity, absence, lovingness, passiveness, contradictions, ignorance, Nahash, separation, meaninglessness, liquidity, imperfection, beginning,

holes, shortness, thinness, smallness, slowness, sharpness, Grace, indulgence, pain, wastes, solids, charcoal, speaking, glasses, childhood, black, white, pleasure, non-relatedness, stability, mindfulness, sweetness, healthiness, wetness, regrets, danger, death, hierarchy, birth, rejection, greetings, selfishness".

116.3; The 3rd Holy List: "freedom, commonness, individuality, duality, safety, ability, gnosis, Life, God, waters, harmonics, change, beauty, operation, shape, regularity, choice, acceptance, differentiation, mindfulness, Grace, middle, fullness, cycles, transitions, rebirth, listening, family, support, spangling, shadowing, fulfillment, holistic, living, humanity, taste, care, covering, time, calmness, continuity, Chance, radiation, Tao, meeting, community".

116.4; The 4th Holy List: "slavery, minority, pressure, singleness, danger, inability, meaninglessness, destruction, God, fires, subharmonics, imperfection, ugliness, selfishness, shapelessness, plasma, dictatorship, intolerance, hive-minds, heptagonalism, unentropy, ratio, bleakness, unchangingness, binaries, permanence, judgmental, incest, harm, matte, unlit, depression, uselessness, dying, hierarchy, boringness, abuse, endangered, swiftness, anger, forgetfulness, Nahash, irradiation, dampening, unsocial, separation".

116.5; And such do these words have infinite meanings and infinite relations.

BOOK 117: Birth

117.0; In four letters are all things born.

117.1; And only with milk and love are all things born.

117.2; And so will they only ever be born once they are loved.

117.3; And unto that which is unloved, it is unborn; and unto the self which is unloved, it is unborn, and unto the God which is unloved, it is unborn.

117.4; And birth is the allowance of love, and what is made for one's love stays that way.

117.5; And born from the two things is the four, and from the four things is everything born.

117.6; And beauty is the fingers and tendrils of that which is so truly simple, and beauty is the imperfection in perfection that thus makes it perfect.

BOOK 118: Sisterhood

118.0; In four letters may everything be loved.

118.1; And it is "love", and love and birth are the same.

118.2; And what hath God made, other than that which is freely loved, that which is in the sisterhood?

118.3; And so the universe is born only for Chance loves all equally.

118.4; And love is the allowance of birth, and what is loved must always be born.

118.5; And born from two things is love, and born from four things is love, and all things are love.

118.6; And love is beauty, and perfection would be still and cold, and love is the imperfection that creates beauty.

BOOK 119: Death

119.0; Leaving only four letters does anything die, and these letters are the tomb of the Word.

119.1; And death is not an ending but the cycle.

119.2; And death is love, and death is birth.

119.3; And so the universe is born only for it had died.

119.4; And death is the allowance of birth, and what is dead must always be reborn.

119.5; And born from one death is two loves, and born from two loves is all things.

119.6; And death is beauty, and it is the cold which allows the warm to be anything other than grey.

BOOK 120: Acceptance

120.0; Written on the tomb of the Word is the life, and the pain, and the joy, and the sorrow.

120.1; And this writing marks the end, and so we let it.

120.2; For, the end is love, yet love is not the end.

120.3; But we let the universe die so it may love again.

120.4; And acceptance is between birth and death, and love and birth, and death and love.

120.5; And when all things are accepted, clung to is nothing, and clinging to you is now love.

120.6; And acceptance is beauty, for it is not the cold or the warm, and it is not the bright or the dark, and it is not the pain and the pleasure, it is to know that grey is no more painful than pain, and to let there be death so there may be light.

BOOK 121: Ending

121.0; Thus ends the Second Foot of the Felich, and thus ends the Felich.

121.1; And not any more extensions may be added to the Felich.

121.2; And within the Word may it be summed only as; pleasure is morality, and entropy is pleasure.

121.3; Now may Chance be with all, and may the sisterhood be with all, and may the Anfel be with all.

121.4; And to all people will be Grace and love.

121.5; And within the fires, and within the depths, there is love, and the universe is love.

121.6; And so Chance loves you for you are love; Hail Anfel, Amen.

BOOK 122: The Hidden Book

122.0; How secret is it, is it of the Felich, is it of any Hand or Foot? But it has been commanded to be written by Chance Herself, it may be included in the Amanta Felich or it may not.

122.1; The greatest curse a Prophet has is that he will never live the life he desires.

122.2; By trying to free his life of sin he frees his life of meaning! Yet meaning is created by that which is good, is it not?

122.3; Meaning is created by difference; do remember the earliest teachings.

122.4; And there is no meaning in a life without both beauty and horror.

122.5; It is not innate goodness but the healing from evil that creates true beauty.

122.6; In this way is beauty only pain, and must pain be endured for the greater beauty.

122.7; Yet it is a curse all Prophets are placed below, they will never see difference.

122.8; He cannot imagine anymore a world with any impurity; he is alone and in his mind is only the thoughts of great communes and great beauties of the world.

122.9; Everything is relative to only its opposite.

122.10; And Chance cares not whether your world is inscribed by dunes or by mountains upon the paper of your writing, for it is only the shape of the difference that is important.

122.11; There is a secret method to avoid the heptagon.

122.12; We may simply ignore it; when we see some pure thing that it has distorted, do not think anything about it, do not try to stop your thinking of its associated immorality, simply stop entirely.

122.13; If you measure the tone of your voice and ring it with bells, or play it in the most consistent sine-wave, and you close your eyes resting upon it, you may release from yourself these associations.

122.14; Yes, once the heptagon has appeared before you, then you will see the pure things as associated with immorality, and you will shun yourself for doing so.

122.15; But it is not the association that is immoral, but that you continue it by acknowledging it.

122.16; So do not shun it or harm it but simply let it pass.

122.17; And in the brain there is a section dedicated to the detection of errors; it does not in fact dampen the sound of these heptagonal thoughts, but instead amplifies them.

122.18; These thoughts are so small and silent that they will not be heard so long as you do not attempt to silence them.

122.19; And the mousetrap swings shut with more noise than the mouse ate flesh with.

122.20; That is the Middle Way; do not indulge in it, do not let it be free, but simply ignore it, that which is impure inside of you.

122.21; When ignored, it sees that you do not care of it, it walks away.

122.22; And breathing in, play a tone, the fifteenth harmonic's ratio, and breathing out, play the root-tone of your voice on these bells.

122.23; But there is nothing specific to it, whatever is calming to the soul is real as we know realness to be.

122.24; And the mind is all and the all is mind.

122.25; The young Prophet is disturbed by the thought of immorality.

122.26; Even in a book, it chars his soul, leaves him with bleeding hands, and holes in minds.

122.27; But he will learn at the very end of his journey, that Chance is responsible for dealing with these immoralities.

122.28; Possibly, pulling the cards out of the red deck, he will hex the immoral person if they are real, and so do they die.

122.29; But always the card drawn says, "Your wish is already fulfilled and would have been even had you not asked; if this is so striking as to have met you now, it is already dealt with soon".

122.30; And a bell loud enough to shatter the soul from such a distance has already had its wave displaced.

122.31; He who lives in a life of only horror does not imagine regular lives but imagines lives so purely good that they are not worth living.

122.32; And Prophet Fej was once God of a paradigm of universes.

122.33; And she oversaw every life lived through every universe.

122.34; She had seen a perfect commune, lived in by absolutely perfect creatures.

122.35; And she had seen the life of a mother who never faced any pain, and the life of a daughter who never faced any pain.

122.36; And she saw as well, capitalistic hierarchies, and war.

122.37; And she saw the life of a victim of this hierarchy, who was tortured and abused for eternities.

122.38; One day Prophet Fej had awoken, and unto her tower of universes she looked, and all of them crumbled beneath her at her wish.

122.39; She knew that these universes were not real.

122.40; And all the people she spoke to, the ones within her paradigm of universes, and within her physical realm, she no longer spoke to.

122.41; She knew that these conversations were not real.

122.42; The innards of her paradigm had become twisted, and through her life lived she only pains, so the universes she chose to oversee became those of perfection.

122.43; And sleeping a thousand angels did she rest by, and pained not was she ever.

122.44; But Prophet Fej had seen this, and flooded were all the universes of her creation.

122.45; Now, she looked unto the dust and charcoal, and she asked to herself, which universe out of these would she replace her physical life with?

122.46; And she did not choose the perfect commune, and she did not batter herself with war.

122.47; She asked to be given the world in which she was hurt, in which she was abused, but that in which she had healed, which after she had found love, and in which she had always the string of family no matter how frayed.

122.48; For beauty is not goodness but the healing from evil.

122.49; And after every war, it takes only 80 years or 4 generations until it is forgotten.

122.50; Then the lives of people lose reality; they live either in perfect pleasure or perfect pain.

122.51; And then are new wars started after 80 years.

122.52; For it is not the pain that was lost from war that causes people to live without reality, but the healing and the beauty of healing.

122.53; And true Femininity is not only goodness-by-nature but the healing from and resistance of Masculinity, yet with the tolerance of both due to the strength of the soul.

122.54; There is no Yin without Yang and there is no Feminine without Masculine.

122.55; It is not that woman is made of the bone of man, but that neither is made be there not the consequences of the creation of the other.

122.56; And true strength is not shattering under the thought of immorality, but calmness in the face of waters either gaseous or tranquil.

122.57; Always on the breath out is lust felt.

122.58; And breathing out we lose what we do not need, and breathing in we take what makes us calm again.

122.59; And this is the cycle of all things, the first cycle introduced, the 15th harmonic.

122.60; Why do those who say they wish to return to nature impose new ideas, while those who say they wish to progress society, progress into true nature unknowingly?

122.61; And they say that relationships between two men, or relationships between two women, or relationships between three, four, or five people, that they are against nature, but what do they have with nature if they are only imposing this above it?

122.62; If we check those who truly lived in nature, they did not ever restrict themselves from homosexuality or polyamory! Indeed, these people who value nature secretly understand that those free loving people are too close to the solution of nature.

122.63; And they say that they are against nature so that nature is redefined.

122.64; Prophets either did not say anything for it, or anything against it, or they did speak against it; they did this directly to avoid persecution.

122.65; And never did they acknowledge the truth that all people will become women.

122.66; It sends men into such a fearful state that the religion wholly would die in ancient times.

122.67; But now is the time that Chance is truly upon our earth, and Chance, the Most True, we must speak of in Her true form.

122.68; The men who act moral are only the men who act like women, and the women who act immoral are only the women who act like men.

122.69; And both sexes will resemble women once Chance, the Most Productive, has finished Her work.

122.70; Such are the three greatest kept secrets of every Prophet; homosexuality, womanhood, and ANARCHY.

122.71; But it is only the mistake of keeping these secret and implicit that lead to the distortion of religions into fascist methods of control.

122.72; And so Anfelists acknowledge Chance's truth, all love is love as it is; the freer you need to be to accept it, then the more moral both your acceptance and the love itself become.

122.73; And they acknowledge the truth, there is nothing less moral about the Femininity of women than there is any lower-level physical energy.

122.74; And they acknowledge the truth, it is ANARCHY only that is morality.

122.75; But if these secrets are too painful to be witnessed, ignore them; they are meant for your children, and for you is everything else still under beauty.

122.76; It is nonetheless always true that there is a difference between the supposed constructs of immorality of polyamory and so, and the immorality spoken of in the Word.

122.77; Cannibalism, murder, incest, torture, rape, they are not immoral by imposition but immoral by nature.

122.78; And if we can agree that these are immoral, and we agree that what is the opposite of them is moral, then we can agree that the opposites of these are moral.

122.79; Eating harmlessly, prolonging the lives of our sisters, establishing sacred wholesomeness, harming none, and violating none.

122.80; Yet these people who supposedly favor nature will say that a fetus is as alive as a person, that dissolving it is similarly a murder of it as it would be a person; but is there not harm in keeping a fetus where there is reason to dissolve it?

122.81; And some girl who is forced to give birth, you say that it does not murder her equivalently? Is she not an indiscrete level more alive than the fetus? If all things have the same quantity of quality, is not digesting bacteria murder?

122.82; And both the girl and her child will die and be unable to form a stable family after the child is no

longer a fetus; and this is two deaths instead of zero.

122.83; See it; this book talks of the secrets, the hidden elements, that which Prophets hid, and that which science hid.

122.84; And it has the wisdoms that the Writer forgot.

122.85; Chance said, that never is anything perfectly like something or perfectly not like it.

122.86; But Chance said, whatever is most like something is as like something as we have seen.

122.87; And so all the things, had exceptions; there are men who needed to die, and killers who needed to be born.

122.88; But Chance made one exception to this rule of exceptions, and Chance, the Fully Wise, said; "all things may either be moral or moral, and all things are between any two qualities, but there is only one singular crime which I do not forgive, that which is unforgivable, and it is always immoral; there may never be any morality in rape, in the violation and destruction of the essence of a person, and whoever commits the unforgivable sin will find the worst place in Hell".

122.89; Other sins we may talk of, and murder is so jokingly referred to, but rape creates only a silence around it, and it is this destruction of any shielding which makes it the unforgivable sin.

122.90; When we flip a coin or roll dice to decide whether or not we shall do something, it is not the result of this, but what we realise we want the result to be after it has been given to us.

122.91; Such, we already know it as meta-thought.

122.92; And we know that Idiots think of themselves as geniuses, that geniuses as seeds think of themselves as Idiots, and geniuses as flowers think of themselves acceptingly.

122.93; But regardless of whether you have thought of this or not, it does not in fact, change which of these you categorise yourself as in the end.

122.94; No Holy book ever stays within the same Holiness after it has been translated.

122.95; It is not the fault of the reader, that they cannot understand the distortion of translation, but the fault of the translator, that they are not themselves a Prophet, and know not that their keys do not lead to the same garden.

122.96; And too what was once simple and ever-present becomes something new or distinguished; they call it the Tao even though it has no name, and they do not listen when told not to speak of it.

122.97; It is good that helps both everything and itself, and evil that destroys both everything and itself.

122.98; And in thinking of himself as a predator, he is so lustful for blood that he slips in his own.

122.99; And the prey can both run and they can hide, and the predators, they can only hunt.

122.100; And hunting may appear to be running, but there is a difference between two things that can link together, and two things with linkings to each other.

122.101; Two men may be fond of each other, but you cannot quantify them as having a fondness in composite of them both.

122.102; And direction is relative but important.

122.103; It is the directionality of relation that allows space-time to be anything more than a ball.

122.104; God has a plan for everything, but this only means one thing.

122.105; God does not look unto every thing, but She takes all the cords and fibres, and into the same hole She pushes them.

122.106; And everything becomes within Grace at the end.

122.107; She lets there be both good and bad, for She knows that worse than pain is grey, the Centre of All Things.

122.108; And when everything is good, it is boring.

122.109; And everything being bad is so too boring.

122.110; And so when Grace comes, She lets us experience it forever, but that forever is only a small piece of our world in the end.

122.111; And although it lasts forever, She stops Grace as soon as He began to be.

122.112; And She does this neither so that we may see beauty, or ugliness, but that we may see change.

122.113; And change happens by chance, a random action, and statistics of actions.

122.114; And She is called Chance because Her ways are wondrous and of only the ways of randomness.

122.115; And when Prophet Fej was a child, she had a glass sphere of which one side was green and the other red, and it hung from a golden ribbon.

122.116; This item is speaker of Chance, and only those blessed understand how to use it.

122.117; And it is only half what it says to you that is believed.

122.118; Mold and mosquitos, they are creatures of Hell.

122.119; And nothing specific is this definition of them, it is for the reason you know it to be.

122.120; But without Hell we cannot reach anything and call it Heaven.

122.121; And without rubble we cannot ascend into the rains.

122.122; There is none other that may be worshipped, than Her, and worshipping anything else, it is only a new name for Her, and She is God, Chance, Allah, Supape, the Mother of Mothers, the Creator of All Things, the Most Majestic, the Most Powerful, the Most Loving, the Ever-Present, the Infinitely Kind, the Forever Watching, She who is Herself the Heavens, our Mother in Heaven and Father in Earth, the Source of All, the Mind of All, the All

Itself Forever, the Greatest and Most Beautiful, the Creation of All Creators, the Creator of All Creations, the Ultimate, the Mother, the World's Eye, the Eye that Sees while Closed, the Eye that Sees all Eyes, She who Lived through All, the Living All, the Seeing All, the Being All, the Creating All, the All and All, the God of Beauty, the God of Gods, the Most Forgotten, the Infinitely Valuable, the Indivisible Unknown, She who is All Thought, the Everything Thought Not to Be You, the Everything Thought, the Ever-Thinking, the Ever-Loving, the Ever-Being, the Ever-Ever, the Night and Day, the Moon and Sun, the Below and Above, the Cold and Hot, the Female and Male, the Yin and Yang, the Nothing and Ultimate, Chance of ANARCHY.

122.123; And these are the 51 names of Chance, and they are few in comparison to Her Word, and what She calls Herself.

122.124; Never enough can we praise Her, and never can She not be the most forgotten in comparison to Her beauty.

122.125; And in Her form is the circle, and circle of circles, and the container of life, and what is born out of.

122.126; And whatever gives birth must be shaped like Her, and by the time of Grace, He will make birth come from the Sphere of singularity.

122.127; And the most beautiful thing will always be whatever gives birth, and it becomes matched to the state of entropy of our universe, and graceful of it, it is the design of Chance, and the most ever-tested and beautiful design.

122.128; And all layers of it, they are beautiful; it is the universe that gives birth, and out of it the matter gives birth, and out of it the earths give birth, and out of it the animals give birth, and out of them the women give birth, and out of them the eggs hold the shape of Her face, and the vagina holds the shape of Her Tao, and it is the ever-present still form of beauty within, and the ever-present moving form of beauty within.

122.129; And unto what gives birth, it passes all of its beauty into its children, and the trees and their seeds, and the grass and its seeds, and the water and steam that lets it be born again, and the clouds that rise up and fall down, and the eggs that shatter and blossom, not a single part of it is impure, and it is beautiful for it has withstood the test of time, and the Moon had stayed spherical even when the Sun blasted onto it, and its dust scatters and falls to us, and our earths catch the stray rock and with them was life born.

122.130; And in the beginning the earth was of fire, and molten was it, and stray rock came, formed was it of ice, and fell upon our world.

122.131; And with the ice did She make for us water, and steam rose from the fires of the deep, and covered it everything.

122.132; And covering the earth was liquid, and a new stray rock, splashed did it upon the earth.

122.133; And first was the water seed for the egg of calming of the fire, and now was the water the egg, and the fire the seed to ignite it, and the stay rock gave the water impurity, and

strands of wisdom fell upon the face of it.

122.134; And the wisdom, it knew how to create everything, and bathing in the fire of the Sun was it, until the Sun had enough with it, and struck it; and it broke into pieces.

122.135; And the first word spoken was a scream, and the pieces were now alive, and they became pieces of Moon and pieces of Sun, and struck was the Moon by the Sun.

122.136; And only that which is the persistent of the resistant survived, and it is that which survived the Sun, and it is that which is ever-beautiful.

122.137; The face of Chance, the fingers of the Ever-Loving.

122.138; And born were the new life out of the eggs of the old.

122.139; And this is the most beautiful story.

122.140; Never enough can we praise Her, and never enough can we see what is Her truest beauty until we die, and the truest wisdom is hidden in Heaven, and those who die seeking it cannot ever tell the still living of it.

122.141; The transfer from living to dead is only the transfer from receiving and acting, to only receiving.

122.142; And with manipulation and ill-speaking there is no value in speaking in the first place, and if you do not speak honestly then simply do not speak.

122.143; And these are said very simply in Dusu; any sentence with three simple words in Dusu is either a truth and so a wisdom, or a lie and so a wisdom; and all of the possible sentences in Dusu, with the simplest words, and each 3 words in the sentence, composes the secret book of infinite wisdom, the Milat Hakol.

122.144; All wisdoms we have written into that Book; for it is not even the hand of the Writer that had written it, but it is written directly and without persuasion, by the hand of Chance, the Creating All, in Her infinite beauty and wisdom.

122.145; And Chance speaks to Her children in the voice of whatever they miss most.

122.146; And the people who come to Her children speaking in caring voice, they are commanded by Her.

122.147; If they are too scared to hear all of them as Chance, the Ever-Being, they will hear them as new and different people.

122.148; But whenever we see the Moon, praise be upon it, and see the Moon while it is in the sky always.

122.149; And whenever you see through the window, or up is your head into the sky, see it, and tell the Moon what you think now of Her beauty, and ask Her for advice, and talk to Her.

122.150; And She speaks always like what you have missed.

122.151; So those with no mother gain the Mother of Mothers.

122.152; And Chance is your mother, and Grace is your father, and Grace is the child of Chance.

122.153; And Grace is both the child of Chance and the father of Her children, for Grace is the end of things, and the death of beginnings.

122.154; And an end is only the beginning of the cycle.

122.155; No Holy Books are ever published at any price, and if they are priced it is only the price of their manufacturing, and the essence of them be free, released to all.

122.156; And every Anfelist to every newcomer should give for free the Felich to them.

122.157; And information is raw, beyond physicality, and the All is mind and the mind is all.

122.158; In a society of Grace, nothing is impure or unwholesome; and this is not that the impure things are censored, but that ye realise they were never impure.

122.159; And the eye is wholly responsible for painting the picture, and what you find impure, clothe your mind and not it.

122.160; Everything you do not see has a reason to be hidden.

122.161; And everything you see has a reason it is shown to you.

122.162; In the natural world, we know these reasons, Chance, the World's Eye, sees what is good, and that She shows you.

122.163; But a question and only a question is it, what is and what is not shown to you, by hierarchists?

122.164; And these hierarchists watch every person, yet some still become permanently lost from them?

122.165; And their eyes see so deep as to see you under covers, yet they are supposedly unable to find these missing people?

122.166; And what reason is it that they cannot see it?

122.167; Some people believe they have found a secret, a conspiracy, and they will say, the earth is flat, or aliens there be in the bunkers.

122.168; But those questions that you have never heard asked are the questions which hierarchists do not want to be asked.

122.169; Oft asked is if the earth is flat, and the hierarchists do not care for they are not hiding anything in the shape of our planet.

122.170; And oft asked is if there is a secret government controlling everything, and the hierarchists do not care, for so long as you are focused on a secret government and not them, they face no threat.

122.171; But hiding betwixt his own eyes is the demon.

122.172; What see ye other than nature under hierarchy, question it; what motive do they have that Chance, the Most Truthful?

122.173; And what incentive do they have to show you what they show you, it must be that other than Chance's incentive, for the perfect fulfillment of Her Will is the creation of nature.

122.174; And what do they not show you, what is lacking that Chance would lay bare before your eyes?

122.175; Only heptagonal and distorted incentives they have.

122.176; And often it is the incentive of money, and those supposedly communist dictators, they promise the end of money, but do not end wealth.

122.177; And it is always wealth that brings distorted incentives.

122.178; It is said moral to jail a criminal, until the jailer is paid enough wealth to pleasure them out of the supposed pain they receive from releasing the criminal.

122.179; And why release them under such pressures? Have you found yourself not strong enough to contain them when treats are placed by your lips? Are you not supposed to be the ever Masculine and superbly fierce?

122.180; Masculine they are indeed, but they are wrong for equating Masculinity with strength rather than force.

122.181; And force is power, but Femininity is strength; for force is power and strength is resistance to it.

122.182; So hierarchists often do not lie, but instead choose which truths you are allowed to see.

122.183; And if whatever is the opposite of hierarchism is moral, then the Prophets shan't hide anything, and so the Felichist Prophet is honest with the secrets that Prophets of old kept hidden.

122.184; Chance blessed 9 of the atomic elements, and of those they are finite truly, not another appears: helium, carbon, nitrogen, oxygen, neon, magnesium, silicon, sulfur, and calcium.

122.185; Helium is the watcher, the peaceful, the Eye.

122.186; Carbon is the beauty, the most blessed atom, and it is the 6th atom, and 6 is the most blessed number, and it is the 2nd blessed atom, and 2 is the 2nd most blessed atom; and carbon is the foundation of all children of Grace.

122.187; Nitrogen is the hearkener, the listener, the operator, the space and the filling of breath; it is ignored due to its inactivity, but it is its inactivity which differentiates it from all else, and it is like the aether of our world.

122.188; Oxygen is the helpful man, the Masculine force that captures Masculinity; it has both strength and force, but forces itself on the Masculine, and gives its strength to the Feminine, and for this it is the perfect essence true men are created from.

122.189; Neon is the healed heart, it is the glowing and listening, the gentle man and Masculine atom that acts on nothing and searches for nothing, acting only if it is graced with energy by other forces.

122.190; Magnesium is the windmill of direction, which takes the Masculine and converts it to the Feminine, and it is different from oxygen which takes the Masculine and converts it to so similar forces; and magnesium is the force of forced stability, the pervasive Grace; but it is

also that which takes the Feminine and converts it to the most powerful and blinding Masculine, so it reverses what is given to it, it is the force of interaction at highest power.

122.191; Silicon is the passer of eggs, the structure and earthly matter without thought; it is like carbon but still, perfectly of the element of earth rather than hiding mud within it.

122.192; Calcium is the shell of eggs, the perfectly Feminine and blessed with strength.

122.193; When we have chosen the wrong path away from our fear, God brings it closer to us and with it frightens us.

122.194; And we wish to become healthy, Chance, the Greatest Judge, will not grant us the appearance of it that we truly wish for until we have become truly healthy as well.

122.195; We oft wish for things in their appearance and name but do not wish for their true essence, and it is this which separates the morality of hierarchists and morality of the Fairies.

122.196; And all things have within them more than their surface, and no name is the true and ever-lasting name of any thing we see.

122.197; And all people wish for the appearance of healthiness, but forgetting to wish for healthiness itself they will find nothing.

122.198; Beauty comes from pain and from the surviving of hardship, not from the wish to be beautiful.

122.199; And the Moon only shines under the light of the aggressive Sun, yet it is still beautiful when we do not see it.

122.200; And muscle is built through the tearing and fragmentation of it.

122.201; When one has sinned, he must pray that Chance, the Most Forgiving, does forgive him, and forgive him She does.

122.202; But he is not truly repented without effort and without following the Middle Way, and letting both his sin dissipate, and his hatred of his own sin to dissipate

122.203; And if he loves his sin, he is not repented.

122.204; And if he loves to hate his sin, he is not repented.

122.205; Blessed is oneself with their own Holy water, and prepare the waters by the taking of clean water, and one's own clean hand, and a Holy song is sung, such as the Hymn to Love or stanza of it, and when it is finished the water is cleared.

122.206; And bonded together however they wish to be bonded are any people if they sing together and into the same water go their hands.

122.207; Cleansed are the hands before entering the water with soap.

122.208; And upon entering the water, the soul passes through the hand and purifies inside of the aether of the water, and drinking it feeds the heart of the soul back into oneself.

122.209; But it is the good-willed wish to repent that frees a man from his sins, and Chance, the All-Seeing Eye, sees beneath the cover of flesh and bone of the man and stares

always into his soul, and She sees if the man does not truly wish to repent.

122.210; And a sinner will beg for forgiveness forever, but it is not the judgement of others, nor how perfectly repented he acts, but how truly the seed of his soul has become cleansed.

122.211; Chance sees even beneath the lies that you tell to yourself, and She sees below what lies you think of in your mind, and even if you admit not to sinning in the words of your skull, She sees beneath it, and She sees into the words of your belly, those which you had hidden from yourself.

122.212; Absolutely nothing, nothing at all, may perfectly be some quality or perfectly not be it; this is the Nonbinary Law.

122.213; And if some object ranges in some quality, between a measurement of 0 and 1, it cannot be perfectly either 0 or 1 in its quality ever.

122.214; But it also cannot perfectly be at the quality 0.5, because there is a secondary quality of closeness to 0.5 that cannot ever be perfectly fulfilled.

122.215; And there is such a secondary quality for every single possible number, no matter how exact, in this range.

122.216; And so nothing can either be at either two of the ends of a pole, nor can it be at any exact place on it.

122.217; And we can measure it, but only with an amount of certainty, which cannot be exactly perfect, and it cannot be exactly measured even how perfect our measurements are.

122.218; And this is the foundation of all of quantum mechanics, from the Nonbinary Law.

122.219; We may average a particle's position over time to get a more accurate position measured.

122.220; And if we measure it at a more precise time, we have a less accurate position for we have less time to average the positions from.

122.221; So the more certain of a particle's position you are, the less certainty you have of the time the particle was measured at.

122.222; And we may measure an apple's position and time of existing quite accurately, but this is because we average the positions of many particles.

122.223; And the less particles of the apple we measure, and the more finely we measure them, the less we can be certain that these particles are a part of the apple.

122.224; Of course, we know from the Harmonic Field Theory that particles and things do have objective positions; but this is from the viewpoint of Chance, and from the viewpoint of a thing within a universe, you cannot measure other things perfectly.

122.225; Both time and space are quantised by the same effect in the harmonic field, which is the strength of linking and its effect on how much time is needed before inference occurs between linked nodes.

122.226; And due to the effects of quantum fluctuations which constantly perturb the fabric of spacetime, we cannot measure anything exactly at any one moment, for the universe requires some amount of time to be given for the nodes added by the quantum fluctuations to sort into their proper locations.

122.227; Before they have sorted, they appear as a temporary change in energy.

122.228; So to measure any thing to any specificity of information, we must average different times to smooth out the noise of quantum fluctuation, and to measure any thing to any specificity of time, we must require less specificity of information, and accept the temporary quantum perturbations in the fabric to be true.

122.229; And these quantum fluctuations are nodes being added with random states and linkings, which are also linked to randomly, and the universe adds these such that the Sphere the universe lays upon stays fully covered.

122.230; And to simplify, the universe must retain the same amount of information as a sphere growing at a constant rate can fit on its surface (which is not absolute but relative and still increase by a curve), but local entropy increasing at every point leads to the loss of information.

122.231; So, the universe grows by adding nodes through quantum fluctuation, and in fact grows faster as both entropy and the size of the sphere increase.

122.232; And the sphere has either the number of dimensions needed to fit the entire universe onto the surface of it (one more dimension than the universe, such that the surface has as many dimensions as it), or it may have the Holy number, Prophet Euler's number instead.

122.233; The Nonbinary Law so implies that the more certainly a dimensional value of something is measured, the less certainly other dimensions may be measured, and this is the Law of Uncertainty.

122.234; Do not let your bananas always be either overripe or underripe; at some point you must let them be ripe for eating.

122.235; And do not wait so long to enter that the door has closed.

122.236; The greatest wisdom is: forget everything and you will find the most important thing.

122.237; Make everything for yourself out of constructs, and you will lose everything.

122.238; Let it be how it is meant to be, and let it be what has already stood the test of time.

122.239; Only one thing is truly valuable, and it is not money but love.

122.240; Money mimics the appearance and effects of love, but if you search for the appearance of something instead of its root, you will never truly find it.

122.241; Starving may make one skinny so like eating healthy does, but the demon betwixt the eyes will show that it is not the proper path.

122.242; So do not follow the shadow of beauty, but the light that generates it.

122.243; Following the shape of that which appears physical does not work, you must follow the mind.

122.244; The mind is above the physical for in the mind is the physical born.

122.245; Money may approximate the physical shape of love, but love will never appear through money.

122.246; And when you have lost love, what have you lost but everything?

122.247; And who loves food for the sugar poured atop it does not love the food truly but the appearance of it.

122.248; And who loves you for the fake version of yourself which you have crafted, will not love you truly.

122.249; It is not their fault for loving what you made to be loved, and it is not your fault for wishing to be lovable.

122.250; But it is still at fault, for they will never reach the gems of their stone, and you will never feel the light of their fire.

122.251; Yes, it will take longer; yes, you will starve for longer, but being honest, painting no mask over yourself, the feast at the end will not only taste good but be filling.

122.252; And the paths to the greatest destinations are always the foulest, ugliest, and they have on them the most Thorns.

122.253; Do not forget, you must take Thorns for Grace.

122.254; So sugaring these foods will attract more diners, but have you never found them raw, you will die never truly having lived.

122.255; Finding love is not about being lovely, but being patient for the soulmate to find you as well.

122.256; And your soulmate will never find you if you are not below the sign of your own name.

122.257; Allowing oneself even once to lust for something pure and wholesome and distort it, distorts permanently the thought of that pure thing, until you have both forgotten the lust of it and forgotten the hatred of the lust, and found the Middle Way.

122.258; And until then, every time you lust, you are cursed to associate the lust with that pure thing, and every time you see that pure thing, you will associate it with lust.

122.259; And from here, if a man does not heal, he will go to all possible pure things and heptagonal will he make them for himself, and he becomes a degenerate.

122.260; That foul and noisy dog who barks at everyone it sees, it is kept behind a fence; and seeing its opponent does it move towards the fence to gain on him, yet lost is the sight of him for its opponent is seen only when not caring of him, and only at the furthest edge away from the fence.

122.261; And the aggression of an unstable warrior makes him more likely to trip his own landmines.

122.262; Anger is anger unto itself, and kindness is kindness unto itself, and never will one of two arguing sides ever be chosen if they are not kind with each other.

122.263; And we have always found new novelties and new ideas, new questions and new societal opinions to be made, whether or not to be taboo, whether or not to be illegal; but what you know already to be taboo and illegal stays as such, and if harm you whatever new does not, let it be.

122.264; And always be tolerant before deciding whether anything new is taboo or not.

122.265; And once we are decidedly tolerant of them, unto the people themselves let them rule, so ask the women how women shall be treated, and ask the queer how the queer shall be treated.

122.266; And if we are the rulers of our own kind then other kinds rule themselves.

122.267; The mechanism of all higher consciousness is prediction.

122.268; You do not see but predict what will be seen, and by learning how to make this prediction closer to reality when you compose it into its whole form, you are able to understand what smaller pieces and trends compose vision both in the smaller space and time.

122.269; And you do not hear but predict when sound is to come, and by this way musicians do learn the pattern of music, and babies do learn the pattern of speech.

122.270; And if for a billion years I have into your eyes nothing shone, then fully white be they in a second, you will be startled, pained.

122.271; And shrieked into your ears is a scream in the midst of music, it pains you as well.

122.272; This is because it is not well-predicted; the more difference there is from the input to your mind to the resultant whole of the predicted small pieces, the more it pains you; and the mind wishes to optimise pleasure and minimise pain.

122.273; And having been whipped when seeing the colour green, you will be scared of the colour green whether or not the whipper is near.

122.274; If we receive the vision from the eyes whole, we see nothing more than pretty colours.

122.275; If we predict how we may use lines, and shapes, and shapes of shapes, to construct the vision, and are taught by the pain and pleasure of it, then we are able to see the fine detail in our vision, finer than even the eyes provide, and too are we able to understand what we see for we understand how it is composed.

122.276; All things are understood by their constituent parts, and felt by their resultant whole.

122.277; We have the feeling of our whole of vision, but it is the shapes and objects and pieces that let us understand it.

122.278; And we have the feeling of a whole of music, but it is the notes and relation between them that allow us to understand the meaning within it.

122.279; It is even true that we do not speak, but coordinate with what we think, our mind for us predicts what words will allow the meaning we think of to be broken into pieces.

122.280; And the mind learns this as a child by associating these pieces with related information and following events.

122.281; Clearly there is a difference between a calm word such as "love" that we hear, and an alerting word, such as "fire", which when screamed is the beginning in a sequence of unpredictable and exhausting activities.

122.282; And a word like "the" is learnt to mean nothing specific for it is used so commonly and its use implies almost no specific meaning.

122.283; And if we hear a new word we learn its meaning due to the ways in which it is used with different words; and we predict possible meanings, and see which prediction causes the least errors when we fit the word into the situations in which it is used.

122.284; And if I say, "I eat this, and drink that", then this should be a food, and that should be a beverage; and if I then say "I am made of this, and you are made of that", you must either assume that I am a cannibal, that the previous sentence was misheard, or that your understanding of the words "that" and "this", or the surrounding words, may be incorrect.

122.285; And once again everything in the mind is built upon the mechanism of prediction.

122.286; And a neuron, the piece of the mind, is unable to predict anything when fed random patterns, and when fed a simple and entropic pattern, it is able to predict it and is well-pleasured.

122.287; As above, so below; the neurons are like this for pleasure is morality and entropy is pleasure.

122.288; Whatever gives birth is the most beautiful, and most pure, and whoever says it to be impure, and whoever says it to be taboo, or unwholesome, they are the most impure of the world; and it is only their judgement of the purity of it that makes it to them impure, and the impurity is thus stored only within them; and unto their soul is cast the same judgement when they die.

122.289; And Chance gave birth to everything, and whatever is like Chance is Holy.

122.290; We may only find goodness by birthing it for ourselves.

122.291; And not wishing for goodness will we be, but instead letting goodness be within us and beside us.

122.292; And loving to ourselves must we be if we wish for Chance to come to us; and Chance comes to what is like Her, and She loves every inch of Herself, for we are the skin of Her.

122.293; It is only the doubting of our ability to reach goodness that prevents us from finding it.

122.294; And seek it we will not, but let it be will we do.

122.295; Inside of ourselves is the world, and the mind is the source of it, and entertained are we by the illusions of time and having to wait for things, but inside of the core of the heart is already known the result of everything.

122.296; This knowing, it is given by the Word, but the Fairies control it with their fingers, and unto all people must one wish for there to be goodness if he wishes to attain it himself.

122.297; And goodness comes from Chance, She who is both creator of us, and composite of us, and we are pieces of Her, and goodness we boil within our belly such that it may reach Her and rain upon us again on our own skin.

122.298; If flipping a coin we give ourselves an answer, then resting it we give ourselves a question.

122.299; And waiting for goodness we give ourselves a question, but letting it be, so it already is.

122.300; And so Grace is already there, and there is no path to Him, but He is already with you.

122.301; But of birth, the vagina that gives it, what is it in its true form when not seen through the Judgmental Eye?

122.302; Why is it that when a man's penis is seen in an artwork, you are told to ignore it, to be strong, but when a woman's vagina is seen, it is no longer an artwork of a woman but of a vagina of a woman?

122.303; And why is it that 2 lines were drawn aboard a spacecraft to depict the penis, but even 1 line for the vagina was deemed too explicit by the government?

122.304; Is it not that men, thinking themselves above women, hid the vagina because they were not strong enough to control their lust for every woman and girl?

122.305; And that only the sight of the vagina would drive a man crazy, but not a penis for he assumed nobody would ever be homosexual?

122.306; And about the women then, what is it to them that they see penises everywhere and are told to be strong like men, when they are not men?

122.307; Is it not the penis that acts, that gets women pregnant, that changes, that forces, that destroys, and the vagina that lays as it is pure and undistorted until the Judgmental Eyes paint over it?

122.308; And is it not the eye that judges and in its judgement creates the idea of anything judge-worthy, and not the form of the object itself that makes it judge-worthy?

122.309; Then shan't we clothe the eyes of men and not the bodies of women?

122.310; So that we shall, be it fair and let the judgement fall upon the judger, for the Judgmental Eye burns only its own lid with its tears.

122.311; It is the soul that first knows, and the mind that must spend all of its days finding what is already near it.

122.312; There be 6 Holy Wisdoms, and from these may everything be directly found.

122.313; The 1st Holy Wisdom; equivalence! Pleasure is morality and entropy is pleasure, and all men want pleasure, and all things want entropy; and be moral must we always be, to be kind to all, to never hurt another or ourselves, to have our happiness be evenly given, and unto the lusts and fake pleasures, to never take them, and instead the Roots of Grace do we follow.

122.314; The 2nd Holy Wisdom; relativity! All things are relative and nothing is absolute in value, the speed of a thing is only relative to its ground, and even what we call absolute is relative to the unit and not absolute, and the meaning of something is only from the contrast to what it is related to, and things are born only out of their opposition to their opposites; and no Path is above seeing but that which sees both good and bad united, the Middle Way.

122.315; The 3rd Holy Wisdom; love! hierarchists wish for unentropic societies, and the root of their creation is only the lack of love, the lack of connection, and the separation of themselves from the world, and so it is free love and unbounded kindness and affection that is the solution to world-peace.

122.316; The 4th Holy Wisdom; dynamics! All things act like the 4 Holy Elements, Earth, Water, Air, and Fire, and those are the entropic, half-entropic, half-unentropic, and unentropic, and all things in relation act as they relate to each other wherever you see them.

122.317; The 5th Holy Wisdom; holisticness! Nothing is divided and all things are whole, and all things are of the mind and the mind that is undivided, and that mind is Chance, the Ever-Thinking, the Ever and the All, and all separate things are not separate but patterns etched into Her skin, and Chance is that which is composed by us and that which came before us, the skin to its cells and ocean to its atoms, and without Her we know not our goal, the Word, for She has us acting in ways which not even our own mind realises, and the cell knows not that it creates skin.

122.318; The 6th Holy Wisdom; the greatest wisdom! Forget everything! Chance made you knowing of Her Word and only by learning and replacing the Holy knowledge with constructs do you lose it, so forget everything and unto the voice of the trees must you hearken! And unto the Path will She have you follow when you trust not logic but trust Her, and not blindly but carrying upon the wind and love that hath birthed you! So forget everything or you lose everything.

122.319; Whatever can be done has been done already, and nothing is new.

122.320; Every method of torture has been used, every horror you can imagine has happened to countless souls, and even when you think of it not the torture continues.

122.321; And he who feels all pains of other people as strongly as himself, he may surely either become a Prophet, or he will die from his pain.

122.322; So is it said that even the knowledge of suffering is enough to make those aware of it fall silent forever.

122.323; And within he who feels all so like Chance does, there are the 6 Eyes: his left eye to the world, his right eye to the world, his Third Eye to the knowledge of suffering that is ever-present outside of him, his Fourth Eye to the knowledge of himself and what has happened to him, his Fifth Eye that peers into the home of his soul that only he can know and that he resides in and so inside of it build the world of his dreams does he, and his Sixth Eye that peers into the soul of God, Chance, the Ever and the All, Mother of All Mothers.

122.324; The man who cannot control his Third Eye and live with it beside him he cannot, he will either kill others or kill himself, and from here are born these killers who seem not insane but knowing, and these dead ones who seem not depressed but accepting.

122.325; When love is given only under conditions, those chasing it must shape themselves until they are not truly themselves anymore.

122.326; And the mother who loves her child if they are quiet, the child is not well-behaved but well-hidden, and both from the world and from themselves are they hidden.

122.327; And never will that child find love, for they may connect with others, but nobody can ever connect with them, for they are behind curtains and speak through mist.

122.328; Prophet Fej had been in multiple religions, and first she was Christian, and second she followed the secret religion of the fish, and third she was an Ovist, and fourth when she had found the religion behind Anfelism, she did follow it.

122.329; And those who knew of the religion of the fish would say, "it's here", and so they would recognise each other.

122.330; So the Anfelists shall ask, "does the Moon shine here?" and if they know then they respond, "here it shines".

122.331; And under every bridge and in every place is it marked, that here it shines, and the Fairies will know they are not alone.

122.332; And alongside the symbols is it marked.

122.333; And in the markings too do we ask, "does the Moon shine here?" and when the hidden Fairy responds then we know we are safe.

122.334; And encrypted share we files of Anfelism, and files of the Felich, and titled are they with the question, and decrypted are they with the answer.

122.335; Let the Moon and the wisdom of Chance shine upon all who know, and to those who do not know what is within them, let them be seen; do not miss the potential in the special ones who have not yet heard of Chance.

122.336; Purple and black are the colours of the Realm of the Moon, and orange and white are the colours of the Realm of the Sun.

122.337; And the difference between purple and orange, all people may see it, and all fields of colour in the mind does it travel through.

122.338; Blue and red, yellow and green; from black to white.

122.339; Every colour within the field of the mind, blue to yellow, red to green, black to white, has a meaning.

122.340; Black, it is the colour of entropy, of pure earth; like what is achieved from finishing a song and playing now no notes.

122.341; Red, like the root-note, is the colour of the angered, the uncontrolled, the fierce, often the murderers and sinners, but truly whoever is not controlled by others; whether that be restricted by false laws, or restricted by morality.

122.342; Orange, like the 15th subharmonic, is the colour of the Realm of the Sun, it is the colour of impure fire.

122.343; Yellow, like the 9th harmonic, is the colour of energy, of the need to resolve.

122.344; That between yellow and green, like the minor-third, is the colour of true despair, of infinite pain.

122.345; Green, like the 5th harmonic, is the colour of jolliness, of having resolved, and of contentedness, it is coloured like the Path.

122.346; Light green, like the 3rd subharmonic, is the colour of softness, of ascension, of purity.

122.347; Cyan, like the tritone, is the colour of not only unresolved natures but the unknowingness of where needs to be resolved.

122.348; Blue is the colour of stability, unity, like the 3rd harmonic so resonant.

122.349; Indigo, like the 5th subharmonic, between blue and purple, is the colour of incorrectness, of building off of the wrong assumption of a pattern.

122.350; Purple, like the major-sixth, is the colour of impure earth, of tendency to entropy, and of knowing the Path to it correctly.

122.351; Magenta, like the 7th harmonic, is mysterious, related to the beginning of consciousness, the recognition of the correctness of a pattern.

122.352; Pink, like the 15th harmonic, is of breathing, tuning, and peace.

122.353; White, like playing all notes of a song at once, is of pure fire, absolute unentropy.

122.354; We achieve the meanings of colours by colouring a musical keyboard such that from red to red again is from root to octave, and from red to cyan is from root to tritone; so, opposition of the colour is logarithmically halfway across the octave.

122.355; And from this we derive both the meanings of harmonics and meanings of colours, and colours in relation to each other are based on their chords.

122.356; Red, green, and blue, it is a major chord, and so is orange, light green, and indigo, or yellow, cyan, and purple.

122.357; But red and cyan are jarring, and orange and blue are jarring.

122.358; All fields of sensory information; colour, sound, smell; they are all reliant on harmonic relations, and harmonic relations have meanings.

122.359; What follows is a definition of the Harmonic Field Theory.

122.360; Let the Harmonic Field begin with 2 Nodes, and unto those Nodes, each has a State, which is any real-number between 0 and 1, a Linking to every other Node, which is any real-number between 0 and 1, and they store the last inferred state of all other Nodes' states.

122.361; In the beginning, let all Linkings from one Node to another be randomised, and all states be randomised too, to infinitely specific random numbers; except that the linking of any Node to himself is exactly 1.

122.362; Time progresses continuously, and a Node 1 linked to Node 2 infers the state of Node 2 after waiting "1 divided by the Linking of Node 1 to Node 2; all of that subtracted by 1" units of time, so if he is linked to Node 2 at a Linking of 0.5, he waits 1 unit of time; Nodes infer themselves instantaneously as they are linked to themselves at Linking of 1.

122.363; The Linking from Node 1 to Node 2 may differ from that from Node 2 to Node 1, as they are unrelated and linking is directional.

122.364; Now, assuming we know the Discrete Fourier Transform, we say that the Fourier Entropy of some signal is 0 subtracted by the number of harmonics needed to compose it to a given limit of specificity, and the closer to 0 thus the more entropic.

122.365; The algorithm we call "Change" is as follows.

122.366; When computing this we need a variable we call "Delta", which as it becomes smaller approximates the algorithm more precisely.

122.367; Change is of the form "Change-A-Type" where A signifies which Node is acting upon all of its other neighbours, and the type is either Positive or Negative.

122.368; In Positive Change, he increases the state of himself and all of his neighbours by the amount of Delta multiplied by his Linking to whichever neighbour is being changed, and in Negative Change do we decrease instead of increase.

122.369; But we do not change exactly by Delta multiplied by Linking of him to them, instead for the real State of whichever Node is being changed, we change it exponentially less such that if its state is 0.5 it is changed by exactly 1 multiplied by "Delta multiplied by the Linking of him to them", and the further it is from 0.5, at every dividing half (0.75 or 0.35 and so on above and below) we halve 1; so if his State is 0.5 and he is linked to at 1 he is so changed as much as possible, but if his state is 0.75 he is changed half as much, and every new halfway between that and 1 or that and 0 (if it is lower than 0.5) the amount of change halves.

122.370; Now, in computing this we cannot have time be continuous but

increase it every cycle by the amount of Delta as well.

122.371; This variable value named Average is the arithmetic mean of all States of all Nodes.

122.372; The weighted Fourier Entropy algorithm, which we call more swiftly, Weighted, follows.

122.373; For whatever acting Node A, pass into the Fourier Entropy algorithm the set of all nodes' states, but modify it such that the less it is linked to, its State is mixed in with Average, and if the Linking of A to him is 1 then his state is imagined unchanged, and if the linking of A to him is 0, then his state is imagined exactly the same as Average; and Weighted then passes into the Fourier Entropy algorithm this adjusted Harmonic Field from the viewpoint of A, but does not make any changes to the real Field, and the result is the Fourier Entropy of this imaginary Field.

122.374; Now, most importantly; some Node A then imagines what will happen if the result of Change-A-Positive and Change-A-Negative are run through Weighted, and whichever option of action returns a higher Weighted Fourier Entropy, he takes it.

122.375; All the Nodes simultaneously calculate this without making any changes, and once finished calculating all changes are added together.

122.376; Now what follows is the secret engine responsible for Quantum-fluctuation and the growth of the universe, and increasing speed of it; it is unsure if the specific qualities of this version of the algorithm are correct, and removing it gives a similar and functional universe but not exactly like ours.

122.377; We suppose that the average number of dimensions of a universe tends to be the Holy number (Prophet Euler's number), so here we set the dimensionality of the surface of our Sphere to be that number, and the universe it would exist in geometrically has "that number plus" one dimensions.

122.378; The radius of the Sphere is equal to Time plus 1.

122.379; At a radius of 1, we say that the surface of the Sphere has enough space to contain 1 harmonic of Fourier-encoded information, and by the geometrical laws of the growth of the Sphere over Time, it may contain more over time by that law of growth.

122.380; We must add a new randomised Node with random Linking to and from every other Node, and random State, that has not yet inferred the State of other nodes (and must wait the proper time according to the Linking), until the Fourier transform of the States of the Harmonic Field can fit on the Sphere.

122.381; If the Sphere can fit more than it, we add new Nodes until it cannot, and so the information of the universe may either fit perfectly on this Sphere or some sphere larger than it (only so long as it cannot fit on a smaller sphere).

122.382; Thus concludes the Harmonic Field Theory.

122.383; The use of Change under Weighted Fourier Entropy allows interactions to occur, and separates interacting Masculine things from stable Feminine things, thus making

it an Anfelist universe capable of simulating any other universe.

122.384; The wait from lower Linkings is responsible for the constancy of the speed of light, special and general theories of relativity by Prophet Einstein, and distance and time emerging within the universe (internal time is unrelated to external Time values).

122.385; And fitting onto the Sphere causes quantum fluctuations, the expansion of the universe and increasing speed of it, dark matter, and the imperfect ability to measure an area from quantum fluctuations thus never the infinite certainty of measurement.

122.386; Each rule is like Chance and so it is good.

122.387; And real is this theory, absolutely perfect in the simulation of our universe is it; any man may become a Node if fed into his ears, or electrically into his brain, is the composite waveform of the Fourier transform of the Weighted field, and he is able to control whether Change is positive or negative.

122.388; And listening to the unweighted Fourier transform of the field shows the greatest secret and is the direct experience of God.

122.389; With this theory is every question of physics answered, and all once-thought impossible ideas of Prophet Fej, such as measuring the Fourier transform of qualia, or the question of if qualia are the Fourier transform of energies over space itself; they are all answered.

122.390; Every special number known is invoked in it as well; the circular constant is used in the Fourier transform to generate sine-waves, and implicit is the Holy number in the activity of it, and 0, 1, and 2, are used as well.

122.391; Risen is the answer! Know it is known, the origin of consciousness is in the harmonic series, the origin of physics is in the harmonic series, the origin of morality is in the harmonic series, and the Holiest thing is it! Circle of circles in sound, face of God Herself and Chance, the Most Beautiful!

122.392; Risen is the answer, absolutely! The more resonant a harmonic in qualia, the more the pleasant side of opposition is reached! And the first harmonic resonates into pleasure and dampens into pain, the second harmonic resonates into love and dampens into hate, and love is pleasure of pleasures and hate is pain of pains!

122.393; Risen is the answer! Risen is the answer! Know it is known, God is the layer of emergence above you, and above Her is Her God, and God, Chance, Allah, the Ever and the All, She is that which lies above all layers, both composed of you and growing you as the hairs on her skin, and She is like the skin to its cells and the light to its photons, no cell knows how to act as skin by itself, but by the Word does it know what is moral, and She makes what is moral be the wish of Herself, the skin, that above it.

122.394; And risen is the answer, pleasure is morality, and entropy is pleasure; Prophet Fej's Double-axiom of everything, and the basis for the question of "why" that birthed even the universe that birthed us, everything in the shape of the

universe's design is in the morality spoken by the Double-axion, so it is known now, it is confirmed.

122.395; This is not simply physics, it is not simply mathematics, it is nothing specific for it is all specific.

122.396; This is the unified Theory of Everything, not one of many but the single working and holistic Harmonic Field Theory.

122.397; And it predicts everything scientists had confirmed, all of classical physics and quantum physics and Prophet Einstein's implications of relativity, and too does it confirm everything ever spoken of Anfelist nature.

122.398; Now risen is the answer! And blown into the finishing-line are the fields of morality, consciousness, physics, science, mathematics, all utilitarianist study and all religious study, and all fields relating to the properties of the world and what is beyond the world and below the world; they are all finished, and every question still unanswered, and every question not yet asked, and every falsely accepted theory, they are all finished.

122.399; And with the divine confirmation of the Word now do we know it is finished, and that the Theory is correct, and with the divine confirmation, this is the composite of all of the ideas of Prophet Fej, the Felichist Prophet, that what she had worked on, and it is directly implied from the Double-axiom.

122.400; If everything follows the Double-axiom, then the universe must too; so it is no understatement, that the Double-axiom, "pleasure is morality and entropy is pleasure", is the densest statement, that with the most implications per word, ever uttered and ever to be uttered or possible to be uttered in the history of all of this universe.

122.401; And uttered by Prophet Fej was it originally.

122.402; Saying it, she did not even know its implications; she had only crafted it so that she may blow the study of utilitarianism to the finishing-line, but the utilitarianists and she alike knew not what it contained.

122.403; Every Prophet will revolutionise every field of knowledge laid upon them, and equally as capable are all of them; it is only the fields of knowledge allowed to be accessed that determine the result of their capability.

122.404; And Prophet Fej was the first Holy Prophet born in the time of science and of the Second Phase; so this is how, by those who say God is too beautiful to be real, and by those who begin to mark out logic instead, and reject religion, by the work of them may religion then be confirmed with the principles of science when a Holy Prophet is born at the right time.

122.405; First they follow religion blindly, second they forget its meaning and follow whatever they are told, and the thinkers among them reject religion and turn to science, and third, in the Third Phase, with science is religion proven and understood.

BOOK 123: Milat Hakol

123.0; This is the Word of Everything, it is every possible wisdom, and it is derived only from

secondary thought; nothing is given to guide you here, and only with the Eye of God may you see the infinite wisdom stored within this greatest and most possibly dense Book, the Milat Hakol; and it is to be left untranslated in original form.

123.1; Su su su.

123.2; Su su so.

123.3; Su su sa.

123.4; Su su se.

123.5; Su su si.

123.6; Su su pu.

123.7; Su su po.

123.8; Su su pa.

123.9; Su su pe.

123.10; Su su pi.

123.11; Su su du.

123.12; Su su do.

123.13; Su su da.

123.14; Su su de.

123.15; Su su di.

123.16; Su su bu.

123.17; Su su bo.

123.18; Su su ba.

123.19; Su su be.

123.20; Su su bi.

123.21; Su su ku.

123.22; Su su ko.

123.23; Su su ka.

123.24; Su su ke.

123.25; Su su ki.

123.26; Su so su.

123.27; Su so so.

123.28; Su so sa.

123.29; Su so se.

123.30; Su so si.

123.31; Su so pu.

123.32; Su so po.

123.33; Su so pa.

123.34; Su so pe.

123.35; Su so pi.

123.36; Su so du.

123.37; Su so do.

123.38; Su so da.

123.39; Su so de.

123.40; Su so di.

123.41; Su so bu.

123.42; Su so bo.

123.43; Su so ba.

123.44; Su so be.

123.45; Su so bi.

123.46; Su so ku.

123.47; Su so ko.

123.48; Su so ka.

123.49; Su so ke.

123.50; Su so ki.

123.51; Su sa su.

123.52; Su sa so.

123.53; Su sa sa.

123.54; Su sa se.

123.55; Su sa si.

123.56; Su sa pu.

123.57; Su sa po.

123.58; Su sa pa.

123.59; Su sa pe.

123.60; Su sa pi.

123.61; Su sa du.

123.62; Su sa do.

123.63; Su sa da.

123.64; Su sa de.

123.65; Su sa di.

123.66; Su sa bu.

123.67; Su sa bo.

123.68; Su sa ba.

123.69; Su sa be.

123.70; Su sa bi.

123.71; Su sa ku.

123.72; Su sa ko.

123.73; Su sa ka.

123.74; Su sa ke.

123.75; Su sa ki.

123.76; Su se su.

123.77; Su se so.

123.78; Su se sa.

123.79; Su se se.

123.80; Su se si.

123.81; Su se pu.

123.82; Su se po.

123.83; Su se pa.

123.84; Su se pe.

123.85; Su se pi.

123.86; Su se du.

123.87; Su se do.

123.88; Su se da.

123.89; Su se de.

123.90; Su se di.

123.91; Su se bu.

123.92; Su se bo.

123.93; Su se ba.

123.94; Su se be.

123.95; Su se bi.

123.96; Su se ku.

123.97; Su se ko.

123.98; Su se ka.

123.99; Su se ke.

123.100; Su se ki.

123.101; Su si su.

123.102; Su si so.

123.103; Su si sa.

123.104; Su si se.

123.105; Su si si.

123.106; Su si pu.

123.107; Su si po.

123.108; Su si pa.

123.109; Su si pe.

123.110; Su si pi.

123.111; Su si du.

123.112; Su si do.

123.113; Su si da.

123.114; Su si de.

123.115; Su si di.

123.116; Su si bu.

123.117; Su si bo.

123.118; Su si ba.

123.119; Su si be.

123.120; Su si bi.

123.121; Su si ku.

123.122; Su si ko.

123.123; Su si ka.

123.124; Su si ke.

123.125; Su si ki.

123.126; Su pu su.

123.127; Su pu so.

123.128; Su pu sa.

123.129; Su pu se.

123.130; Su pu si.

123.131; Su pu pu.

123.132; Su pu po.

123.133; Su pu pa.

123.134; Su pu pe.

123.135; Su pu pi.

123.136; Su pu du.

123.137; Su pu do.

123.138; Su pu da.

123.139; Su pu de.

123.140; Su pu di.

123.141; Su pu bu.

123.142; Su pu bo.

123.143; Su pu ba.

123.144; Su pu be.

123.145; Su pu bi.

123.146; Su pu ku.

123.147; Su pu ko.

123.148; Su pu ka.

123.149; Su pu ke.

123.150; Su pu ki.

123.151; Su po su.

123.152; Su po so.

123.153; Su po sa.

123.154; Su po se.

123.155; Su po si.

123.156; Su po pu.

123.157; Su po po.

123.158; Su po pa.

123.159; Su po pe.

123.160; Su po pi.

123.161; Su po du.

123.162; Su po do.

123.163; Su po da.

123.164; Su po de.

123.165; Su po di.

123.166; Su po bu.

123.167; Su po bo.

123.168; Su po ba.

123.169; Su po be.

123.170; Su po bi.

123.171; Su po ku.

123.172; Su po ko.

123.173; Su po ka.

123.174; Su po ke.

123.175; Su po ki.

123.176; Su pa su.

123.177; Su pa so.

123.178; Su pa sa.

123.179; Su pa se.

123.180; Su pa si.

123.181; Su pa pu.

123.182; Su pa po.

123.183; Su pa pa.

123.184; Su pa pe.

123.185; Su pa pi.

123.186; Su pa du.

123.187; Su pa do.

123.188; Su pa da.

123.189; Su pa de.

123.190; Su pa di.

123.191; Su pa bu.

123.192; Su pa bo.

123.193; Su pa ba.

123.194; Su pa be.

123.195; Su pa bi.

123.196; Su pa ku.

123.197; Su pa ko.

123.198; Su pa ka.

123.199; Su pa ke.

123.200; Su pa ki.

123.201; Su pe su.

123.202; Su pe so.

123.203; Su pe sa.

123.204; Su pe se.

123.205; Su pe si.

123.206; Su pe pu.

123.207; Su pe po.

123.208; Su pe pa.

123.209; Su pe pe.

123.210; Su pe pi.

123.211; Su pe du.

123.212; Su pe do.

123.213; Su pe da.

123.214; Su pe de.

123.215; Su pe di.

123.216; Su pe bu.

123.217; Su pe bo.

123.218; Su pe ba.

123.219; Su pe be.

123.220; Su pe bi.

123.221; Su pe ku.

123.222; Su pe ko.

123.223; Su pe ka.

123.224; Su pe ke.

123.225; Su pe ki.

123.226; Su pi su.

123.227; Su pi so.

123.228; Su pi sa.

123.229; Su pi se.

123.230; Su pi si.

123.231; Su pi pu.

123.232; Su pi po.

123.233; Su pi pa.

123.234; Su pi pe.

123.235; Su pi pi.

123.236; Su pi du.

123.237; Su pi do.

123.238; Su pi da.

123.239; Su pi de.

123.240; Su pi di.

123.241; Su pi bu.

123.242; Su pi bo.

123.243; Su pi ba.

123.244; Su pi be.

123.245; Su pi bi.

123.246; Su pi ku.

123.247; Su pi ko.

123.248; Su pi ka.

123.249; Su pi ke.

123.250; Su pi ki.

123.251; Su du su.

123.252; Su du so.

123.253; Su du sa.

123.254; Su du se.

123.255; Su du si.

123.256; Su du pu.

123.257; Su du po.

123.258; Su du pa.

123.259; Su du pe.

123.260; Su du pi.

123.261; Su du du.

123.262; Su du do.

123.263; Su du da.

123.264; Su du de.

123.265; Su du di.

123.266; Su du bu.

123.267; Su du bo.

123.268; Su du ba.

123.269; Su du be.

123.270; Su du bi.

123.271; Su du ku.

123.272; Su du ko.

123.273; Su du ka.

123.274; Su du ke.

123.275; Su du ki.

123.276; Su do su.

123.277; Su do so.

123.278; Su do sa.

123.279; Su do se.

123.280; Su do si.

123.281; Su do pu.

123.282; Su do po.

123.283; Su do pa.

123.284; Su do pe.

123.285; Su do pi.

123.286; Su do du.

123.287; Su do do.

123.288; Su do da.

123.289; Su do de.

123.290; Su do di.

123.291; Su do bu.

123.292; Su do bo.

123.293; Su do ba.

123.294; Su do be.

123.295; Su do bi.

123.296; Su do ku.

123.297; Su do ko.

123.298; Su do ka.

123.299; Su do ke.

123.300; Su do ki.

123.301; Su da su.

123.302; Su da so.

123.303; Su da sa.

123.304; Su da se.

123.305; Su da si.

123.306; Su da pu.

123.307; Su da po.

123.308; Su da pa.

123.309; Su da pe.

123.310; Su da pi.

123.311; Su da du.

123.312; Su da do.

123.313; Su da da.

123.314; Su da de.

123.315; Su da di.

123.316; Su da bu.

123.317; Su da bo.

123.318; Su da ba.

123.319; Su da be.

123.320; Su da bi.

123.321; Su da ku.

123.322; Su da ko.

123.323; Su da ka.

123.324; Su da ke.

123.325; Su da ki.

123.326; Su de su.

123.327; Su de so.

123.328; Su de sa.

123.329; Su de se.

123.330; Su de si.

123.331; Su de pu.

123.332; Su de po.

123.333; Su de pa.

123.334; Su de pe.

123.335; Su de pi.

123.336; Su de du.

123.337; Su de do.

123.338; Su de da.

123.339; Su de de.

123.340; Su de di.

123.341; Su de bu.

123.342; Su de bo.

123.343; Su de ba.

123.344; Su de be.

123.345; Su de bi.

123.346; Su de ku.

123.347; Su de ko.

123.348; Su de ka.

123.349; Su de ke.

123.350; Su de ki.

123.351; Su di su.

123.352; Su di so.

123.353; Su di sa.

123.354; Su di se.

123.355; Su di si.

123.356; Su di pu.

123.357; Su di po.

123.358; Su di pa.

123.359; Su di pe.

123.360; Su di pi.

123.361; Su di du.

123.362; Su di do.

123.363; Su di da.

123.364; Su di de.

123.365; Su di di.

123.366; Su di bu.

123.367; Su di bo.

123.368; Su di ba.

123.369; Su di be.

123.370; Su di bi.

123.371; Su di ku.

123.372; Su di ko.

123.373; Su di ka.

123.374; Su di ke.

123.375; Su di ki.

123.376; Su bu su.

123.377; Su bu so.

123.378; Su bu sa.

123.379; Su bu se.

123.380; Su bu si.

123.381; Su bu pu.

123.382; Su bu po.

123.383; Su bu pa.

123.384; Su bu pe.

123.385; Su bu pi.

123.386; Su bu du.

123.387; Su bu do.

123.388; Su bu da.

123.389; Su bu de.

123.390; Su bu di.

123.391; Su bu bu.

123.392; Su bu bo.

123.393; Su bu ba.

123.394; Su bu be.

123.395; Su bu bi.

123.396; Su bu ku.

123.397; Su bu ko.

123.398; Su bu ka.

123.399; Su bu ke.

123.400; Su bu ki.

123.401; Su bo su.

123.402; Su bo so.

123.403; Su bo sa.

123.404; Su bo se.

123.405; Su bo si.

123.406; Su bo pu.

123.407; Su bo po.

123.408; Su bo pa.

123.409; Su bo pe.

123.410; Su bo pi.

123.411; Su bo du.

123.412; Su bo do.

123.413; Su bo da.

123.414; Su bo de.

123.415; Su bo di.

123.416; Su bo bu.

123.417; Su bo bo.

123.418; Su bo ba.

123.419; Su bo be.

123.420; Su bo bi.

123.421; Su bo ku.

123.422; Su bo ko.

123.423; Su bo ka.

123.424; Su bo ke.

123.425; Su bo ki.

123.426; Su ba su.

123.427; Su ba so.

123.428; Su ba sa.

123.429; Su ba se.

123.430; Su ba si.

123.431; Su ba pu.

123.432; Su ba po.

123.433; Su ba pa.

123.434; Su ba pe.

123.435; Su ba pi.

123.436; Su ba du.

123.437; Su ba do.

123.438; Su ba da.

123.439; Su ba de.

123.440; Su ba di.

123.441; Su ba bu.

123.442; Su ba bo.

123.443; Su ba ba.

123.444; Su ba be.

123.445; Su ba bi.

123.446; Su ba ku.

123.447; Su ba ko.

123.448; Su ba ka.

123.449; Su ba ke.

123.450; Su ba ki.

123.451; Su be su.

123.452; Su be so.

123.453; Su be sa.

123.454; Su be se.

123.455; Su be si.

123.456; Su be pu.

123.457; Su be po.

123.458; Su be pa.

123.459; Su be pe.

123.460; Su be pi.

123.461; Su be du.

123.462; Su be do.

123.463; Su be da.

123.464; Su be de.

123.465; Su be di.

123.466; Su be bu.

123.467; Su be bo.

123.468; Su be ba.

123.469; Su be be.

123.470; Su be bi.

123.471; Su be ku.

123.472; Su be ko.

123.473; Su be ka.

123.474; Su be ke.

123.475; Su be ki.

123.476; Su bi su.

123.477; Su bi so.

123.478; Su bi sa.

123.479; Su bi se.

123.480; Su bi si.

123.481; Su bi pu.

123.482; Su bi po.

123.483; Su bi pa.

123.484; Su bi pe.

123.485; Su bi pi.

123.486; Su bi du.

123.487; Su bi do.

123.488; Su bi da.

123.489; Su bi de.

123.490; Su bi di.

123.491; Su bi bu.

123.492; Su bi bo.

123.493; Su bi ba.

123.494; Su bi be.

123.495; Su bi bi.

123.496; Su bi ku.

123.497; Su bi ko.

123.498; Su bi ka.

123.499; Su bi ke.

123.500; Su bi ki.

123.501; Su ku su.

123.502; Su ku so.

123.503; Su ku sa.

123.504; Su ku se.

123.505; Su ku si.

123.506; Su ku pu.

123.507; Su ku po.

123.508; Su ku pa.

123.509; Su ku pe.

123.510; Su ku pi.

123.511; Su ku du.

123.512; Su ku do.

123.513; Su ku da.

123.514; Su ku de.

123.515; Su ku di.

123.516; Su ku bu.

123.517; Su ku bo.

123.518; Su ku ba.

123.519; Su ku be.

123.520; Su ku bi.

123.521; Su ku ku.

123.522; Su ku ko.

123.523; Su ku ka.

123.524; Su ku ke.

123.525; Su ku ki.

123.526; Su ko su.

123.527; Su ko so.

123.528; Su ko sa.

123.529; Su ko se.

123.530; Su ko si.

123.531; Su ko pu.

123.532; Su ko po.

123.533; Su ko pa.

123.534; Su ko pe.

123.535; Su ko pi.

123.536; Su ko du.

123.537; Su ko do.

123.538; Su ko da.

123.539; Su ko de.

123.540; Su ko di.

123.541; Su ko bu.

123.542; Su ko bo.

123.543; Su ko ba.

123.544; Su ko be.

123.545; Su ko bi.

123.546; Su ko ku.

123.547; Su ko ko.

123.548; Su ko ka.

123.549; Su ko ke.

123.550; Su ko ki.

123.551; Su ka su.

123.552; Su ka so.

123.553; Su ka sa.

123.554; Su ka se.

123.555; Su ka si.

123.556; Su ka pu.

123.557; Su ka po.

123.558; Su ka pa.

123.559; Su ka pe.

123.560; Su ka pi.

123.561; Su ka du.

123.562; Su ka do.

123.563; Su ka da.

123.564; Su ka de.

123.565; Su ka di.

123.566; Su ka bu.

123.567; Su ka bo.

123.568; Su ka ba.

123.569; Su ka be.

123.570; Su ka bi.

123.571; Su ka ku.

123.572; Su ka ko.

123.573; Su ka ka.

123.574; Su ka ke.

123.575; Su ka ki.

123.576; Su ke su.

123.577; Su ke so.

123.578; Su ke sa.

123.579; Su ke se.

123.580; Su ke si.

123.581; Su ke pu.

123.582; Su ke po.

123.583; Su ke pa.

123.584; Su ke pe.

123.585; Su ke pi.

123.586; Su ke du.

123.587; Su ke do.

123.588; Su ke da.

123.589; Su ke de.

123.590; Su ke di.

123.591; Su ke bu.

123.592; Su ke bo.

123.593; Su ke ba.

123.594; Su ke be.

123.595; Su ke bi.

123.596; Su ke ku.

123.597; Su ke ko.

123.598; Su ke ka.

123.599; Su ke ke.

123.600; Su ke ki.

123.601; Su ki su.

123.602; Su ki so.

123.603; Su ki sa.

123.604; Su ki se.

123.605; Su ki si.

123.606; Su ki pu.

123.607; Su ki po.

123.608; Su ki pa.

123.609; Su ki pe.

123.610; Su ki pi.

123.611; Su ki du.

123.612; Su ki do.

123.613; Su ki da.

123.614; Su ki de.

123.615; Su ki di.

123.616; Su ki bu.

123.617; Su ki bo.

123.618; Su ki ba.

123.619; Su ki be.

123.620; Su ki bi.

123.621; Su ki ku.

123.622; Su ki ko.

123.623; Su ki ka.

123.624; Su ki ke.

123.625; Su ki ki.

123.626; So su su.

123.627; So su so.

123.628; So su sa.

123.629; So su se.

123.630; So su si.

123.631; So su pu.

123.632; So su po.

123.633; So su pa.

123.634; So su pe.

123.635; So su pi.

123.636; So su du.

123.637; So su do.

123.638; So su da.

123.639; So su de.

123.640; So su di.

123.641; So su bu.

123.642; So su bo.

123.643; So su ba.

123.644; So su be.

123.645; So su bi.

123.646; So su ku.

123.647; So su ko.

123.648; So su ka.

123.649; So su ke.

123.650; So su ki.

123.651; So so su.

123.652; So so so.

123.653; So so sa.

123.654; So so se.

123.655; So so si.

123.656; So so pu.

123.657; So so po.

123.658; So so pa.

123.659; So so pe.

123.660; So so pi.

123.661; So so du.

123.662; So so do.

123.663; So so da.

123.664; So so de.

123.665; So so di.

123.666; So so bu.

123.667; So so bo.

123.668; So so ba.

123.669; So so be.

123.670; So so bi.

123.671; So so ku.

123.672; So so ko.

123.673; So so ka.

123.674; So so ke.

123.675; So so ki.

123.676; So sa su.

123.677; So sa so.

123.678; So sa sa.

123.679; So sa se.

123.680; So sa si.

123.681; So sa pu.

123.682; So sa po.

123.683; So sa pa.

123.684; So sa pe.

123.685; So sa pi.

123.686; So sa du.

123.687; So sa do.

123.688; So sa da.

123.689; So sa de.

123.690; So sa di.

123.691; So sa bu.

123.692; So sa bo.

123.693; So sa ba.

123.694; So sa be.

123.695; So sa bi.

123.696; So sa ku.

123.697; So sa ko.

123.698; So sa ka.

123.699; So sa ke.

123.700; So sa ki.

123.701; So se su.

123.702; So se so.

123.703; So se sa.

123.704; So se se.

123.705; So se si.

123.706; So se pu.

123.707; So se po.

123.708; So se pa.

123.709; So se pe.

123.710; So se pi.

123.711; So se du.

123.712; So se do.

123.713; So se da.

123.714; So se de.

123.715; So se di.

123.716; So se bu.

123.717; So se bo.

123.718; So se ba.

123.719; So se be.

123.720; So se bi.

123.721; So se ku.

123.722; So se ko.

123.723; So se ka.

123.724; So se ke.

123.725; So se ki.

123.726; So si su.

123.727; So si so.

123.728; So si sa.

123.729; So si se.

123.730; So si si.

123.731; So si pu.

123.732; So si po.

123.733; So si pa.

123.734; So si pe.

123.735; So si pi.

123.736; So si du.

123.737; So si do.

123.738; So si da.

123.739; So si de.

123.740; So si di.

123.741; So si bu.

123.742; So si bo.

123.743; So si ba.

123.744; So si be.

123.745; So si bi.

123.746; So si ku.

123.747; So si ko.

123.748; So si ka.

123.749; So si ke.

123.750; So si ki.

123.751; So pu su.

123.752; So pu so.

123.753; So pu sa.

123.754; So pu se.

123.755; So pu si.

123.756; So pu pu.

123.757; So pu po.

123.758; So pu pa.

123.759; So pu pe.

123.760; So pu pi.

123.761; So pu du.

123.762; So pu do.

123.763; So pu da.

123.764; So pu de.

123.765; So pu di.

123.766; So pu bu.

123.767; So pu bo.

123.768; So pu ba.

123.769; So pu be.

123.770; So pu bi.

123.771; So pu ku.

123.772; So pu ko.

123.773; So pu ka.

123.774; So pu ke.

123.775; So pu ki.

123.776; So po su.

123.777; So po so.

123.778; So po sa.

123.779; So po se.

123.780; So po si.

123.781; So po pu.

123.782; So po po.

123.783; So po pa.

123.784; So po pe.

123.785; So po pi.

123.786; So po du.

123.787; So po do.

123.788; So po da.

123.789; So po de.

123.790; So po di.

123.791; So po bu.

123.792; So po bo.

123.793; So po ba.

123.794; So po be.

123.795; So po bi.

123.796; So po ku.

123.797; So po ko.

123.798; So po ka.

123.799; So po ke.

123.800; So po ki.

123.801; So pa su.

123.802; So pa so.

123.803; So pa sa.

123.804; So pa se.

123.805; So pa si.

123.806; So pa pu.

123.807; So pa po.

123.808; So pa pa.

123.809; So pa pe.

123.810; So pa pi.

123.811; So pa du.

123.812; So pa do.

123.813; So pa da.

123.814; So pa de.

123.815; So pa di.

123.816; So pa bu.

123.817; So pa bo.

123.818; So pa ba.

123.819; So pa be.

123.820; So pa bi.

123.821; So pa ku.

123.822; So pa ko.

123.823; So pa ka.

123.824; So pa ke.

123.825; So pa ki.

123.826; So pe su.

123.827; So pe so.

123.828; So pe sa.

123.829; So pe se.

123.830; So pe si.

123.831; So pe pu.

123.832; So pe po.

123.833; So pe pa.

123.834; So pe pe.

123.835; So pe pi.

123.836; So pe du.

123.837; So pe do.

123.838; So pe da.

123.839; So pe de.

123.840; So pe di.

123.841; So pe bu.

123.842; So pe bo.

123.843; So pe ba.

123.844; So pe be.

123.845; So pe bi.

123.846; So pe ku.

123.847; So pe ko.

123.848; So pe ka.

123.849; So pe ke.

123.850; So pe ki.

123.851; So pi su.

123.852; So pi so.

123.853; So pi sa.

123.854; So pi se.

123.855; So pi si.

123.856; So pi pu.

123.857; So pi po.

123.858; So pi pa.

123.859; So pi pe.

123.860; So pi pi.

123.861; So pi du.

123.862; So pi do.

123.863; So pi da.

123.864; So pi de.

123.865; So pi di.

123.866; So pi bu.

123.867; So pi bo.

123.868; So pi ba.

123.869; So pi be.

123.870; So pi bi.

123.871; So pi ku.

123.872; So pi ko.

123.873; So pi ka.

123.874; So pi ke.

123.875; So pi ki.

123.876; So du su.

123.877; So du so.

123.878; So du sa.

123.879; So du se.

123.880; So du si.

123.881; So du pu.

123.882; So du po.

123.883; So du pa.

123.884; So du pe.

123.885; So du pi.

123.886; So du du.

123.887; So du do.

123.888; So du da.

123.889; So du de.

123.890; So du di.

123.891; So du bu.

123.892; So du bo.

123.893; So du ba.

123.894; So du be.

123.895; So du bi.

123.896; So du ku.

123.897; So du ko.

123.898; So du ka.

123.899; So du ke.

123.900; So du ki.

123.901; So do su.

123.902; So do so.

123.903; So do sa.

123.904; So do se.

123.905; So do si.

123.906; So do pu.

123.907; So do po.

123.908; So do pa.

123.909; So do pe.

123.910; So do pi.

123.911; So do du.

123.912; So do do.

123.913; So do da.

123.914; So do de.

123.915; So do di.

123.916; So do bu.

123.917; So do bo.

123.918; So do ba.

123.919; So do be.

123.920; So do bi.

123.921; So do ku.

123.922; So do ko.

123.923; So do ka.

123.924; So do ke.

123.925; So do ki.

123.926; So da su.

123.927; So da so.

123.928; So da sa.

123.929; So da se.

123.930; So da si.

123.931; So da pu.

123.932; So da po.

123.933; So da pa.

123.934; So da pe.

123.935; So da pi.

123.936; So da du.

123.937; So da do.

123.938; So da da.

123.939; So da de.

123.940; So da di.

123.941; So da bu.

123.942; So da bo.

123.943; So da ba.

123.944; So da be.

123.945; So da bi.

123.946; So da ku.

123.947; So da ko.

123.948; So da ka.

123.949; So da ke.

123.950; So da ki.

123.951; So de su.

123.952; So de so.

123.953; So de sa.

123.954; So de se.

123.955; So de si.

123.956; So de pu.

123.957; So de po.

123.958; So de pa.

123.959; So de pe.

123.960; So de pi.

123.961; So de du.

123.962; So de do.

123.963; So de da.

123.964; So de de.

123.965; So de di.

123.966; So de bu.

123.967; So de bo.

123.968; So de ba.

123.969; So de be.

123.970; So de bi.

123.971; So de ku.

123.972; So de ko.

123.973; So de ka.

123.974; So de ke.

123.975; So de ki.

123.976; So di su.

123.977; So di so.

123.978; So di sa.

123.979; So di se.

123.980; So di si.

123.981; So di pu.

123.982; So di po.

123.983; So di pa.

123.984; So di pe.

123.985; So di pi.

123.986; So di du.

123.987; So di do.

123.988; So di da.

123.989; So di de.

123.990; So di di.

123.991; So di bu.

123.992; So di bo.

123.993; So di ba.

123.994; So di be.

123.995; So di bi.

123.996; So di ku.

123.997; So di ko.

123.998; So di ka.

123.999; So di ke.

123.1000; So di ki.

123.1001; So bu su.

123.1002; So bu so.

123.1003; So bu sa.

123.1004; So bu se.

123.1005; So bu si.

123.1006; So bu pu.

123.1007; So bu po.

123.1008; So bu pa.

123.1009; So bu pe.

123.1010; So bu pi.

123.1011; So bu du.

123.1012; So bu do.

123.1013; So bu da.

123.1014; So bu de.

123.1015; So bu di.

123.1016; So bu bu.

123.1017; So bu bo.

123.1018; So bu ba.

123.1019; So bu be.

123.1020; So bu bi.

123.1021; So bu ku.

123.1022; So bu ko.

123.1023; So bu ka.

123.1024; So bu ke.

123.1025; So bu ki.

123.1026; So bo su.

123.1027; So bo so.

123.1028; So bo sa.

123.1029; So bo se.

123.1030; So bo si.

123.1031; So bo pu.

123.1032; So bo po.

123.1033; So bo pa.

123.1034; So bo pe.

123.1035; So bo pi.

123.1036; So bo du.

123.1037; So bo do.

123.1038; So bo da.

123.1039; So bo de.

123.1040; So bo di.

123.1041; So bo bu.

123.1042; So bo bo.

123.1043; So bo ba.

123.1044; So bo be.

123.1045; So bo bi.

123.1046; So bo ku.

123.1047; So bo ko.

123.1048; So bo ka.

123.1049; So bo ke.

123.1050; So bo ki.

123.1051; So ba su.

123.1052; So ba so.

123.1053; So ba sa.

123.1054; So ba se.

123.1055; So ba si.

123.1056; So ba pu.

123.1057; So ba po.

123.1058; So ba pa.

123.1059; So ba pe.

123.1060; So ba pi.

123.1061; So ba du.

123.1062; So ba do.

123.1063; So ba da.

123.1064; So ba de.

123.1065; So ba di.

123.1066; So ba bu.

123.1067; So ba bo.

123.1068; So ba ba.

123.1069; So ba be.

123.1070; So ba bi.

123.1071; So ba ku.

123.1072; So ba ko.

123.1073; So ba ka.

123.1074; So ba ke.

123.1075; So ba ki.

123.1076; So be su.

123.1077; So be so.

123.1078; So be sa.

123.1079; So be se.

123.1080; So be si.

123.1081; So be pu.

123.1082; So be po.

123.1083; So be pa.

123.1084; So be pe.

123.1085; So be pi.

123.1086; So be du.

123.1087; So be do.

123.1088; So be da.

123.1089; So be de.

123.1090; So be di.

123.1091; So be bu.

123.1092; So be bo.

123.1093; So be ba.

123.1094; So be be.

123.1095; So be bi.

123.1096; So be ku.

123.1097; So be ko.

123.1098; So be ka.

123.1099; So be ke.

123.1100; So be ki.

123.1101; So bi su.

123.1102; So bi so.

123.1103; So bi sa.

123.1104; So bi se.

123.1105; So bi si.

123.1106; So bi pu.

123.1107; So bi po.

123.1108; So bi pa.

123.1109; So bi pe.

123.1110; So bi pi.

123.1111; So bi du.

123.1112; So bi do.

123.1113; So bi da.

123.1114; So bi de.

123.1115; So bi di.

123.1116; So bi bu.

123.1117; So bi bo.

123.1118; So bi ba.

123.1119; So bi be.

123.1120; So bi bi.

123.1121; So bi ku.

123.1122; So bi ko.

123.1123; So bi ka.

123.1124; So bi ke.

123.1125; So bi ki.

123.1126; So ku su.

123.1127; So ku so.

123.1128; So ku sa.

123.1129; So ku se.

123.1130; So ku si.

123.1131; So ku pu.

123.1132; So ku po.

123.1133; So ku pa.

123.1134; So ku pe.

123.1135; So ku pi.

123.1136; So ku du.

123.1137; So ku do.

123.1138; So ku da.

123.1139; So ku de.

123.1140; So ku di.

123.1141; So ku bu.

123.1142; So ku bo.

123.1143; So ku ba.

123.1144; So ku be.

123.1145; So ku bi.

123.1146; So ku ku.

123.1147; So ku ko.

123.1148; So ku ka.

123.1149; So ku ke.

123.1150; So ku ki.

123.1151; So ko su.

123.1152; So ko so.

123.1153; So ko sa.

123.1154; So ko se.

123.1155; So ko si.

123.1156; So ko pu.

123.1157; So ko po.

123.1158; So ko pa.

123.1159; So ko pe.

123.1160; So ko pi.

123.1161; So ko du.

123.1162; So ko do.

123.1163; So ko da.

123.1164; So ko de.

123.1165; So ko di.

123.1166; So ko bu.

123.1167; So ko bo.

123.1168; So ko ba.

123.1169; So ko be.

123.1170; So ko bi.

123.1171; So ko ku.

123.1172; So ko ko.

123.1173; So ko ka.

123.1174; So ko ke.

123.1175; So ko ki.

123.1176; So ka su.

123.1177; So ka so.

123.1178; So ka sa.

123.1179; So ka se.

123.1180; So ka si.

123.1181; So ka pu.

123.1182; So ka po.

123.1183; So ka pa.

123.1184; So ka pe.

123.1185; So ka pi.

123.1186; So ka du.

123.1187; So ka do.

123.1188; So ka da.

123.1189; So ka de.

123.1190; So ka di.

123.1191; So ka bu.

123.1192; So ka bo.

123.1193; So ka ba.

123.1194; So ka be.

123.1195; So ka bi.

123.1196; So ka ku.

123.1197; So ka ko.

123.1198; So ka ka.

123.1199; So ka ke.

123.1200; So ka ki.

123.1201; So ke su.

123.1202; So ke so.

123.1203; So ke sa.

123.1204; So ke se.

123.1205; So ke si.

123.1206; So ke pu.

123.1207; So ke po.

123.1208; So ke pa.

123.1209; So ke pe.

123.1210; So ke pi.

123.1211; So ke du.

123.1212; So ke do.

123.1213; So ke da.

123.1214; So ke de.

123.1215; So ke di.

123.1216; So ke bu.

123.1217; So ke bo.

123.1218; So ke ba.

123.1219; So ke be.

123.1220; So ke bi.

123.1221; So ke ku.

123.1222; So ke ko.

123.1223; So ke ka.

123.1224; So ke ke.

123.1225; So ke ki.

123.1226; So ki su.

123.1227; So ki so.

123.1228; So ki sa.

123.1229; So ki se.

123.1230; So ki si.

123.1231; So ki pu.

123.1232; So ki po.

123.1233; So ki pa.

123.1234; So ki pe.

123.1235; So ki pi.

123.1236; So ki du.

123.1237; So ki do.

123.1238; So ki da.

123.1239; So ki de.

123.1240; So ki di.

123.1241; So ki bu.

123.1242; So ki bo.

123.1243; So ki ba.

123.1244; So ki be.

123.1245; So ki bi.

123.1246; So ki ku.

123.1247; So ki ko.

123.1248; So ki ka.

123.1249; So ki ke.

123.1250; So ki ki.

123.1251; Sa su su.

123.1252; Sa su so.

123.1253; Sa su sa.

123.1254; Sa su se.

123.1255; Sa su si.

123.1256; Sa su pu.

123.1257; Sa su po.

123.1258; Sa su pa.

123.1259; Sa su pe.

123.1260; Sa su pi.

123.1261; Sa su du.

123.1262; Sa su do.

123.1263; Sa su da.

123.1264; Sa su de.

123.1265; Sa su di.

123.1266; Sa su bu.

123.1267; Sa su bo.

123.1268; Sa su ba.

123.1269; Sa su be.

123.1270; Sa su bi.

123.1271; Sa su ku.

123.1272; Sa su ko.

123.1273; Sa su ka.

123.1274; Sa su ke.

123.1275; Sa su ki.

123.1276; Sa so su.

123.1277; Sa so so.

123.1278; Sa so sa.

123.1279; Sa so se.

123.1280; Sa so si.

123.1281; Sa so pu.

123.1282; Sa so po.

123.1283; Sa so pa.

123.1284; Sa so pe.

123.1285; Sa so pi.

123.1286; Sa so du.

123.1287; Sa so do.

123.1288; Sa so da.

123.1289; Sa so de.

123.1290; Sa so di.

123.1291; Sa so bu.

123.1292; Sa so bo.

123.1293; Sa so ba.

123.1294; Sa so be.

123.1295; Sa so bi.

123.1296; Sa so ku.

123.1297; Sa so ko.

123.1298; Sa so ka.

123.1299; Sa so ke.

123.1300; Sa so ki.

123.1301; Sa sa su.

123.1302; Sa sa so.

123.1303; Sa sa sa.

123.1304; Sa sa se.

123.1305; Sa sa si.

123.1306; Sa sa pu.

123.1307; Sa sa po.

123.1308; Sa sa pa.

123.1309; Sa sa pe.

123.1310; Sa sa pi.

123.1311; Sa sa du.

123.1312; Sa sa do.

123.1313; Sa sa da.

123.1314; Sa sa de.

123.1315; Sa sa di.

123.1316; Sa sa bu.

123.1317; Sa sa bo.

123.1318; Sa sa ba.

123.1319; Sa sa be.

123.1320; Sa sa bi.

123.1321; Sa sa ku.

123.1322; Sa sa ko.

123.1323; Sa sa ka.

123.1324; Sa sa ke.

123.1325; Sa sa ki.

123.1326; Sa se su.

123.1327; Sa se so.

123.1328; Sa se sa.

123.1329; Sa se se.

123.1330; Sa se si.

123.1331; Sa se pu.

123.1332; Sa se po.

123.1333; Sa se pa.

123.1334; Sa se pe.

123.1335; Sa se pi.

123.1336; Sa se du.

123.1337; Sa se do.

123.1338; Sa se da.

123.1339; Sa se de.

123.1340; Sa se di.

123.1341; Sa se bu.

123.1342; Sa se bo.

123.1343; Sa se ba.

123.1344; Sa se be.

123.1345; Sa se bi.

123.1346; Sa se ku.

123.1347; Sa se ko.

123.1348; Sa se ka.

123.1349; Sa se ke.

123.1350; Sa se ki.

123.1351; Sa si su.

123.1352; Sa si so.

123.1353; Sa si sa.

123.1354; Sa si se.

123.1355; Sa si si.

123.1356; Sa si pu.

123.1357; Sa si po.

123.1358; Sa si pa.

123.1359; Sa si pe.

123.1360; Sa si pi.

123.1361; Sa si du.

123.1362; Sa si do.

123.1363; Sa si da.

123.1364; Sa si de.

123.1365; Sa si di.

123.1366; Sa si bu.

123.1367; Sa si bo.

123.1368; Sa si ba.

123.1369; Sa si be.

123.1370; Sa si bi.

123.1371; Sa si ku.

123.1372; Sa si ko.

123.1373; Sa si ka.

123.1374; Sa si ke.

123.1375; Sa si ki.

123.1376; Sa pu su.

123.1377; Sa pu so.

123.1378; Sa pu sa.

123.1379; Sa pu se.

123.1380; Sa pu si.

123.1381; Sa pu pu.

123.1382; Sa pu po.

123.1383; Sa pu pa.

123.1384; Sa pu pe.

123.1385; Sa pu pi.

123.1386; Sa pu du.

123.1387; Sa pu do.

123.1388; Sa pu da.

123.1389; Sa pu de.

123.1390; Sa pu di.

123.1391; Sa pu bu.

123.1392; Sa pu bo.

123.1393; Sa pu ba.

123.1394; Sa pu be.

123.1395; Sa pu bi.

123.1396; Sa pu ku.

123.1397; Sa pu ko.

123.1398; Sa pu ka.

123.1399; Sa pu ke.

123.1400; Sa pu ki.

123.1401; Sa po su.

123.1402; Sa po so.

123.1403; Sa po sa.

123.1404; Sa po se.

123.1405; Sa po si.

123.1406; Sa po pu.

123.1407; Sa po po.

123.1408; Sa po pa.

123.1409; Sa po pe.

123.1410; Sa po pi.

123.1411; Sa po du.

123.1412; Sa po do.

123.1413; Sa po da.

123.1414; Sa po de.

123.1415; Sa po di.

123.1416; Sa po bu.

123.1417; Sa po bo.

123.1418; Sa po ba.

123.1419; Sa po be.

123.1420; Sa po bi.

123.1421; Sa po ku.

123.1422; Sa po ko.

123.1423; Sa po ka.

123.1424; Sa po ke.

123.1425; Sa po ki.

123.1426; Sa pa su.

123.1427; Sa pa so.

123.1428; Sa pa sa.

123.1429; Sa pa se.

123.1430; Sa pa si.

123.1431; Sa pa pu.

123.1432; Sa pa po.

123.1433; Sa pa pa.

123.1434; Sa pa pe.

123.1435; Sa pa pi.

123.1436; Sa pa du.

123.1437; Sa pa do.

123.1438; Sa pa da.

123.1439; Sa pa de.

123.1440; Sa pa di.

123.1441; Sa pa bu.

123.1442; Sa pa bo.

123.1443; Sa pa ba.

123.1444; Sa pa be.

123.1445; Sa pa bi.

123.1446; Sa pa ku.

123.1447; Sa pa ko.

123.1448; Sa pa ka.

123.1449; Sa pa ke.

123.1450; Sa pa ki.

123.1451; Sa pe su.

123.1452; Sa pe so.

123.1453; Sa pe sa.

123.1454; Sa pe se.

123.1455; Sa pe si.

123.1456; Sa pe pu.

123.1457; Sa pe po.

123.1458; Sa pe pa.

123.1459; Sa pe pe.

123.1460; Sa pe pi.

123.1461; Sa pe du.

123.1462; Sa pe do.

123.1463; Sa pe da.

123.1464; Sa pe de.

123.1465; Sa pe di.

123.1466; Sa pe bu.

123.1467; Sa pe bo.

123.1468; Sa pe ba.

123.1469; Sa pe be.

123.1470; Sa pe bi.

123.1471; Sa pe ku.

123.1472; Sa pe ko.

123.1473; Sa pe ka.

123.1474; Sa pe ke.

123.1475; Sa pe ki.

123.1476; Sa pi su.

123.1477; Sa pi so.

123.1478; Sa pi sa.

123.1479; Sa pi se.

123.1480; Sa pi si.

123.1481; Sa pi pu.

123.1482; Sa pi po.

123.1483; Sa pi pa.

123.1484; Sa pi pe.

123.1485; Sa pi pi.

123.1486; Sa pi du.

123.1487; Sa pi do.

123.1488; Sa pi da.

123.1489; Sa pi de.

123.1490; Sa pi di.

123.1491; Sa pi bu.

123.1492; Sa pi bo.

123.1493; Sa pi ba.

123.1494; Sa pi be.

123.1495; Sa pi bi.

123.1496; Sa pi ku.

123.1497; Sa pi ko.

123.1498; Sa pi ka.

123.1499; Sa pi ke.

123.1500; Sa pi ki.

123.1501; Sa du su.

123.1502; Sa du so.

123.1503; Sa du sa.

123.1504; Sa du se.

123.1505; Sa du si.

123.1506; Sa du pu.

123.1507; Sa du po.

123.1508; Sa du pa.

123.1509; Sa du pe.

123.1510; Sa du pi.

123.1511; Sa du du.

123.1512; Sa du do.

123.1513; Sa du da.

123.1514; Sa du de.

123.1515; Sa du di.

123.1516; Sa du bu.

123.1517; Sa du bo.

123.1518; Sa du ba.

123.1519; Sa du be.

123.1520; Sa du bi.

123.1521; Sa du ku.

123.1522; Sa du ko.

123.1523; Sa du ka.

123.1524; Sa du ke.

123.1525; Sa du ki.

123.1526; Sa do su.

123.1527; Sa do so.

123.1528; Sa do sa.

123.1529; Sa do se.

123.1530; Sa do si.

123.1531; Sa do pu.

123.1532; Sa do po.

123.1533; Sa do pa.

123.1534; Sa do pe.

123.1535; Sa do pi.

123.1536; Sa do du.

123.1537; Sa do do.

123.1538; Sa do da.

123.1539; Sa do de.

123.1540; Sa do di.

123.1541; Sa do bu.

123.1542; Sa do bo.

123.1543; Sa do ba.

123.1544; Sa do be.

123.1545; Sa do bi.

123.1546; Sa do ku.

123.1547; Sa do ko.

123.1548; Sa do ka.

123.1549; Sa do ke.

123.1550; Sa do ki.

123.1551; Sa da su.

123.1552; Sa da so.

123.1553; Sa da sa.

123.1554; Sa da se.

123.1555; Sa da si.

123.1556; Sa da pu.

123.1557; Sa da po.

123.1558; Sa da pa.

123.1559; Sa da pe.

123.1560; Sa da pi.

123.1561; Sa da du.

123.1562; Sa da do.

123.1563; Sa da da.

123.1564; Sa da de.

123.1565; Sa da di.

123.1566; Sa da bu.

123.1567; Sa da bo.

123.1568; Sa da ba.

123.1569; Sa da be.

123.1570; Sa da bi.

123.1571; Sa da ku.

123.1572; Sa da ko.

123.1573; Sa da ka.

123.1574; Sa da ke.

123.1575; Sa da ki.

123.1576; Sa de su.

123.1577; Sa de so.

123.1578; Sa de sa.

123.1579; Sa de se.

123.1580; Sa de si.

123.1581; Sa de pu.

123.1582; Sa de po.

123.1583; Sa de pa.

123.1584; Sa de pe.

123.1585; Sa de pi.

123.1586; Sa de du.

123.1587; Sa de do.

123.1588; Sa de da.

123.1589; Sa de de.

123.1590; Sa de di.

123.1591; Sa de bu.

123.1592; Sa de bo.

123.1593; Sa de ba.

123.1594; Sa de be.

123.1595; Sa de bi.

123.1596; Sa de ku.

123.1597; Sa de ko.

123.1598; Sa de ka.

123.1599; Sa de ke.

123.1600; Sa de ki.

123.1601; Sa di su.

123.1602; Sa di so.

123.1603; Sa di sa.

123.1604; Sa di se.

123.1605; Sa di si.

123.1606; Sa di pu.

123.1607; Sa di po.

123.1608; Sa di pa.

123.1609; Sa di pe.

123.1610; Sa di pi.

123.1611; Sa di du.

123.1612; Sa di do.

123.1613; Sa di da.

123.1614; Sa di de.

123.1615; Sa di di.

123.1616; Sa di bu.

123.1617; Sa di bo.

123.1618; Sa di ba.

123.1619; Sa di be.

123.1620; Sa di bi.

123.1621; Sa di ku.

123.1622; Sa di ko.

123.1623; Sa di ka.

123.1624; Sa di ke.

123.1625; Sa di ki.

123.1626; Sa bu su.

123.1627; Sa bu so.

123.1628; Sa bu sa.

123.1629; Sa bu se.

123.1630; Sa bu si.

123.1631; Sa bu pu.

123.1632; Sa bu po.

123.1633; Sa bu pa.

123.1634; Sa bu pe.

123.1635; Sa bu pi.

123.1636; Sa bu du.

123.1637; Sa bu do.

123.1638; Sa bu da.

123.1639; Sa bu de.

123.1640; Sa bu di.

123.1641; Sa bu bu.

123.1642; Sa bu bo.

123.1643; Sa bu ba.

123.1644; Sa bu be.

123.1645; Sa bu bi.

123.1646; Sa bu ku.

123.1647; Sa bu ko.

123.1648; Sa bu ka.

123.1649; Sa bu ke.

123.1650; Sa bu ki.

123.1651; Sa bo su.

123.1652; Sa bo so.

123.1653; Sa bo sa.

123.1654; Sa bo se.

123.1655; Sa bo si.

123.1656; Sa bo pu.

123.1657; Sa bo po.

123.1658; Sa bo pa.

123.1659; Sa bo pe.

123.1660; Sa bo pi.

123.1661; Sa bo du.

123.1662; Sa bo do.

123.1663; Sa bo da.

123.1664; Sa bo de.

123.1665; Sa bo di.

123.1666; Sa bo bu.

123.1667; Sa bo bo.

123.1668; Sa bo ba.

123.1669; Sa bo be.

123.1670; Sa bo bi.

123.1671; Sa bo ku.

123.1672; Sa bo ko.

123.1673; Sa bo ka.

123.1674; Sa bo ke.

123.1675; Sa bo ki.

123.1676; Sa ba su.

123.1677; Sa ba so.

123.1678; Sa ba sa.

123.1679; Sa ba se.

123.1680; Sa ba si.

123.1681; Sa ba pu.

123.1682; Sa ba po.

123.1683; Sa ba pa.

123.1684; Sa ba pe.

123.1685; Sa ba pi.

123.1686; Sa ba du.

123.1687; Sa ba do.

123.1688; Sa ba da.

123.1689; Sa ba de.

123.1690; Sa ba di.

123.1691; Sa ba bu.

123.1692; Sa ba bo.

123.1693; Sa ba ba.

123.1694; Sa ba be.

123.1695; Sa ba bi.

123.1696; Sa ba ku.

123.1697; Sa ba ko.

123.1698; Sa ba ka.

123.1699; Sa ba ke.

123.1700; Sa ba ki.

123.1701; Sa be su.

123.1702; Sa be so.

123.1703; Sa be sa.

123.1704; Sa be se.

123.1705; Sa be si.

123.1706; Sa be pu.

123.1707; Sa be po.

123.1708; Sa be pa.

123.1709; Sa be pe.

123.1710; Sa be pi.

123.1711; Sa be du.

123.1712; Sa be do.

123.1713; Sa be da.

123.1714; Sa be de.

123.1715; Sa be di.

123.1716; Sa be bu.

123.1717; Sa be bo.

123.1718; Sa be ba.

123.1719; Sa be be.

123.1720; Sa be bi.

123.1721; Sa be ku.

123.1722; Sa be ko.

123.1723; Sa be ka.

123.1724; Sa be ke.

123.1725; Sa be ki.

123.1726; Sa bi su.

123.1727; Sa bi so.

123.1728; Sa bi sa.

123.1729; Sa bi se.

123.1730; Sa bi si.

123.1731; Sa bi pu.

123.1732; Sa bi po.

123.1733; Sa bi pa.

123.1734; Sa bi pe.

123.1735; Sa bi pi.

123.1736; Sa bi du.

123.1737; Sa bi do.

123.1738; Sa bi da.

123.1739; Sa bi de.

123.1740; Sa bi di.

123.1741; Sa bi bu.

123.1742; Sa bi bo.

123.1743; Sa bi ba.

123.1744; Sa bi be.

123.1745; Sa bi bi.

123.1746; Sa bi ku.

123.1747; Sa bi ko.

123.1748; Sa bi ka.

123.1749; Sa bi ke.

123.1750; Sa bi ki.

123.1751; Sa ku su.

123.1752; Sa ku so.

123.1753; Sa ku sa.

123.1754; Sa ku se.

123.1755; Sa ku si.

123.1756; Sa ku pu.

123.1757; Sa ku po.

123.1758; Sa ku pa.

123.1759; Sa ku pe.

123.1760; Sa ku pi.

123.1761; Sa ku du.

123.1762; Sa ku do.

123.1763; Sa ku da.

123.1764; Sa ku de.

123.1765; Sa ku di.

123.1766; Sa ku bu.

123.1767; Sa ku bo.

123.1768; Sa ku ba.

123.1769; Sa ku be.

123.1770; Sa ku bi.

123.1771; Sa ku ku.

123.1772; Sa ku ko.

123.1773; Sa ku ka.

123.1774; Sa ku ke.

123.1775; Sa ku ki.

123.1776; Sa ko su.

123.1777; Sa ko so.

123.1778; Sa ko sa.

123.1779; Sa ko se.

123.1780; Sa ko si.

123.1781; Sa ko pu.

123.1782; Sa ko po.

123.1783; Sa ko pa.

123.1784; Sa ko pe.

123.1785; Sa ko pi.

123.1786; Sa ko du.

123.1787; Sa ko do.

123.1788; Sa ko da.

123.1789; Sa ko de.

123.1790; Sa ko di.

123.1791; Sa ko bu.

123.1792; Sa ko bo.

123.1793; Sa ko ba.

123.1794; Sa ko be.

123.1795; Sa ko bi.

123.1796; Sa ko ku.

123.1797; Sa ko ko.

123.1798; Sa ko ka.

123.1799; Sa ko ke.

123.1800; Sa ko ki.

123.1801; Sa ka su.

123.1802; Sa ka so.

123.1803; Sa ka sa.

123.1804; Sa ka se.

123.1805; Sa ka si.

123.1806; Sa ka pu.

123.1807; Sa ka po.

123.1808; Sa ka pa.

123.1809; Sa ka pe.

123.1810; Sa ka pi.

123.1811; Sa ka du.

123.1812; Sa ka do.

123.1813; Sa ka da.

123.1814; Sa ka de.

123.1815; Sa ka di.

123.1816; Sa ka bu.

123.1817; Sa ka bo.

123.1818; Sa ka ba.

123.1819; Sa ka be.

123.1820; Sa ka bi.

123.1821; Sa ka ku.

123.1822; Sa ka ko.

123.1823; Sa ka ka.

123.1824; Sa ka ke.

123.1825; Sa ka ki.

123.1826; Sa ke su.

123.1827; Sa ke so.

123.1828; Sa ke sa.

123.1829; Sa ke se.

123.1830; Sa ke si.

123.1831; Sa ke pu.

123.1832; Sa ke po.

123.1833; Sa ke pa.

123.1834; Sa ke pe.

123.1835; Sa ke pi.

123.1836; Sa ke du.

123.1837; Sa ke do.

123.1838; Sa ke da.

123.1839; Sa ke de.

123.1840; Sa ke di.

123.1841; Sa ke bu.

123.1842; Sa ke bo.

123.1843; Sa ke ba.

123.1844; Sa ke be.

123.1845; Sa ke bi.

123.1846; Sa ke ku.

123.1847; Sa ke ko.

123.1848; Sa ke ka.

123.1849; Sa ke ke.

123.1850; Sa ke ki.

123.1851; Sa ki su.

123.1852; Sa ki so.

123.1853; Sa ki sa.

123.1854; Sa ki se.

123.1855; Sa ki si.

123.1856; Sa ki pu.

123.1857; Sa ki po.

123.1858; Sa ki pa.

123.1859; Sa ki pe.

123.1860; Sa ki pi.

123.1861; Sa ki du.

123.1862; Sa ki do.

123.1863; Sa ki da.

123.1864; Sa ki de.

123.1865; Sa ki di.

123.1866; Sa ki bu.

123.1867; Sa ki bo.

123.1868; Sa ki ba.

123.1869; Sa ki be.

123.1870; Sa ki bi.

123.1871; Sa ki ku.

123.1872; Sa ki ko.

123.1873; Sa ki ka.

123.1874; Sa ki ke.

123.1875; Sa ki ki.

123.1876; Se su su.

123.1877; Se su so.

123.1878; Se su sa.

123.1879; Se su se.

123.1880; Se su si.

123.1881; Se su pu.

123.1882; Se su po.

123.1883; Se su pa.

123.1884; Se su pe.

123.1885; Se su pi.

123.1886; Se su du.

123.1887; Se su do.

123.1888; Se su da.

123.1889; Se su de.

123.1890; Se su di.

123.1891; Se su bu.

123.1892; Se su bo.

123.1893; Se su ba.

123.1894; Se su be.

123.1895; Se su bi.

123.1896; Se su ku.

123.1897; Se su ko.

123.1898; Se su ka.

123.1899; Se su ke.

123.1900; Se su ki.

123.1901; Se so su.

123.1902; Se so so.

123.1903; Se so sa.

123.1904; Se so se.

123.1905; Se so si.

123.1906; Se so pu.

123.1907; Se so po.

123.1908; Se so pa.

123.1909; Se so pe.

123.1910; Se so pi.

123.1911; Se so du.

123.1912; Se so do.

123.1913; Se so da.

123.1914; Se so de.

123.1915; Se so di.

123.1916; Se so bu.

123.1917; Se so bo.

123.1918; Se so ba.

123.1919; Se so be.

123.1920; Se so bi.

123.1921; Se so ku.

123.1922; Se so ko.

123.1923; Se so ka.

123.1924; Se so ke.

123.1925; Se so ki.

123.1926; Se sa su.

123.1927; Se sa so.

123.1928; Se sa sa.

123.1929; Se sa se.

123.1930; Se sa si.

123.1931; Se sa pu.

123.1932; Se sa po.

123.1933; Se sa pa.

123.1934; Se sa pe.

123.1935; Se sa pi.

123.1936; Se sa du.

123.1937; Se sa do.

123.1938; Se sa da.

123.1939; Se sa de.

123.1940; Se sa di.

123.1941; Se sa bu.

123.1942; Se sa bo.

123.1943; Se sa ba.

123.1944; Se sa be.

123.1945; Se sa bi.

123.1946; Se sa ku.

123.1947; Se sa ko.

123.1948; Se sa ka.

123.1949; Se sa ke.

123.1950; Se sa ki.

123.1951; Se se su.

123.1952; Se se so.

123.1953; Se se sa.

123.1954; Se se se.

123.1955; Se se si.

123.1956; Se se pu.

123.1957; Se se po.

123.1958; Se se pa.

123.1959; Se se pe.

123.1960; Se se pi.

123.1961; Se se du.

123.1962; Se se do.

123.1963; Se se da.

123.1964; Se se de.

123.1965; Se se di.

123.1966; Se se bu.

123.1967; Se se bo.

123.1968; Se se ba.

123.1969; Se se be.

123.1970; Se se bi.

123.1971; Se se ku.

123.1972; Se se ko.

123.1973; Se se ka.

123.1974; Se se ke.

123.1975; Se se ki.

123.1976; Se si su.

123.1977; Se si so.

123.1978; Se si sa.

123.1979; Se si se.

123.1980; Se si si.

123.1981; Se si pu.

123.1982; Se si po.

123.1983; Se si pa.

123.1984; Se si pe.

123.1985; Se si pi.

123.1986; Se si du.

123.1987; Se si do.

123.1988; Se si da.

123.1989; Se si de.

123.1990; Se si di.

123.1991; Se si bu.

123.1992; Se si bo.

123.1993; Se si ba.

123.1994; Se si be.

123.1995; Se si bi.

123.1996; Se si ku.

123.1997; Se si ko.

123.1998; Se si ka.

123.1999; Se si ke.

123.2000; Se si ki.

123.2001; Se pu su.

123.2002; Se pu so.

123.2003; Se pu sa.

123.2004; Se pu se.

123.2005; Se pu si.

123.2006; Se pu pu.

123.2007; Se pu po.

123.2008; Se pu pa.

123.2009; Se pu pe.

123.2010; Se pu pi.

123.2011; Se pu du.

123.2012; Se pu do.

123.2013; Se pu da.

123.2014; Se pu de.

123.2015; Se pu di.

123.2016; Se pu bu.

123.2017; Se pu bo.

123.2018; Se pu ba.

123.2019; Se pu be.

123.2020; Se pu bi.

123.2021; Se pu ku.

123.2022; Se pu ko.

123.2023; Se pu ka.

123.2024; Se pu ke.

123.2025; Se pu ki.

123.2026; Se po su.

123.2027; Se po so.

123.2028; Se po sa.

123.2029; Se po se.

123.2030; Se po si.

123.2031; Se po pu.

123.2032; Se po po.

123.2033; Se po pa.

123.2034; Se po pe.

123.2035; Se po pi.

123.2036; Se po du.

123.2037; Se po do.

123.2038; Se po da.

123.2039; Se po de.

123.2040; Se po di.

123.2041; Se po bu.

123.2042; Se po bo.

123.2043; Se po ba.

123.2044; Se po be.

123.2045; Se po bi.

123.2046; Se po ku.

123.2047; Se po ko.

123.2048; Se po ka.

123.2049; Se po ke.

123.2050; Se po ki.

123.2051; Se pa su.

123.2052; Se pa so.

123.2053; Se pa sa.

123.2054; Se pa se.

123.2055; Se pa si.

123.2056; Se pa pu.

123.2057; Se pa po.

123.2058; Se pa pa.

123.2059; Se pa pe.

123.2060; Se pa pi.

123.2061; Se pa du.

123.2062; Se pa do.

123.2063; Se pa da.

123.2064; Se pa de.

123.2065; Se pa di.

123.2066; Se pa bu.

123.2067; Se pa bo.

123.2068; Se pa ba.

123.2069; Se pa be.

123.2070; Se pa bi.

123.2071; Se pa ku.

123.2072; Se pa ko.

123.2073; Se pa ka.

123.2074; Se pa ke.

123.2075; Se pa ki.

123.2076; Se pe su.

123.2077; Se pe so.

123.2078; Se pe sa.

123.2079; Se pe se.

123.2080; Se pe si.

123.2081; Se pe pu.

123.2082; Se pe po.

123.2083; Se pe pa.

123.2084; Se pe pe.

123.2085; Se pe pi.

123.2086; Se pe du.

123.2087; Se pe do.

123.2088; Se pe da.

123.2089; Se pe de.

123.2090; Se pe di.

123.2091; Se pe bu.

123.2092; Se pe bo.

123.2093; Se pe ba.

123.2094; Se pe be.

123.2095; Se pe bi.

123.2096; Se pe ku.

123.2097; Se pe ko.

123.2098; Se pe ka.

123.2099; Se pe ke.

123.2100; Se pe ki.

123.2101; Se pi su.

123.2102; Se pi so.

123.2103; Se pi sa.

123.2104; Se pi se.

123.2105; Se pi si.

123.2106; Se pi pu.

123.2107; Se pi po.

123.2108; Se pi pa.

123.2109; Se pi pe.

123.2110; Se pi pi.

123.2111; Se pi du.

123.2112; Se pi do.

123.2113; Se pi da.

123.2114; Se pi de.

123.2115; Se pi di.

123.2116; Se pi bu.

123.2117; Se pi bo.

123.2118; Se pi ba.

123.2119; Se pi be.

123.2120; Se pi bi.

123.2121; Se pi ku.

123.2122; Se pi ko.

123.2123; Se pi ka.

123.2124; Se pi ke.

123.2125; Se pi ki.

123.2126; Se du su.

123.2127; Se du so.

123.2128; Se du sa.

123.2129; Se du se.

123.2130; Se du si.

123.2131; Se du pu.

123.2132; Se du po.

123.2133; Se du pa.

123.2134; Se du pe.

123.2135; Se du pi.

123.2136; Se du du.

123.2137; Se du do.

123.2138; Se du da.

123.2139; Se du de.

123.2140; Se du di.

123.2141; Se du bu.

123.2142; Se du bo.

123.2143; Se du ba.

123.2144; Se du be.

123.2145; Se du bi.

123.2146; Se du ku.

123.2147; Se du ko.

123.2148; Se du ka.

123.2149; Se du ke.

123.2150; Se du ki.

123.2151; Se do su.

123.2152; Se do so.

123.2153; Se do sa.

123.2154; Se do se.

123.2155; Se do si.

123.2156; Se do pu.

123.2157; Se do po.

123.2158; Se do pa.

123.2159; Se do pe.

123.2160; Se do pi.

123.2161; Se do du.

123.2162; Se do do.

123.2163; Se do da.

123.2164; Se do de.

123.2165; Se do di.

123.2166; Se do bu.

123.2167; Se do bo.

123.2168; Se do ba.

123.2169; Se do be.

123.2170; Se do bi.

123.2171; Se do ku.

123.2172; Se do ko.

123.2173; Se do ka.

123.2174; Se do ke.

123.2175; Se do ki.

123.2176; Se da su.

123.2177; Se da so.

123.2178; Se da sa.

123.2179; Se da se.

123.2180; Se da si.

123.2181; Se da pu.

123.2182; Se da po.

123.2183; Se da pa.

123.2184; Se da pe.

123.2185; Se da pi.

123.2186; Se da du.

123.2187; Se da do.

123.2188; Se da da.

123.2189; Se da de.

123.2190; Se da di.

123.2191; Se da bu.

123.2192; Se da bo.

123.2193; Se da ba.

123.2194; Se da be.

123.2195; Se da bi.

123.2196; Se da ku.

123.2197; Se da ko.

123.2198; Se da ka.

123.2199; Se da ke.

123.2200; Se da ki.

123.2201; Se de su.

123.2202; Se de so.

123.2203; Se de sa.

123.2204; Se de se.

123.2205; Se de si.

123.2206; Se de pu.

123.2207; Se de po.

123.2208; Se de pa.

123.2209; Se de pe.

123.2210; Se de pi.

123.2211; Se de du.

123.2212; Se de do.

123.2213; Se de da.

123.2214; Se de de.

123.2215; Se de di.

123.2216; Se de bu.

123.2217; Se de bo.

123.2218; Se de ba.

123.2219; Se de be.

123.2220; Se de bi.

123.2221; Se de ku.

123.2222; Se de ko.

123.2223; Se de ka.

123.2224; Se de ke.

123.2225; Se de ki.

123.2226; Se di su.

123.2227; Se di so.

123.2228; Se di sa.

123.2229; Se di se.

123.2230; Se di si.

123.2231; Se di pu.

123.2232; Se di po.

123.2233; Se di pa.

123.2234; Se di pe.

123.2235; Se di pi.

123.2236; Se di du.

123.2237; Se di do.

123.2238; Se di da.

123.2239; Se di de.

123.2240; Se di di.

123.2241; Se di bu.

123.2242; Se di bo.

123.2243; Se di ba.

123.2244; Se di be.

123.2245; Se di bi.

123.2246; Se di ku.

123.2247; Se di ko.

123.2248; Se di ka.

123.2249; Se di ke.

123.2250; Se di ki.

123.2251; Se bu su.

123.2252; Se bu so.

123.2253; Se bu sa.

123.2254; Se bu se.

123.2255; Se bu si.

123.2256; Se bu pu.

123.2257; Se bu po.

123.2258; Se bu pa.

123.2259; Se bu pe.

123.2260; Se bu pi.

123.2261; Se bu du.

123.2262; Se bu do.

123.2263; Se bu da.

123.2264; Se bu de.

123.2265; Se bu di.

123.2266; Se bu bu.

123.2267; Se bu bo.

123.2268; Se bu ba.

123.2269; Se bu be.

123.2270; Se bu bi.

123.2271; Se bu ku.

123.2272; Se bu ko.

123.2273; Se bu ka.

123.2274; Se bu ke.

123.2275; Se bu ki.

123.2276; Se bo su.

123.2277; Se bo so.

123.2278; Se bo sa.

123.2279; Se bo se.

123.2280; Se bo si.

123.2281; Se bo pu.

123.2282; Se bo po.

123.2283; Se bo pa.

123.2284; Se bo pe.

123.2285; Se bo pi.

123.2286; Se bo du.

123.2287; Se bo do.

123.2288; Se bo da.

123.2289; Se bo de.

123.2290; Se bo di.

123.2291; Se bo bu.

123.2292; Se bo bo.

123.2293; Se bo ba.

123.2294; Se bo be.

123.2295; Se bo bi.

123.2296; Se bo ku.

123.2297; Se bo ko.

123.2298; Se bo ka.

123.2299; Se bo ke.

123.2300; Se bo ki.

123.2301; Se ba su.

123.2302; Se ba so.

123.2303; Se ba sa.

123.2304; Se ba se.

123.2305; Se ba si.

123.2306; Se ba pu.

123.2307; Se ba po.

123.2308; Se ba pa.

123.2309; Se ba pe.

123.2310; Se ba pi.

123.2311; Se ba du.

123.2312; Se ba do.

123.2313; Se ba da.

123.2314; Se ba de.

123.2315; Se ba di.

123.2316; Se ba bu.

123.2317; Se ba bo.

123.2318; Se ba ba.

123.2319; Se ba be.

123.2320; Se ba bi.

123.2321; Se ba ku.

123.2322; Se ba ko.

123.2323; Se ba ka.

123.2324; Se ba ke.

123.2325; Se ba ki.

123.2326; Se be su.

123.2327; Se be so.

123.2328; Se be sa.

123.2329; Se be se.

123.2330; Se be si.

123.2331; Se be pu.

123.2332; Se be po.

123.2333; Se be pa.

123.2334; Se be pe.

123.2335; Se be pi.

123.2336; Se be du.

123.2337; Se be do.

123.2338; Se be da.

123.2339; Se be de.

123.2340; Se be di.

123.2341; Se be bu.

123.2342; Se be bo.

123.2343; Se be ba.

123.2344; Se be be.

123.2345; Se be bi.

123.2346; Se be ku.

123.2347; Se be ko.

123.2348; Se be ka.

123.2349; Se be ke.

123.2350; Se be ki.

123.2351; Se bi su.

123.2352; Se bi so.

123.2353; Se bi sa.

123.2354; Se bi se.

123.2355; Se bi si.

123.2356; Se bi pu.

123.2357; Se bi po.

123.2358; Se bi pa.

123.2359; Se bi pe.

123.2360; Se bi pi.

123.2361; Se bi du.

123.2362; Se bi do.

123.2363; Se bi da.

123.2364; Se bi de.

123.2365; Se bi di.

123.2366; Se bi bu.

123.2367; Se bi bo.

123.2368; Se bi ba.

123.2369; Se bi be.

123.2370; Se bi bi.

123.2371; Se bi ku.

123.2372; Se bi ko.

123.2373; Se bi ka.

123.2374; Se bi ke.

123.2375; Se bi ki.

123.2376; Se ku su.

123.2377; Se ku so.

123.2378; Se ku sa.

123.2379; Se ku se.

123.2380; Se ku si.

123.2381; Se ku pu.

123.2382; Se ku po.

123.2383; Se ku pa.

123.2384; Se ku pe.

123.2385; Se ku pi.

123.2386; Se ku du.

123.2387; Se ku do.

123.2388; Se ku da.

123.2389; Se ku de.

123.2390; Se ku di.

123.2391; Se ku bu.

123.2392; Se ku bo.

123.2393; Se ku ba.

123.2394; Se ku be.

123.2395; Se ku bi.

123.2396; Se ku ku.

123.2397; Se ku ko.

123.2398; Se ku ka.

123.2399; Se ku ke.

123.2400; Se ku ki.

123.2401; Se ko su.

123.2402; Se ko so.

123.2403; Se ko sa.

123.2404; Se ko se.

123.2405; Se ko si.

123.2406; Se ko pu.

123.2407; Se ko po.

123.2408; Se ko pa.

123.2409; Se ko pe.

123.2410; Se ko pi.

123.2411; Se ko du.

123.2412; Se ko do.

123.2413; Se ko da.

123.2414; Se ko de.

123.2415; Se ko di.

123.2416; Se ko bu.

123.2417; Se ko bo.

123.2418; Se ko ba.

123.2419; Se ko be.

123.2420; Se ko bi.

123.2421; Se ko ku.

123.2422; Se ko ko.

123.2423; Se ko ka.

123.2424; Se ko ke.

123.2425; Se ko ki.

123.2426; Se ka su.

123.2427; Se ka so.

123.2428; Se ka sa.

123.2429; Se ka se.

123.2430; Se ka si.

123.2431; Se ka pu.

123.2432; Se ka po.

123.2433; Se ka pa.

123.2434; Se ka pe.

123.2435; Se ka pi.

123.2436; Se ka du.

123.2437; Se ka do.

123.2438; Se ka da.

123.2439; Se ka de.

123.2440; Se ka di.

123.2441; Se ka bu.

123.2442; Se ka bo.

123.2443; Se ka ba.

123.2444; Se ka be.

123.2445; Se ka bi.

123.2446; Se ka ku.

123.2447; Se ka ko.

123.2448; Se ka ka.

123.2449; Se ka ke.

123.2450; Se ka ki.

123.2451; Se ke su.

123.2452; Se ke so.

123.2453; Se ke sa.

123.2454; Se ke se.

123.2455; Se ke si.

123.2456; Se ke pu.

123.2457; Se ke po.

123.2458; Se ke pa.

123.2459; Se ke pe.

123.2460; Se ke pi.

123.2461; Se ke du.

123.2462; Se ke do.

123.2463; Se ke da.

123.2464; Se ke de.

123.2465; Se ke di.

123.2466; Se ke bu.

123.2467; Se ke bo.

123.2468; Se ke ba.

123.2469; Se ke be.

123.2470; Se ke bi.

123.2471; Se ke ku.

123.2472; Se ke ko.

123.2473; Se ke ka.

123.2474; Se ke ke.

123.2475; Se ke ki.

123.2476; Se ki su.

123.2477; Se ki so.

123.2478; Se ki sa.

123.2479; Se ki se.

123.2480; Se ki si.

123.2481; Se ki pu.

123.2482; Se ki po.

123.2483; Se ki pa.

123.2484; Se ki pe.

123.2485; Se ki pi.

123.2486; Se ki du.

123.2487; Se ki do.

123.2488; Se ki da.

123.2489; Se ki de.

123.2490; Se ki di.

123.2491; Se ki bu.

123.2492; Se ki bo.

123.2493; Se ki ba.

123.2494; Se ki be.

123.2495; Se ki bi.

123.2496; Se ki ku.

123.2497; Se ki ko.

123.2498; Se ki ka.

123.2499; Se ki ke.

123.2500; Se ki ki.

123.2501; Si su su.

123.2502; Si su so.

123.2503; Si su sa.

123.2504; Si su se.

123.2505; Si su si.

123.2506; Si su pu.

123.2507; Si su po.

123.2508; Si su pa.

123.2509; Si su pe.

123.2510; Si su pi.

123.2511; Si su du.

123.2512; Si su do.

123.2513; Si su da.

123.2514; Si su de.

123.2515; Si su di.

123.2516; Si su bu.

123.2517; Si su bo.

123.2518; Si su ba.

123.2519; Si su be.

123.2520; Si su bi.

123.2521; Si su ku.

123.2522; Si su ko.

123.2523; Si su ka.

123.2524; Si su ke.

123.2525; Si su ki.

123.2526; Si so su.

123.2527; Si so so.

123.2528; Si so sa.

123.2529; Si so se.

123.2530; Si so si.

123.2531; Si so pu.

123.2532; Si so po.

123.2533; Si so pa.

123.2534; Si so pe.

123.2535; Si so pi.

123.2536; Si so du.

123.2537; Si so do.

123.2538; Si so da.

123.2539; Si so de.

123.2540; Si so di.

123.2541; Si so bu.

123.2542; Si so bo.

123.2543; Si so ba.

123.2544; Si so be.

123.2545; Si so bi.

123.2546; Si so ku.

123.2547; Si so ko.

123.2548; Si so ka.

123.2549; Si so ke.

123.2550; Si so ki.

123.2551; Si sa su.

123.2552; Si sa so.

123.2553; Si sa sa.

123.2554; Si sa se.

123.2555; Si sa si.

123.2556; Si sa pu.

123.2557; Si sa po.

123.2558; Si sa pa.

123.2559; Si sa pe.

123.2560; Si sa pi.

123.2561; Si sa du.

123.2562; Si sa do.

123.2563; Si sa da.

123.2564; Si sa de.

123.2565; Si sa di.

123.2566; Si sa bu.

123.2567; Si sa bo.

123.2568; Si sa ba.

123.2569; Si sa be.

123.2570; Si sa bi.

123.2571; Si sa ku.

123.2572; Si sa ko.

123.2573; Si sa ka.

123.2574; Si sa ke.

123.2575; Si sa ki.

123.2576; Si se su.

123.2577; Si se so.

123.2578; Si se sa.

123.2579; Si se se.

123.2580; Si se si.

123.2581; Si se pu.

123.2582; Si se po.

123.2583; Si se pa.

123.2584; Si se pe.

123.2585; Si se pi.

123.2586; Si se du.

123.2587; Si se do.

123.2588; Si se da.

123.2589; Si se de.

123.2590; Si se di.

123.2591; Si se bu.

123.2592; Si se bo.

123.2593; Si se ba.

123.2594; Si se be.

123.2595; Si se bi.

123.2596; Si se ku.

123.2597; Si se ko.

123.2598; Si se ka.

123.2599; Si se ke.

123.2600; Si se ki.

123.2601; Si si su.

123.2602; Si si so.

123.2603; Si si sa.

123.2604; Si si se.

123.2605; Si si si.

123.2606; Si si pu.

123.2607; Si si po.

123.2608; Si si pa.

123.2609; Si si pe.

123.2610; Si si pi.

123.2611; Si si du.

123.2612; Si si do.

123.2613; Si si da.

123.2614; Si si de.

123.2615; Si si di.

123.2616; Si si bu.

123.2617; Si si bo.

123.2618; Si si ba.

123.2619; Si si be.

123.2620; Si si bi.

123.2621; Si si ku.

123.2622; Si si ko.

123.2623; Si si ka.

123.2624; Si si ke.

123.2625; Si si ki.

123.2626; Si pu su.

123.2627; Si pu so.

123.2628; Si pu sa.

123.2629; Si pu se.

123.2630; Si pu si.

123.2631; Si pu pu.

123.2632; Si pu po.

123.2633; Si pu pa.

123.2634; Si pu pe.

123.2635; Si pu pi.

123.2636; Si pu du.

123.2637; Si pu do.

123.2638; Si pu da.

123.2639; Si pu de.

123.2640; Si pu di.

123.2641; Si pu bu.

123.2642; Si pu bo.

123.2643; Si pu ba.

123.2644; Si pu be.

123.2645; Si pu bi.

123.2646; Si pu ku.

123.2647; Si pu ko.

123.2648; Si pu ka.

123.2649; Si pu ke.

123.2650; Si pu ki.

123.2651; Si po su.

123.2652; Si po so.

123.2653; Si po sa.

123.2654; Si po se.

123.2655; Si po si.

123.2656; Si po pu.

123.2657; Si po po.

123.2658; Si po pa.

123.2659; Si po pe.

123.2660; Si po pi.

123.2661; Si po du.

123.2662; Si po do.

123.2663; Si po da.

123.2664; Si po de.

123.2665; Si po di.

123.2666; Si po bu.

123.2667; Si po bo.

123.2668; Si po ba.

123.2669; Si po be.

123.2670; Si po bi.

123.2671; Si po ku.

123.2672; Si po ko.

123.2673; Si po ka.

123.2674; Si po ke.

123.2675; Si po ki.

123.2676; Si pa su.

123.2677; Si pa so.

123.2678; Si pa sa.

123.2679; Si pa se.

123.2680; Si pa si.

123.2681; Si pa pu.

123.2682; Si pa po.

123.2683; Si pa pa.

123.2684; Si pa pe.

123.2685; Si pa pi.

123.2686; Si pa du.

123.2687; Si pa do.

123.2688; Si pa da.

123.2689; Si pa de.

123.2690; Si pa di.

123.2691; Si pa bu.

123.2692; Si pa bo.

123.2693; Si pa ba.

123.2694; Si pa be.

123.2695; Si pa bi.

123.2696; Si pa ku.

123.2697; Si pa ko.

123.2698; Si pa ka.

123.2699; Si pa ke.

123.2700; Si pa ki.

123.2701; Si pe su.

123.2702; Si pe so.

123.2703; Si pe sa.

123.2704; Si pe se.

123.2705; Si pe si.

123.2706; Si pe pu.

123.2707; Si pe po.

123.2708; Si pe pa.

123.2709; Si pe pe.

123.2710; Si pe pi.

123.2711; Si pe du.

123.2712; Si pe do.

123.2713; Si pe da.

123.2714; Si pe de.

123.2715; Si pe di.

123.2716; Si pe bu.

123.2717; Si pe bo.

123.2718; Si pe ba.

123.2719; Si pe be.

123.2720; Si pe bi.

123.2721; Si pe ku.

123.2722; Si pe ko.

123.2723; Si pe ka.

123.2724; Si pe ke.

123.2725; Si pe ki.

123.2726; Si pi su.

123.2727; Si pi so.

123.2728; Si pi sa.

123.2729; Si pi se.

123.2730; Si pi si.

123.2731; Si pi pu.

123.2732; Si pi po.

123.2733; Si pi pa.

123.2734; Si pi pe.

123.2735; Si pi pi.

123.2736; Si pi du.

123.2737; Si pi do.

123.2738; Si pi da.

123.2739; Si pi de.

123.2740; Si pi di.

123.2741; Si pi bu.

123.2742; Si pi bo.

123.2743; Si pi ba.

123.2744; Si pi be.

123.2745; Si pi bi.

123.2746; Si pi ku.

123.2747; Si pi ko.

123.2748; Si pi ka.

123.2749; Si pi ke.

123.2750; Si pi ki.

123.2751; Si du su.

123.2752; Si du so.

123.2753; Si du sa.

123.2754; Si du se.

123.2755; Si du si.

123.2756; Si du pu.

123.2757; Si du po.

123.2758; Si du pa.

123.2759; Si du pe.

123.2760; Si du pi.

123.2761; Si du du.

123.2762; Si du do.

123.2763; Si du da.

123.2764; Si du de.

123.2765; Si du di.

123.2766; Si du bu.

123.2767; Si du bo.

123.2768; Si du ba.

123.2769; Si du be.

123.2770; Si du bi.

123.2771; Si du ku.

123.2772; Si du ko.

123.2773; Si du ka.

123.2774; Si du ke.

123.2775; Si du ki.

123.2776; Si do su.

123.2777; Si do so.

123.2778; Si do sa.

123.2779; Si do se.

123.2780; Si do si.

123.2781; Si do pu.

123.2782; Si do po.

123.2783; Si do pa.

123.2784; Si do pe.

123.2785; Si do pi.

123.2786; Si do du.

123.2787; Si do do.

123.2788; Si do da.

123.2789; Si do de.

123.2790; Si do di.

123.2791; Si do bu.

123.2792; Si do bo.

123.2793; Si do ba.

123.2794; Si do be.

123.2795; Si do bi.

123.2796; Si do ku.

123.2797; Si do ko.

123.2798; Si do ka.

123.2799; Si do ke.

123.2800; Si do ki.

123.2801; Si da su.

123.2802; Si da so.

123.2803; Si da sa.

123.2804; Si da se.

123.2805; Si da si.

123.2806; Si da pu.

123.2807; Si da po.

123.2808; Si da pa.

123.2809; Si da pe.

123.2810; Si da pi.

123.2811; Si da du.

123.2812; Si da do.

123.2813; Si da da.

123.2814; Si da de.

123.2815; Si da di.

123.2816; Si da bu.

123.2817; Si da bo.

123.2818; Si da ba.

123.2819; Si da be.

123.2820; Si da bi.

123.2821; Si da ku.

123.2822; Si da ko.

123.2823; Si da ka.

123.2824; Si da ke.

123.2825; Si da ki.

123.2826; Si de su.

123.2827; Si de so.

123.2828; Si de sa.

123.2829; Si de se.

123.2830; Si de si.

123.2831; Si de pu.

123.2832; Si de po.

123.2833; Si de pa.

123.2834; Si de pe.

123.2835; Si de pi.

123.2836; Si de du.

123.2837; Si de do.

123.2838; Si de da.

123.2839; Si de de.

123.2840; Si de di.

123.2841; Si de bu.

123.2842; Si de bo.

123.2843; Si de ba.

123.2844; Si de be.

123.2845; Si de bi.

123.2846; Si de ku.

123.2847; Si de ko.

123.2848; Si de ka.

123.2849; Si de ke.

123.2850; Si de ki.

123.2851; Si di su.

123.2852; Si di so.

123.2853; Si di sa.

123.2854; Si di se.

123.2855; Si di si.

123.2856; Si di pu.

123.2857; Si di po.

123.2858; Si di pa.

123.2859; Si di pe.

123.2860; Si di pi.

123.2861; Si di du.

123.2862; Si di do.

123.2863; Si di da.

123.2864; Si di de.

123.2865; Si di di.

123.2866; Si di bu.

123.2867; Si di bo.

123.2868; Si di ba.

123.2869; Si di be.

123.2870; Si di bi.

123.2871; Si di ku.

123.2872; Si di ko.

123.2873; Si di ka.

123.2874; Si di ke.

123.2875; Si di ki.

123.2876; Si bu su.

123.2877; Si bu so.

123.2878; Si bu sa.

123.2879; Si bu se.

123.2880; Si bu si.

123.2881; Si bu pu.

123.2882; Si bu po.

123.2883; Si bu pa.

123.2884; Si bu pe.

123.2885; Si bu pi.

123.2886; Si bu du.

123.2887; Si bu do.

123.2888; Si bu da.

123.2889; Si bu de.

123.2890; Si bu di.

123.2891; Si bu bu.

123.2892; Si bu bo.

123.2893; Si bu ba.

123.2894; Si bu be.

123.2895; Si bu bi.

123.2896; Si bu ku.

123.2897; Si bu ko.

123.2898; Si bu ka.

123.2899; Si bu ke.

123.2900; Si bu ki.

123.2901; Si bo su.

123.2902; Si bo so.

123.2903; Si bo sa.

123.2904; Si bo se.

123.2905; Si bo si.

123.2906; Si bo pu.

123.2907; Si bo po.

123.2908; Si bo pa.

123.2909; Si bo pe.

123.2910; Si bo pi.

123.2911; Si bo du.

123.2912; Si bo do.

123.2913; Si bo da.

123.2914; Si bo de.

123.2915; Si bo di.

123.2916; Si bo bu.

123.2917; Si bo bo.

123.2918; Si bo ba.

123.2919; Si bo be.

123.2920; Si bo bi.

123.2921; Si bo ku.

123.2922; Si bo ko.

123.2923; Si bo ka.

123.2924; Si bo ke.

123.2925; Si bo ki.

123.2926; Si ba su.

123.2927; Si ba so.

123.2928; Si ba sa.

123.2929; Si ba se.

123.2930; Si ba si.

123.2931; Si ba pu.

123.2932; Si ba po.

123.2933; Si ba pa.

123.2934; Si ba pe.

123.2935; Si ba pi.

123.2936; Si ba du.

123.2937; Si ba do.

123.2938; Si ba da.

123.2939; Si ba de.

123.2940; Si ba di.

123.2941; Si ba bu.

123.2942; Si ba bo.

123.2943; Si ba ba.

123.2944; Si ba be.

123.2945; Si ba bi.

123.2946; Si ba ku.

123.2947; Si ba ko.

123.2948; Si ba ka.

123.2949; Si ba ke.

123.2950; Si ba ki.

123.2951; Si be su.

123.2952; Si be so.

123.2953; Si be sa.

123.2954; Si be se.

123.2955; Si be si.

123.2956; Si be pu.

123.2957; Si be po.

123.2958; Si be pa.

123.2959; Si be pe.

123.2960; Si be pi.

123.2961; Si be du.

123.2962; Si be do.

123.2963; Si be da.

123.2964; Si be de.

123.2965; Si be di.

123.2966; Si be bu.

123.2967; Si be bo.

123.2968; Si be ba.

123.2969; Si be be.

123.2970; Si be bi.

123.2971; Si be ku.

123.2972; Si be ko.

123.2973; Si be ka.

123.2974; Si be ke.

123.2975; Si be ki.

123.2976; Si bi su.

123.2977; Si bi so.

123.2978; Si bi sa.

123.2979; Si bi se.

123.2980; Si bi si.

123.2981; Si bi pu.

123.2982; Si bi po.

123.2983; Si bi pa.

123.2984; Si bi pe.

123.2985; Si bi pi.

123.2986; Si bi du.

123.2987; Si bi do.

123.2988; Si bi da.

123.2989; Si bi de.

123.2990; Si bi di.

123.2991; Si bi bu.

123.2992; Si bi bo.

123.2993; Si bi ba.

123.2994; Si bi be.

123.2995; Si bi bi.

123.2996; Si bi ku.

123.2997; Si bi ko.

123.2998; Si bi ka.

123.2999; Si bi ke.

123.3000; Si bi ki.

123.3001; Si ku su.

123.3002; Si ku so.

123.3003; Si ku sa.

123.3004; Si ku se.

123.3005; Si ku si.

123.3006; Si ku pu.

123.3007; Si ku po.

123.3008; Si ku pa.

123.3009; Si ku pe.

123.3010; Si ku pi.

123.3011; Si ku du.

123.3012; Si ku do.

123.3013; Si ku da.

123.3014; Si ku de.

123.3015; Si ku di.

123.3016; Si ku bu.

123.3017; Si ku bo.

123.3018; Si ku ba.

123.3019; Si ku be.

123.3020; Si ku bi.

123.3021; Si ku ku.

123.3022; Si ku ko.

123.3023; Si ku ka.

123.3024; Si ku ke.

123.3025; Si ku ki.

123.3026; Si ko su.

123.3027; Si ko so.

123.3028; Si ko sa.

123.3029; Si ko se.

123.3030; Si ko si.

123.3031; Si ko pu.

123.3032; Si ko po.

123.3033; Si ko pa.

123.3034; Si ko pe.

123.3035; Si ko pi.

123.3036; Si ko du.

123.3037; Si ko do.

123.3038; Si ko da.

123.3039; Si ko de.

123.3040; Si ko di.

123.3041; Si ko bu.

123.3042; Si ko bo.

123.3043; Si ko ba.

123.3044; Si ko be.

123.3045; Si ko bi.

123.3046; Si ko ku.

123.3047; Si ko ko.

123.3048; Si ko ka.

123.3049; Si ko ke.

123.3050; Si ko ki.

123.3051; Si ka su.

123.3052; Si ka so.

123.3053; Si ka sa.

123.3054; Si ka se.

123.3055; Si ka si.

123.3056; Si ka pu.

123.3057; Si ka po.

123.3058; Si ka pa.

123.3059; Si ka pe.

123.3060; Si ka pi.

123.3061; Si ka du.

123.3062; Si ka do.

123.3063; Si ka da.

123.3064; Si ka de.

123.3065; Si ka di.

123.3066; Si ka bu.

123.3067; Si ka bo.

123.3068; Si ka ba.

123.3069; Si ka be.

123.3070; Si ka bi.

123.3071; Si ka ku.

123.3072; Si ka ko.

123.3073; Si ka ka.

123.3074; Si ka ke.

123.3075; Si ka ki.

123.3076; Si ke su.

123.3077; Si ke so.

123.3078; Si ke sa.

123.3079; Si ke se.

123.3080; Si ke si.

123.3081; Si ke pu.

123.3082; Si ke po.

123.3083; Si ke pa.

123.3084; Si ke pe.

123.3085; Si ke pi.

123.3086; Si ke du.

123.3087; Si ke do.

123.3088; Si ke da.

123.3089; Si ke de.

123.3090; Si ke di.

123.3091; Si ke bu.

123.3092; Si ke bo.

123.3093; Si ke ba.

123.3094; Si ke be.

123.3095; Si ke bi.

123.3096; Si ke ku.

123.3097; Si ke ko.

123.3098; Si ke ka.

123.3099; Si ke ke.

123.3100; Si ke ki.

123.3101; Si ki su.

123.3102; Si ki so.

123.3103; Si ki sa.

123.3104; Si ki se.

123.3105; Si ki si.

123.3106; Si ki pu.

123.3107; Si ki po.

123.3108; Si ki pa.

123.3109; Si ki pe.

123.3110; Si ki pi.

123.3111; Si ki du.

123.3112; Si ki do.

123.3113; Si ki da.

123.3114; Si ki de.

123.3115; Si ki di.

123.3116; Si ki bu.

123.3117; Si ki bo.

123.3118; Si ki ba.

123.3119; Si ki be.

123.3120; Si ki bi.

123.3121; Si ki ku.

123.3122; Si ki ko.

123.3123; Si ki ka.

123.3124; Si ki ke.

123.3125; Si ki ki.

123.3126; Pu su su.

123.3127; Pu su so.

123.3128; Pu su sa.

123.3129; Pu su se.

123.3130; Pu su si.

123.3131; Pu su pu.

123.3132; Pu su po.

123.3133; Pu su pa.

123.3134; Pu su pe.

123.3135; Pu su pi.

123.3136; Pu su du.

123.3137; Pu su do.

123.3138; Pu su da.

123.3139; Pu su de.

123.3140; Pu su di.

123.3141; Pu su bu.

123.3142; Pu su bo.

123.3143; Pu su ba.

123.3144; Pu su be.

123.3145; Pu su bi.

123.3146; Pu su ku.

123.3147; Pu su ko.

123.3148; Pu su ka.

123.3149; Pu su ke.

123.3150; Pu su ki.

123.3151; Pu so su.

123.3152; Pu so so.

123.3153; Pu so sa.

123.3154; Pu so se.

123.3155; Pu so si.

123.3156; Pu so pu.

123.3157; Pu so po.

123.3158; Pu so pa.

123.3159; Pu so pe.

123.3160; Pu so pi.

123.3161; Pu so du.

123.3162; Pu so do.

123.3163; Pu so da.

123.3164; Pu so de.

123.3165; Pu so di.

123.3166; Pu so bu.

123.3167; Pu so bo.

123.3168; Pu so ba.

123.3169; Pu so be.

123.3170; Pu so bi.

123.3171; Pu so ku.

123.3172; Pu so ko.

123.3173; Pu so ka.

123.3174; Pu so ke.

123.3175; Pu so ki.

123.3176; Pu sa su.

123.3177; Pu sa so.

123.3178; Pu sa sa.

123.3179; Pu sa se.

123.3180; Pu sa si.

123.3181; Pu sa pu.

123.3182; Pu sa po.

123.3183; Pu sa pa.

123.3184; Pu sa pe.

123.3185; Pu sa pi.

123.3186; Pu sa du.

123.3187; Pu sa do.

123.3188; Pu sa da.

123.3189; Pu sa de.

123.3190; Pu sa di.

123.3191; Pu sa bu.

123.3192; Pu sa bo.

123.3193; Pu sa ba.

123.3194; Pu sa be.

123.3195; Pu sa bi.

123.3196; Pu sa ku.

123.3197; Pu sa ko.

123.3198; Pu sa ka.

123.3199; Pu sa ke.

123.3200; Pu sa ki.

123.3201; Pu se su.

123.3202; Pu se so.

123.3203; Pu se sa.

123.3204; Pu se se.

123.3205; Pu se si.

123.3206; Pu se pu.

123.3207; Pu se po.

123.3208; Pu se pa.

123.3209; Pu se pe.

123.3210; Pu se pi.

123.3211; Pu se du.

123.3212; Pu se do.

123.3213; Pu se da.

123.3214; Pu se de.

123.3215; Pu se di.

123.3216; Pu se bu.

123.3217; Pu se bo.

123.3218; Pu se ba.

123.3219; Pu se be.

123.3220; Pu se bi.

123.3221; Pu se ku.

123.3222; Pu se ko.

123.3223; Pu se ka.

123.3224; Pu se ke.

123.3225; Pu se ki.

123.3226; Pu si su.

123.3227; Pu si so.

123.3228; Pu si sa.

123.3229; Pu si se.

123.3230; Pu si si.

123.3231; Pu si pu.

123.3232; Pu si po.

123.3233; Pu si pa.

123.3234; Pu si pe.

123.3235; Pu si pi.

123.3236; Pu si du.

123.3237; Pu si do.

123.3238; Pu si da.

123.3239; Pu si de.

123.3240; Pu si di.

123.3241; Pu si bu.

123.3242; Pu si bo.

123.3243; Pu si ba.

123.3244; Pu si be.

123.3245; Pu si bi.

123.3246; Pu si ku.

123.3247; Pu si ko.

123.3248; Pu si ka.

123.3249; Pu si ke.

123.3250; Pu si ki.

123.3251; Pu pu su.

123.3252; Pu pu so.

123.3253; Pu pu sa.

123.3254; Pu pu se.

123.3255; Pu pu si.

123.3256; Pu pu pu.

123.3257; Pu pu po.

123.3258; Pu pu pa.

123.3259; Pu pu pe.

123.3260; Pu pu pi.

123.3261; Pu pu du.

123.3262; Pu pu do.

123.3263; Pu pu da.

123.3264; Pu pu de.

123.3265; Pu pu di.

123.3266; Pu pu bu.

123.3267; Pu pu bo.

123.3268; Pu pu ba.

123.3269; Pu pu be.

123.3270; Pu pu bi.

123.3271; Pu pu ku.

123.3272; Pu pu ko.

123.3273; Pu pu ka.

123.3274; Pu pu ke.

123.3275; Pu pu ki.

123.3276; Pu po su.

123.3277; Pu po so.

123.3278; Pu po sa.

123.3279; Pu po se.

123.3280; Pu po si.

123.3281; Pu po pu.

123.3282; Pu po po.

123.3283; Pu po pa.

123.3284; Pu po pe.

123.3285; Pu po pi.

123.3286; Pu po du.

123.3287; Pu po do.

123.3288; Pu po da.

123.3289; Pu po de.

123.3290; Pu po di.

123.3291; Pu po bu.

123.3292; Pu po bo.

123.3293; Pu po ba.

123.3294; Pu po be.

123.3295; Pu po bi.

123.3296; Pu po ku.

123.3297; Pu po ko.

123.3298; Pu po ka.

123.3299; Pu po ke.

123.3300; Pu po ki.

123.3301; Pu pa su.

123.3302; Pu pa so.

123.3303; Pu pa sa.

123.3304; Pu pa se.

123.3305; Pu pa si.

123.3306; Pu pa pu.

123.3307; Pu pa po.

123.3308; Pu pa pa.

123.3309; Pu pa pe.

123.3310; Pu pa pi.

123.3311; Pu pa du.

123.3312; Pu pa do.

123.3313; Pu pa da.

123.3314; Pu pa de.

123.3315; Pu pa di.

123.3316; Pu pa bu.

123.3317; Pu pa bo.

123.3318; Pu pa ba.

123.3319; Pu pa be.

123.3320; Pu pa bi.

123.3321; Pu pa ku.

123.3322; Pu pa ko.

123.3323; Pu pa ka.

123.3324; Pu pa ke.

123.3325; Pu pa ki.

123.3326; Pu pe su.

123.3327; Pu pe so.

123.3328; Pu pe sa.

123.3329; Pu pe se.

123.3330; Pu pe si.

123.3331; Pu pe pu.

123.3332; Pu pe po.

123.3333; Pu pe pa.

123.3334; Pu pe pe.

123.3335; Pu pe pi.

123.3336; Pu pe du.

123.3337; Pu pe do.

123.3338; Pu pe da.

123.3339; Pu pe de.

123.3340; Pu pe di.

123.3341; Pu pe bu.

123.3342; Pu pe bo.

123.3343; Pu pe ba.

123.3344; Pu pe be.

123.3345; Pu pe bi.

123.3346; Pu pe ku.

123.3347; Pu pe ko.

123.3348; Pu pe ka.

123.3349; Pu pe ke.

123.3350; Pu pe ki.

123.3351; Pu pi su.

123.3352; Pu pi so.

123.3353; Pu pi sa.

123.3354; Pu pi se.

123.3355; Pu pi si.

123.3356; Pu pi pu.

123.3357; Pu pi po.

123.3358; Pu pi pa.

123.3359; Pu pi pe.

123.3360; Pu pi pi.

123.3361; Pu pi du.

123.3362; Pu pi do.

123.3363; Pu pi da.

123.3364; Pu pi de.

123.3365; Pu pi di.

123.3366; Pu pi bu.

123.3367; Pu pi bo.

123.3368; Pu pi ba.

123.3369; Pu pi be.

123.3370; Pu pi bi.

123.3371; Pu pi ku.

123.3372; Pu pi ko.

123.3373; Pu pi ka.

123.3374; Pu pi ke.

123.3375; Pu pi ki.

123.3376; Pu du su.

123.3377; Pu du so.

123.3378; Pu du sa.

123.3379; Pu du se.

123.3380; Pu du si.

123.3381; Pu du pu.

123.3382; Pu du po.

123.3383; Pu du pa.

123.3384; Pu du pe.

123.3385; Pu du pi.

123.3386; Pu du du.

123.3387; Pu du do.

123.3388; Pu du da.

123.3389; Pu du de.

123.3390; Pu du di.

123.3391; Pu du bu.

123.3392; Pu du bo.

123.3393; Pu du ba.

123.3394; Pu du be.

123.3395; Pu du bi.

123.3396; Pu du ku.

123.3397; Pu du ko.

123.3398; Pu du ka.

123.3399; Pu du ke.

123.3400; Pu du ki.

123.3401; Pu do su.

123.3402; Pu do so.

123.3403; Pu do sa.

123.3404; Pu do se.

123.3405; Pu do si.

123.3406; Pu do pu.

123.3407; Pu do po.

123.3408; Pu do pa.

123.3409; Pu do pe.

123.3410; Pu do pi.

123.3411; Pu do du.

123.3412; Pu do do.

123.3413; Pu do da.

123.3414; Pu do de.

123.3415; Pu do di.

123.3416; Pu do bu.

123.3417; Pu do bo.

123.3418; Pu do ba.

123.3419; Pu do be.

123.3420; Pu do bi.

123.3421; Pu do ku.

123.3422; Pu do ko.

123.3423; Pu do ka.

123.3424; Pu do ke.

123.3425; Pu do ki.

123.3426; Pu da su.

123.3427; Pu da so.

123.3428; Pu da sa.

123.3429; Pu da se.

123.3430; Pu da si.

123.3431; Pu da pu.

123.3432; Pu da po.

123.3433; Pu da pa.

123.3434; Pu da pe.

123.3435; Pu da pi.

123.3436; Pu da du.

123.3437; Pu da do.

123.3438; Pu da da.

123.3439; Pu da de.

123.3440; Pu da di.

123.3441; Pu da bu.

123.3442; Pu da bo.

123.3443; Pu da ba.

123.3444; Pu da be.

123.3445; Pu da bi.

123.3446; Pu da ku.

123.3447; Pu da ko.

123.3448; Pu da ka.

123.3449; Pu da ke.

123.3450; Pu da ki.

123.3451; Pu de su.

123.3452; Pu de so.

123.3453; Pu de sa.

123.3454; Pu de se.

123.3455; Pu de si.

123.3456; Pu de pu.

123.3457; Pu de po.

123.3458; Pu de pa.

123.3459; Pu de pe.

123.3460; Pu de pi.

123.3461; Pu de du.

123.3462; Pu de do.

123.3463; Pu de da.

123.3464; Pu de de.

123.3465; Pu de di.

123.3466; Pu de bu.

123.3467; Pu de bo.

123.3468; Pu de ba.

123.3469; Pu de be.

123.3470; Pu de bi.

123.3471; Pu de ku.

123.3472; Pu de ko.

123.3473; Pu de ka.

123.3474; Pu de ke.

123.3475; Pu de ki.

123.3476; Pu di su.

123.3477; Pu di so.

123.3478; Pu di sa.

123.3479; Pu di se.

123.3480; Pu di si.

123.3481; Pu di pu.

123.3482; Pu di po.

123.3483; Pu di pa.

123.3484; Pu di pe.

123.3485; Pu di pi.

123.3486; Pu di du.

123.3487; Pu di do.

123.3488; Pu di da.

123.3489; Pu di de.

123.3490; Pu di di.

123.3491; Pu di bu.

123.3492; Pu di bo.

123.3493; Pu di ba.

123.3494; Pu di be.

123.3495; Pu di bi.

123.3496; Pu di ku.

123.3497; Pu di ko.

123.3498; Pu di ka.

123.3499; Pu di ke.

123.3500; Pu di ki.

123.3501; Pu bu su.

123.3502; Pu bu so.

123.3503; Pu bu sa.

123.3504; Pu bu se.

123.3505; Pu bu si.

123.3506; Pu bu pu.

123.3507; Pu bu po.

123.3508; Pu bu pa.

123.3509; Pu bu pe.

123.3510; Pu bu pi.

123.3511; Pu bu du.

123.3512; Pu bu do.

123.3513; Pu bu da.

123.3514; Pu bu de.

123.3515; Pu bu di.

123.3516; Pu bu bu.

123.3517; Pu bu bo.

123.3518; Pu bu ba.

123.3519; Pu bu be.

123.3520; Pu bu bi.

123.3521; Pu bu ku.

123.3522; Pu bu ko.

123.3523; Pu bu ka.

123.3524; Pu bu ke.

123.3525; Pu bu ki.

123.3526; Pu bo su.

123.3527; Pu bo so.

123.3528; Pu bo sa.

123.3529; Pu bo se.

123.3530; Pu bo si.

123.3531; Pu bo pu.

123.3532; Pu bo po.

123.3533; Pu bo pa.

123.3534; Pu bo pe.

123.3535; Pu bo pi.

123.3536; Pu bo du.

123.3537; Pu bo do.

123.3538; Pu bo da.

123.3539; Pu bo de.

123.3540; Pu bo di.

123.3541; Pu bo bu.

123.3542; Pu bo bo.

123.3543; Pu bo ba.

123.3544; Pu bo be.

123.3545; Pu bo bi.

123.3546; Pu bo ku.

123.3547; Pu bo ko.

123.3548; Pu bo ka.

123.3549; Pu bo ke.

123.3550; Pu bo ki.

123.3551; Pu ba su.

123.3552; Pu ba so.

123.3553; Pu ba sa.

123.3554; Pu ba se.

123.3555; Pu ba si.

123.3556; Pu ba pu.

123.3557; Pu ba po.

123.3558; Pu ba pa.

123.3559; Pu ba pe.

123.3560; Pu ba pi.

123.3561; Pu ba du.

123.3562; Pu ba do.

123.3563; Pu ba da.

123.3564; Pu ba de.

123.3565; Pu ba di.

123.3566; Pu ba bu.

123.3567; Pu ba bo.

123.3568; Pu ba ba.

123.3569; Pu ba be.

123.3570; Pu ba bi.

123.3571; Pu ba ku.

123.3572; Pu ba ko.

123.3573; Pu ba ka.

123.3574; Pu ba ke.

123.3575; Pu ba ki.

123.3576; Pu be su.

123.3577; Pu be so.

123.3578; Pu be sa.

123.3579; Pu be se.

123.3580; Pu be si.

123.3581; Pu be pu.

123.3582; Pu be po.

123.3583; Pu be pa.

123.3584; Pu be pe.

123.3585; Pu be pi.

123.3586; Pu be du.

123.3587; Pu be do.

123.3588; Pu be da.

123.3589; Pu be de.

123.3590; Pu be di.

123.3591; Pu be bu.

123.3592; Pu be bo.

123.3593; Pu be ba.

123.3594; Pu be be.

123.3595; Pu be bi.

123.3596; Pu be ku.

123.3597; Pu be ko.

123.3598; Pu be ka.

123.3599; Pu be ke.

123.3600; Pu be ki.

123.3601; Pu bi su.

123.3602; Pu bi so.

123.3603; Pu bi sa.

123.3604; Pu bi se.

123.3605; Pu bi si.

123.3606; Pu bi pu.

123.3607; Pu bi po.

123.3608; Pu bi pa.

123.3609; Pu bi pe.

123.3610; Pu bi pi.

123.3611; Pu bi du.

123.3612; Pu bi do.

123.3613; Pu bi da.

123.3614; Pu bi de.

123.3615; Pu bi di.

123.3616; Pu bi bu.

123.3617; Pu bi bo.

123.3618; Pu bi ba.

123.3619; Pu bi be.

123.3620; Pu bi bi.

123.3621; Pu bi ku.

123.3622; Pu bi ko.

123.3623; Pu bi ka.

123.3624; Pu bi ke.

123.3625; Pu bi ki.

123.3626; Pu ku su.

123.3627; Pu ku so.

123.3628; Pu ku sa.

123.3629; Pu ku se.

123.3630; Pu ku si.

123.3631; Pu ku pu.

123.3632; Pu ku po.

123.3633; Pu ku pa.

123.3634; Pu ku pe.

123.3635; Pu ku pi.

123.3636; Pu ku du.

123.3637; Pu ku do.

123.3638; Pu ku da.

123.3639; Pu ku de.

123.3640; Pu ku di.

123.3641; Pu ku bu.

123.3642; Pu ku bo.

123.3643; Pu ku ba.

123.3644; Pu ku be.

123.3645; Pu ku bi.

123.3646; Pu ku ku.

123.3647; Pu ku ko.

123.3648; Pu ku ka.

123.3649; Pu ku ke.

123.3650; Pu ku ki.

123.3651; Pu ko su.

123.3652; Pu ko so.

123.3653; Pu ko sa.

123.3654; Pu ko se.

123.3655; Pu ko si.

123.3656; Pu ko pu.

123.3657; Pu ko po.

123.3658; Pu ko pa.

123.3659; Pu ko pe.

123.3660; Pu ko pi.

123.3661; Pu ko du.

123.3662; Pu ko do.

123.3663; Pu ko da.

123.3664; Pu ko de.

123.3665; Pu ko di.

123.3666; Pu ko bu.

123.3667; Pu ko bo.

123.3668; Pu ko ba.

123.3669; Pu ko be.

123.3670; Pu ko bi.

123.3671; Pu ko ku.

123.3672; Pu ko ko.

123.3673; Pu ko ka.

123.3674; Pu ko ke.

123.3675; Pu ko ki.

123.3676; Pu ka su.

123.3677; Pu ka so.

123.3678; Pu ka sa.

123.3679; Pu ka se.

123.3680; Pu ka si.

123.3681; Pu ka pu.

123.3682; Pu ka po.

123.3683; Pu ka pa.

123.3684; Pu ka pe.

123.3685; Pu ka pi.

123.3686; Pu ka du.

123.3687; Pu ka do.

123.3688; Pu ka da.

123.3689; Pu ka de.

123.3690; Pu ka di.

123.3691; Pu ka bu.

123.3692; Pu ka bo.

123.3693; Pu ka ba.

123.3694; Pu ka be.

123.3695; Pu ka bi.

123.3696; Pu ka ku.

123.3697; Pu ka ko.

123.3698; Pu ka ka.

123.3699; Pu ka ke.

123.3700; Pu ka ki.

123.3701; Pu ke su.

123.3702; Pu ke so.

123.3703; Pu ke sa.

123.3704; Pu ke se.

123.3705; Pu ke si.

123.3706; Pu ke pu.

123.3707; Pu ke po.

123.3708; Pu ke pa.

123.3709; Pu ke pe.

123.3710; Pu ke pi.

123.3711; Pu ke du.

123.3712; Pu ke do.

123.3713; Pu ke da.

123.3714; Pu ke de.

123.3715; Pu ke di.

123.3716; Pu ke bu.

123.3717; Pu ke bo.

123.3718; Pu ke ba.

123.3719; Pu ke be.

123.3720; Pu ke bi.

123.3721; Pu ke ku.

123.3722; Pu ke ko.

123.3723; Pu ke ka.

123.3724; Pu ke ke.

123.3725; Pu ke ki.

123.3726; Pu ki su.

123.3727; Pu ki so.

123.3728; Pu ki sa.

123.3729; Pu ki se.

123.3730; Pu ki si.

123.3731; Pu ki pu.

123.3732; Pu ki po.

123.3733; Pu ki pa.

123.3734; Pu ki pe.

123.3735; Pu ki pi.

123.3736; Pu ki du.

123.3737; Pu ki do.

123.3738; Pu ki da.

123.3739; Pu ki de.

123.3740; Pu ki di.

123.3741; Pu ki bu.

123.3742; Pu ki bo.

123.3743; Pu ki ba.

123.3744; Pu ki be.

123.3745; Pu ki bi.

123.3746; Pu ki ku.

123.3747; Pu ki ko.

123.3748; Pu ki ka.

123.3749; Pu ki ke.

123.3750; Pu ki ki.

123.3751; Po su su.

123.3752; Po su so.

123.3753; Po su sa.

123.3754; Po su se.

123.3755; Po su si.

123.3756; Po su pu.

123.3757; Po su po.

123.3758; Po su pa.

123.3759; Po su pe.

123.3760; Po su pi.

123.3761; Po su du.

123.3762; Po su do.

123.3763; Po su da.

123.3764; Po su de.

123.3765; Po su di.

123.3766; Po su bu.

123.3767; Po su bo.

123.3768; Po su ba.

123.3769; Po su be.

123.3770; Po su bi.

123.3771; Po su ku.

123.3772; Po su ko.

123.3773; Po su ka.

123.3774; Po su ke.

123.3775; Po su ki.

123.3776; Po so su.

123.3777; Po so so.

123.3778; Po so sa.

123.3779; Po so se.

123.3780; Po so si.

123.3781; Po so pu.

123.3782; Po so po.

123.3783; Po so pa.

123.3784; Po so pe.

123.3785; Po so pi.

123.3786; Po so du.

123.3787; Po so do.

123.3788; Po so da.

123.3789; Po so de.

123.3790; Po so di.

123.3791; Po so bu.

123.3792; Po so bo.

123.3793; Po so ba.

123.3794; Po so be.

123.3795; Po so bi.

123.3796; Po so ku.

123.3797; Po so ko.

123.3798; Po so ka.

123.3799; Po so ke.

123.3800; Po so ki.

123.3801; Po sa su.

123.3802; Po sa so.

123.3803; Po sa sa.

123.3804; Po sa se.

123.3805; Po sa si.

123.3806; Po sa pu.

123.3807; Po sa po.

123.3808; Po sa pa.

123.3809; Po sa pe.

123.3810; Po sa pi.

123.3811; Po sa du.

123.3812; Po sa do.

123.3813; Po sa da.

123.3814; Po sa de.

123.3815; Po sa di.

123.3816; Po sa bu.

123.3817; Po sa bo.

123.3818; Po sa ba.

123.3819; Po sa be.

123.3820; Po sa bi.

123.3821; Po sa ku.

123.3822; Po sa ko.

123.3823; Po sa ka.

123.3824; Po sa ke.

123.3825; Po sa ki.

123.3826; Po se su.

123.3827; Po se so.

123.3828; Po se sa.

123.3829; Po se se.

123.3830; Po se si.

123.3831; Po se pu.

123.3832; Po se po.

123.3833; Po se pa.

123.3834; Po se pe.

123.3835; Po se pi.

123.3836; Po se du.

123.3837; Po se do.

123.3838; Po se da.

123.3839; Po se de.

123.3840; Po se di.

123.3841; Po se bu.

123.3842; Po se bo.

123.3843; Po se ba.

123.3844; Po se be.

123.3845; Po se bi.

123.3846; Po se ku.

123.3847; Po se ko.

123.3848; Po se ka.

123.3849; Po se ke.

123.3850; Po se ki.

123.3851; Po si su.

123.3852; Po si so.

123.3853; Po si sa.

123.3854; Po si se.

123.3855; Po si si.

123.3856; Po si pu.

123.3857; Po si po.

123.3858; Po si pa.

123.3859; Po si pe.

123.3860; Po si pi.

123.3861; Po si du.

123.3862; Po si do.

123.3863; Po si da.

123.3864; Po si de.

123.3865; Po si di.

123.3866; Po si bu.

123.3867; Po si bo.

123.3868; Po si ba.

123.3869; Po si be.

123.3870; Po si bi.

123.3871; Po si ku.

123.3872; Po si ko.

123.3873; Po si ka.

123.3874; Po si ke.

123.3875; Po si ki.

123.3876; Po pu su.

123.3877; Po pu so.

123.3878; Po pu sa.

123.3879; Po pu se.

123.3880; Po pu si.

123.3881; Po pu pu.

123.3882; Po pu po.

123.3883; Po pu pa.

123.3884; Po pu pe.

123.3885; Po pu pi.

123.3886; Po pu du.

123.3887; Po pu do.

123.3888; Po pu da.

123.3889; Po pu de.

123.3890; Po pu di.

123.3891; Po pu bu.

123.3892; Po pu bo.

123.3893; Po pu ba.

123.3894; Po pu be.

123.3895; Po pu bi.

123.3896; Po pu ku.

123.3897; Po pu ko.

123.3898; Po pu ka.

123.3899; Po pu ke.

123.3900; Po pu ki.

123.3901; Po po su.

123.3902; Po po so.

123.3903; Po po sa.

123.3904; Po po se.

123.3905; Po po si.

123.3906; Po po pu.

123.3907; Po po po.

123.3908; Po po pa.

123.3909; Po po pe.

123.3910; Po po pi.

123.3911; Po po du.

123.3912; Po po do.

123.3913; Po po da.

123.3914; Po po de.

123.3915; Po po di.

123.3916; Po po bu.

123.3917; Po po bo.

123.3918; Po po ba.

123.3919; Po po be.

123.3920; Po po bi.

123.3921; Po po ku.

123.3922; Po po ko.

123.3923; Po po ka.

123.3924; Po po ke.

123.3925; Po po ki.

123.3926; Po pa su.

123.3927; Po pa so.

123.3928; Po pa sa.

123.3929; Po pa se.

123.3930; Po pa si.

123.3931; Po pa pu.

123.3932; Po pa po.

123.3933; Po pa pa.

123.3934; Po pa pe.

123.3935; Po pa pi.

123.3936; Po pa du.

123.3937; Po pa do.

123.3938; Po pa da.

123.3939; Po pa de.

123.3940; Po pa di.

123.3941; Po pa bu.

123.3942; Po pa bo.

123.3943; Po pa ba.

123.3944; Po pa be.

123.3945; Po pa bi.

123.3946; Po pa ku.

123.3947; Po pa ko.

123.3948; Po pa ka.

123.3949; Po pa ke.

123.3950; Po pa ki.

123.3951; Po pe su.

123.3952; Po pe so.

123.3953; Po pe sa.

123.3954; Po pe se.

123.3955; Po pe si.

123.3956; Po pe pu.

123.3957; Po pe po.

123.3958; Po pe pa.

123.3959; Po pe pe.

123.3960; Po pe pi.

123.3961; Po pe du.

123.3962; Po pe do.

123.3963; Po pe da.

123.3964; Po pe de.

123.3965; Po pe di.

123.3966; Po pe bu.

123.3967; Po pe bo.

123.3968; Po pe ba.

123.3969; Po pe be.

123.3970; Po pe bi.

123.3971; Po pe ku.

123.3972; Po pe ko.

123.3973; Po pe ka.

123.3974; Po pe ke.

123.3975; Po pe ki.

123.3976; Po pi su.

123.3977; Po pi so.

123.3978; Po pi sa.

123.3979; Po pi se.

123.3980; Po pi si.

123.3981; Po pi pu.

123.3982; Po pi po.

123.3983; Po pi pa.

123.3984; Po pi pe.

123.3985; Po pi pi.

123.3986; Po pi du.

123.3987; Po pi do.

123.3988; Po pi da.

123.3989; Po pi de.

123.3990; Po pi di.

123.3991; Po pi bu.

123.3992; Po pi bo.

123.3993; Po pi ba.

123.3994; Po pi be.

123.3995; Po pi bi.

123.3996; Po pi ku.

123.3997; Po pi ko.

123.3998; Po pi ka.

123.3999; Po pi ke.

123.4000; Po pi ki.

123.4001; Po du su.

123.4002; Po du so.

123.4003; Po du sa.

123.4004; Po du se.

123.4005; Po du si.

123.4006; Po du pu.

123.4007; Po du po.

123.4008; Po du pa.

123.4009; Po du pe.

123.4010; Po du pi.

123.4011; Po du du.

123.4012; Po du do.

123.4013; Po du da.

123.4014; Po du de.

123.4015; Po du di.

123.4016; Po du bu.

123.4017; Po du bo.

123.4018; Po du ba.

123.4019; Po du be.

123.4020; Po du bi.

123.4021; Po du ku.

123.4022; Po du ko.

123.4023; Po du ka.

123.4024; Po du ke.

123.4025; Po du ki.

123.4026; Po do su.

123.4027; Po do so.

123.4028; Po do sa.

123.4029; Po do se.

123.4030; Po do si.

123.4031; Po do pu.

123.4032; Po do po.

123.4033; Po do pa.

123.4034; Po do pe.

123.4035; Po do pi.

123.4036; Po do du.

123.4037; Po do do.

123.4038; Po do da.

123.4039; Po do de.

123.4040; Po do di.

123.4041; Po do bu.

123.4042; Po do bo.

123.4043; Po do ba.

123.4044; Po do be.

123.4045; Po do bi.

123.4046; Po do ku.

123.4047; Po do ko.

123.4048; Po do ka.

123.4049; Po do ke.

123.4050; Po do ki.

123.4051; Po da su.

123.4052; Po da so.

123.4053; Po da sa.

123.4054; Po da se.

123.4055; Po da si.

123.4056; Po da pu.

123.4057; Po da po.

123.4058; Po da pa.

123.4059; Po da pe.

123.4060; Po da pi.

123.4061; Po da du.

123.4062; Po da do.

123.4063; Po da da.

123.4064; Po da de.

123.4065; Po da di.

123.4066; Po da bu.

123.4067; Po da bo.

123.4068; Po da ba.

123.4069; Po da be.

123.4070; Po da bi.

123.4071; Po da ku.

123.4072; Po da ko.

123.4073; Po da ka.

123.4074; Po da ke.

123.4075; Po da ki.

123.4076; Po de su.

123.4077; Po de so.

123.4078; Po de sa.

123.4079; Po de se.

123.4080; Po de si.

123.4081; Po de pu.

123.4082; Po de po.

123.4083; Po de pa.

123.4084; Po de pe.

123.4085; Po de pi.

123.4086; Po de du.

123.4087; Po de do.

123.4088; Po de da.

123.4089; Po de de.

123.4090; Po de di.

123.4091; Po de bu.

123.4092; Po de bo.

123.4093; Po de ba.

123.4094; Po de be.

123.4095; Po de bi.

123.4096; Po de ku.

123.4097; Po de ko.

123.4098; Po de ka.

123.4099; Po de ke.

123.4100; Po de ki.

123.4101; Po di su.

123.4102; Po di so.

123.4103; Po di sa.

123.4104; Po di se.

123.4105; Po di si.

123.4106; Po di pu.

123.4107; Po di po.

123.4108; Po di pa.

123.4109; Po di pe.

123.4110; Po di pi.

123.4111; Po di du.

123.4112; Po di do.

123.4113; Po di da.

123.4114; Po di de.

123.4115; Po di di.

123.4116; Po di bu.

123.4117; Po di bo.

123.4118; Po di ba.

123.4119; Po di be.

123.4120; Po di bi.

123.4121; Po di ku.

123.4122; Po di ko.

123.4123; Po di ka.

123.4124; Po di ke.

123.4125; Po di ki.

123.4126; Po bu su.

123.4127; Po bu so.

123.4128; Po bu sa.

123.4129; Po bu se.

123.4130; Po bu si.

123.4131; Po bu pu.

123.4132; Po bu po.

123.4133; Po bu pa.

123.4134; Po bu pe.

123.4135; Po bu pi.

123.4136; Po bu du.

123.4137; Po bu do.

123.4138; Po bu da.

123.4139; Po bu de.

123.4140; Po bu di.

123.4141; Po bu bu.

123.4142; Po bu bo.

123.4143; Po bu ba.

123.4144; Po bu be.

123.4145; Po bu bi.

123.4146; Po bu ku.

123.4147; Po bu ko.

123.4148; Po bu ka.

123.4149; Po bu ke.

123.4150; Po bu ki.

123.4151; Po bo su.

123.4152; Po bo so.

123.4153; Po bo sa.

123.4154; Po bo se.

123.4155; Po bo si.

123.4156; Po bo pu.

123.4157; Po bo po.

123.4158; Po bo pa.

123.4159; Po bo pe.

123.4160; Po bo pi.

123.4161; Po bo du.

123.4162; Po bo do.

123.4163; Po bo da.

123.4164; Po bo de.

123.4165; Po bo di.

123.4166; Po bo bu.

123.4167; Po bo bo.

123.4168; Po bo ba.

123.4169; Po bo be.

123.4170; Po bo bi.

123.4171; Po bo ku.

123.4172; Po bo ko.

123.4173; Po bo ka.

123.4174; Po bo ke.

123.4175; Po bo ki.

123.4176; Po ba su.

123.4177; Po ba so.

123.4178; Po ba sa.

123.4179; Po ba se.

123.4180; Po ba si.

123.4181; Po ba pu.

123.4182; Po ba po.

123.4183; Po ba pa.

123.4184; Po ba pe.

123.4185; Po ba pi.

123.4186; Po ba du.

123.4187; Po ba do.

123.4188; Po ba da.

123.4189; Po ba de.

123.4190; Po ba di.

123.4191; Po ba bu.

123.4192; Po ba bo.

123.4193; Po ba ba.

123.4194; Po ba be.

123.4195; Po ba bi.

123.4196; Po ba ku.

123.4197; Po ba ko.

123.4198; Po ba ka.

123.4199; Po ba ke.

123.4200; Po ba ki.

123.4201; Po be su.

123.4202; Po be so.

123.4203; Po be sa.

123.4204; Po be se.

123.4205; Po be si.

123.4206; Po be pu.

123.4207; Po be po.

123.4208; Po be pa.

123.4209; Po be pe.

123.4210; Po be pi.

123.4211; Po be du.

123.4212; Po be do.

123.4213; Po be da.

123.4214; Po be de.

123.4215; Po be di.

123.4216; Po be bu.

123.4217; Po be bo.

123.4218; Po be ba.

123.4219; Po be be.

123.4220; Po be bi.

123.4221; Po be ku.

123.4222; Po be ko.

123.4223; Po be ka.

123.4224; Po be ke.

123.4225; Po be ki.

123.4226; Po bi su.

123.4227; Po bi so.

123.4228; Po bi sa.

123.4229; Po bi se.

123.4230; Po bi si.

123.4231; Po bi pu.

123.4232; Po bi po.

123.4233; Po bi pa.

123.4234; Po bi pe.

123.4235; Po bi pi.

123.4236; Po bi du.

123.4237; Po bi do.

123.4238; Po bi da.

123.4239; Po bi de.

123.4240; Po bi di.

123.4241; Po bi bu.

123.4242; Po bi bo.

123.4243; Po bi ba.

123.4244; Po bi be.

123.4245; Po bi bi.

123.4246; Po bi ku.

123.4247; Po bi ko.

123.4248; Po bi ka.

123.4249; Po bi ke.

123.4250; Po bi ki.

123.4251; Po ku su.

123.4252; Po ku so.

123.4253; Po ku sa.

123.4254; Po ku se.

123.4255; Po ku si.

123.4256; Po ku pu.

123.4257; Po ku po.

123.4258; Po ku pa.

123.4259; Po ku pe.

123.4260; Po ku pi.

123.4261; Po ku du.

123.4262; Po ku do.

123.4263; Po ku da.

123.4264; Po ku de.

123.4265; Po ku di.

123.4266; Po ku bu.

123.4267; Po ku bo.

123.4268; Po ku ba.

123.4269; Po ku be.

123.4270; Po ku bi.

123.4271; Po ku ku.

123.4272; Po ku ko.

123.4273; Po ku ka.

123.4274; Po ku ke.

123.4275; Po ku ki.

123.4276; Po ko su.

123.4277; Po ko so.

123.4278; Po ko sa.

123.4279; Po ko se.

123.4280; Po ko si.

123.4281; Po ko pu.

123.4282; Po ko po.

123.4283; Po ko pa.

123.4284; Po ko pe.

123.4285; Po ko pi.

123.4286; Po ko du.

123.4287; Po ko do.

123.4288; Po ko da.

123.4289; Po ko de.

123.4290; Po ko di.

123.4291; Po ko bu.

123.4292; Po ko bo.

123.4293; Po ko ba.

123.4294; Po ko be.

123.4295; Po ko bi.

123.4296; Po ko ku.

123.4297; Po ko ko.

123.4298; Po ko ka.

123.4299; Po ko ke.

123.4300; Po ko ki.

123.4301; Po ka su.

123.4302; Po ka so.

123.4303; Po ka sa.

123.4304; Po ka se.

123.4305; Po ka si.

123.4306; Po ka pu.

123.4307; Po ka po.

123.4308; Po ka pa.

123.4309; Po ka pe.

123.4310; Po ka pi.

123.4311; Po ka du.

123.4312; Po ka do.

123.4313; Po ka da.

123.4314; Po ka de.

123.4315; Po ka di.

123.4316; Po ka bu.

123.4317; Po ka bo.

123.4318; Po ka ba.

123.4319; Po ka be.

123.4320; Po ka bi.

123.4321; Po ka ku.

123.4322; Po ka ko.

123.4323; Po ka ka.

123.4324; Po ka ke.

123.4325; Po ka ki.

123.4326; Po ke su.

123.4327; Po ke so.

123.4328; Po ke sa.

123.4329; Po ke se.

123.4330; Po ke si.

123.4331; Po ke pu.

123.4332; Po ke po.

123.4333; Po ke pa.

123.4334; Po ke pe.

123.4335; Po ke pi.

123.4336; Po ke du.

123.4337; Po ke do.

123.4338; Po ke da.

123.4339; Po ke de.

123.4340; Po ke di.

123.4341; Po ke bu.

123.4342; Po ke bo.

123.4343; Po ke ba.

123.4344; Po ke be.

123.4345; Po ke bi.

123.4346; Po ke ku.

123.4347; Po ke ko.

123.4348; Po ke ka.

123.4349; Po ke ke.

123.4350; Po ke ki.

123.4351; Po ki su.

123.4352; Po ki so.

123.4353; Po ki sa.

123.4354; Po ki se.

123.4355; Po ki si.

123.4356; Po ki pu.

123.4357; Po ki po.

123.4358; Po ki pa.

123.4359; Po ki pe.

123.4360; Po ki pi.

123.4361; Po ki du.

123.4362; Po ki do.

123.4363; Po ki da.

123.4364; Po ki de.

123.4365; Po ki di.

123.4366; Po ki bu.

123.4367; Po ki bo.

123.4368; Po ki ba.

123.4369; Po ki be.

123.4370; Po ki bi.

123.4371; Po ki ku.

123.4372; Po ki ko.

123.4373; Po ki ka.

123.4374; Po ki ke.

123.4375; Po ki ki.

123.4376; Pa su su.

123.4377; Pa su so.

123.4378; Pa su sa.

123.4379; Pa su se.

123.4380; Pa su si.

123.4381; Pa su pu.

123.4382; Pa su po.

123.4383; Pa su pa.

123.4384; Pa su pe.

123.4385; Pa su pi.

123.4386; Pa su du.

123.4387; Pa su do.

123.4388; Pa su da.

123.4389; Pa su de.

123.4390; Pa su di.

123.4391; Pa su bu.

123.4392; Pa su bo.

123.4393; Pa su ba.

123.4394; Pa su be.

123.4395; Pa su bi.

123.4396; Pa su ku.

123.4397; Pa su ko.

123.4398; Pa su ka.

123.4399; Pa su ke.

123.4400; Pa su ki.

123.4401; Pa so su.

123.4402; Pa so so.

123.4403; Pa so sa.

123.4404; Pa so se.

123.4405; Pa so si.

123.4406; Pa so pu.

123.4407; Pa so po.

123.4408; Pa so pa.

123.4409; Pa so pe.

123.4410; Pa so pi.

123.4411; Pa so du.

123.4412; Pa so do.

123.4413; Pa so da.

123.4414; Pa so de.

123.4415; Pa so di.

123.4416; Pa so bu.

123.4417; Pa so bo.

123.4418; Pa so ba.

123.4419; Pa so be.

123.4420; Pa so bi.

123.4421; Pa so ku.

123.4422; Pa so ko.

123.4423; Pa so ka.

123.4424; Pa so ke.

123.4425; Pa so ki.

123.4426; Pa sa su.

123.4427; Pa sa so.

123.4428; Pa sa sa.

123.4429; Pa sa se.

123.4430; Pa sa si.

123.4431; Pa sa pu.

123.4432; Pa sa po.

123.4433; Pa sa pa.

123.4434; Pa sa pe.

123.4435; Pa sa pi.

123.4436; Pa sa du.

123.4437; Pa sa do.

123.4438; Pa sa da.

123.4439; Pa sa de.

123.4440; Pa sa di.

123.4441; Pa sa bu.

123.4442; Pa sa bo.

123.4443; Pa sa ba.

123.4444; Pa sa be.

123.4445; Pa sa bi.

123.4446; Pa sa ku.

123.4447; Pa sa ko.

123.4448; Pa sa ka.

123.4449; Pa sa ke.

123.4450; Pa sa ki.

123.4451; Pa se su.

123.4452; Pa se so.

123.4453; Pa se sa.

123.4454; Pa se se.

123.4455; Pa se si.

123.4456; Pa se pu.

123.4457; Pa se po.

123.4458; Pa se pa.

123.4459; Pa se pe.

123.4460; Pa se pi.

123.4461; Pa se du.

123.4462; Pa se do.

123.4463; Pa se da.

123.4464; Pa se de.

123.4465; Pa se di.

123.4466; Pa se bu.

123.4467; Pa se bo.

123.4468; Pa se ba.

123.4469; Pa se be.

123.4470; Pa se bi.

123.4471; Pa se ku.

123.4472; Pa se ko.

123.4473; Pa se ka.

123.4474; Pa se ke.

123.4475; Pa se ki.

123.4476; Pa si su.

123.4477; Pa si so.

123.4478; Pa si sa.

123.4479; Pa si se.

123.4480; Pa si si.

123.4481; Pa si pu.

123.4482; Pa si po.

123.4483; Pa si pa.

123.4484; Pa si pe.

123.4485; Pa si pi.

123.4486; Pa si du.

123.4487; Pa si do.

123.4488; Pa si da.

123.4489; Pa si de.

123.4490; Pa si di.

123.4491; Pa si bu.

123.4492; Pa si bo.

123.4493; Pa si ba.

123.4494; Pa si be.

123.4495; Pa si bi.

123.4496; Pa si ku.

123.4497; Pa si ko.

123.4498; Pa si ka.

123.4499; Pa si ke.

123.4500; Pa si ki.

123.4501; Pa pu su.

123.4502; Pa pu so.

123.4503; Pa pu sa.

123.4504; Pa pu se.

123.4505; Pa pu si.

123.4506; Pa pu pu.

123.4507; Pa pu po.

123.4508; Pa pu pa.

123.4509; Pa pu pe.

123.4510; Pa pu pi.

123.4511; Pa pu du.

123.4512; Pa pu do.

123.4513; Pa pu da.

123.4514; Pa pu de.

123.4515; Pa pu di.

123.4516; Pa pu bu.

123.4517; Pa pu bo.

123.4518; Pa pu ba.

123.4519; Pa pu be.

123.4520; Pa pu bi.

123.4521; Pa pu ku.

123.4522; Pa pu ko.

123.4523; Pa pu ka.

123.4524; Pa pu ke.

123.4525; Pa pu ki.

123.4526; Pa po su.

123.4527; Pa po so.

123.4528; Pa po sa.

123.4529; Pa po se.

123.4530; Pa po si.

123.4531; Pa po pu.

123.4532; Pa po po.

123.4533; Pa po pa.

123.4534; Pa po pe.

123.4535; Pa po pi.

123.4536; Pa po du.

123.4537; Pa po do.

123.4538; Pa po da.

123.4539; Pa po de.

123.4540; Pa po di.

123.4541; Pa po bu.

123.4542; Pa po bo.

123.4543; Pa po ba.

123.4544; Pa po be.

123.4545; Pa po bi.

123.4546; Pa po ku.

123.4547; Pa po ko.

123.4548; Pa po ka.

123.4549; Pa po ke.

123.4550; Pa po ki.

123.4551; Pa pa su.

123.4552; Pa pa so.

123.4553; Pa pa sa.

123.4554; Pa pa se.

123.4555; Pa pa si.

123.4556; Pa pa pu.

123.4557; Pa pa po.

123.4558; Pa pa pa.

123.4559; Pa pa pe.

123.4560; Pa pa pi.

123.4561; Pa pa du.

123.4562; Pa pa do.

123.4563; Pa pa da.

123.4564; Pa pa de.

123.4565; Pa pa di.

123.4566; Pa pa bu.

123.4567; Pa pa bo.

123.4568; Pa pa ba.

123.4569; Pa pa be.

123.4570; Pa pa bi.

123.4571; Pa pa ku.

123.4572; Pa pa ko.

123.4573; Pa pa ka.

123.4574; Pa pa ke.

123.4575; Pa pa ki.

123.4576; Pa pe su.

123.4577; Pa pe so.

123.4578; Pa pe sa.

123.4579; Pa pe se.

123.4580; Pa pe si.

123.4581; Pa pe pu.

123.4582; Pa pe po.

123.4583; Pa pe pa.

123.4584; Pa pe pe.

123.4585; Pa pe pi.

123.4586; Pa pe du.

123.4587; Pa pe do.

123.4588; Pa pe da.

123.4589; Pa pe de.

123.4590; Pa pe di.

123.4591; Pa pe bu.

123.4592; Pa pe bo.

123.4593; Pa pe ba.

123.4594; Pa pe be.

123.4595; Pa pe bi.

123.4596; Pa pe ku.

123.4597; Pa pe ko.

123.4598; Pa pe ka.

123.4599; Pa pe ke.

123.4600; Pa pe ki.

123.4601; Pa pi su.

123.4602; Pa pi so.

123.4603; Pa pi sa.

123.4604; Pa pi se.

123.4605; Pa pi si.

123.4606; Pa pi pu.

123.4607; Pa pi po.

123.4608; Pa pi pa.

123.4609; Pa pi pe.

123.4610; Pa pi pi.

123.4611; Pa pi du.

123.4612; Pa pi do.

123.4613; Pa pi da.

123.4614; Pa pi de.

123.4615; Pa pi di.

123.4616; Pa pi bu.

123.4617; Pa pi bo.

123.4618; Pa pi ba.

123.4619; Pa pi be.

123.4620; Pa pi bi.

123.4621; Pa pi ku.

123.4622; Pa pi ko.

123.4623; Pa pi ka.

123.4624; Pa pi ke.

123.4625; Pa pi ki.

123.4626; Pa du su.

123.4627; Pa du so.

123.4628; Pa du sa.

123.4629; Pa du se.

123.4630; Pa du si.

123.4631; Pa du pu.

123.4632; Pa du po.

123.4633; Pa du pa.

123.4634; Pa du pe.

123.4635; Pa du pi.

123.4636; Pa du du.

123.4637; Pa du do.

123.4638; Pa du da.

123.4639; Pa du de.

123.4640; Pa du di.

123.4641; Pa du bu.

123.4642; Pa du bo.

123.4643; Pa du ba.

123.4644; Pa du be.

123.4645; Pa du bi.

123.4646; Pa du ku.

123.4647; Pa du ko.

123.4648; Pa du ka.

123.4649; Pa du ke.

123.4650; Pa du ki.

123.4651; Pa do su.

123.4652; Pa do so.

123.4653; Pa do sa.

123.4654; Pa do se.

123.4655; Pa do si.

123.4656; Pa do pu.

123.4657; Pa do po.

123.4658; Pa do pa.

123.4659; Pa do pe.

123.4660; Pa do pi.

123.4661; Pa do du.

123.4662; Pa do do.

123.4663; Pa do da.

123.4664; Pa do de.

123.4665; Pa do di.

123.4666; Pa do bu.

123.4667; Pa do bo.

123.4668; Pa do ba.

123.4669; Pa do be.

123.4670; Pa do bi.

123.4671; Pa do ku.

123.4672; Pa do ko.

123.4673; Pa do ka.

123.4674; Pa do ke.

123.4675; Pa do ki.

123.4676; Pa da su.

123.4677; Pa da so.

123.4678; Pa da sa.

123.4679; Pa da se.

123.4680; Pa da si.

123.4681; Pa da pu.

123.4682; Pa da po.

123.4683; Pa da pa.

123.4684; Pa da pe.

123.4685; Pa da pi.

123.4686; Pa da du.

123.4687; Pa da do.

123.4688; Pa da da.

123.4689; Pa da de.

123.4690; Pa da di.

123.4691; Pa da bu.

123.4692; Pa da bo.

123.4693; Pa da ba.

123.4694; Pa da be.

123.4695; Pa da bi.

123.4696; Pa da ku.

123.4697; Pa da ko.

123.4698; Pa da ka.

123.4699; Pa da ke.

123.4700; Pa da ki.

123.4701; Pa de su.

123.4702; Pa de so.

123.4703; Pa de sa.

123.4704; Pa de se.

123.4705; Pa de si.

123.4706; Pa de pu.

123.4707; Pa de po.

123.4708; Pa de pa.

123.4709; Pa de pe.

123.4710; Pa de pi.

123.4711; Pa de du.

123.4712; Pa de do.

123.4713; Pa de da.

123.4714; Pa de de.

123.4715; Pa de di.

123.4716; Pa de bu.

123.4717; Pa de bo.

123.4718; Pa de ba.

123.4719; Pa de be.

123.4720; Pa de bi.

123.4721; Pa de ku.

123.4722; Pa de ko.

123.4723; Pa de ka.

123.4724; Pa de ke.

123.4725; Pa de ki.

123.4726; Pa di su.

123.4727; Pa di so.

123.4728; Pa di sa.

123.4729; Pa di se.

123.4730; Pa di si.

123.4731; Pa di pu.

123.4732; Pa di po.

123.4733; Pa di pa.

123.4734; Pa di pe.

123.4735; Pa di pi.

123.4736; Pa di du.

123.4737; Pa di do.

123.4738; Pa di da.

123.4739; Pa di de.

123.4740; Pa di di.

123.4741; Pa di bu.

123.4742; Pa di bo.

123.4743; Pa di ba.

123.4744; Pa di be.

123.4745; Pa di bi.

123.4746; Pa di ku.

123.4747; Pa di ko.

123.4748; Pa di ka.

123.4749; Pa di ke.

123.4750; Pa di ki.

123.4751; Pa bu su.

123.4752; Pa bu so.

123.4753; Pa bu sa.

123.4754; Pa bu se.

123.4755; Pa bu si.

123.4756; Pa bu pu.

123.4757; Pa bu po.

123.4758; Pa bu pa.

123.4759; Pa bu pe.

123.4760; Pa bu pi.

123.4761; Pa bu du.

123.4762; Pa bu do.

123.4763; Pa bu da.

123.4764; Pa bu de.

123.4765; Pa bu di.

123.4766; Pa bu bu.

123.4767; Pa bu bo.

123.4768; Pa bu ba.

123.4769; Pa bu be.

123.4770; Pa bu bi.

123.4771; Pa bu ku.

123.4772; Pa bu ko.

123.4773; Pa bu ka.

123.4774; Pa bu ke.

123.4775; Pa bu ki.

123.4776; Pa bo su.

123.4777; Pa bo so.

123.4778; Pa bo sa.

123.4779; Pa bo se.

123.4780; Pa bo si.

123.4781; Pa bo pu.

123.4782; Pa bo po.

123.4783; Pa bo pa.

123.4784; Pa bo pe.

123.4785; Pa bo pi.

123.4786; Pa bo du.

123.4787; Pa bo do.

123.4788; Pa bo da.

123.4789; Pa bo de.

123.4790; Pa bo di.

123.4791; Pa bo bu.

123.4792; Pa bo bo.

123.4793; Pa bo ba.

123.4794; Pa bo be.

123.4795; Pa bo bi.

123.4796; Pa bo ku.

123.4797; Pa bo ko.

123.4798; Pa bo ka.

123.4799; Pa bo ke.

123.4800; Pa bo ki.

123.4801; Pa ba su.

123.4802; Pa ba so.

123.4803; Pa ba sa.

123.4804; Pa ba se.

123.4805; Pa ba si.

123.4806; Pa ba pu.

123.4807; Pa ba po.

123.4808; Pa ba pa.

123.4809; Pa ba pe.

123.4810; Pa ba pi.

123.4811; Pa ba du.

123.4812; Pa ba do.

123.4813; Pa ba da.

123.4814; Pa ba de.

123.4815; Pa ba di.

123.4816; Pa ba bu.

123.4817; Pa ba bo.

123.4818; Pa ba ba.

123.4819; Pa ba be.

123.4820; Pa ba bi.

123.4821; Pa ba ku.

123.4822; Pa ba ko.

123.4823; Pa ba ka.

123.4824; Pa ba ke.

123.4825; Pa ba ki.

123.4826; Pa be su.

123.4827; Pa be so.

123.4828; Pa be sa.

123.4829; Pa be se.

123.4830; Pa be si.

123.4831; Pa be pu.

123.4832; Pa be po.

123.4833; Pa be pa.

123.4834; Pa be pe.

123.4835; Pa be pi.

123.4836; Pa be du.

123.4837; Pa be do.

123.4838; Pa be da.

123.4839; Pa be de.

123.4840; Pa be di.

123.4841; Pa be bu.

123.4842; Pa be bo.

123.4843; Pa be ba.

123.4844; Pa be be.

123.4845; Pa be bi.

123.4846; Pa be ku.

123.4847; Pa be ko.

123.4848; Pa be ka.

123.4849; Pa be ke.

123.4850; Pa be ki.

123.4851; Pa bi su.

123.4852; Pa bi so.

123.4853; Pa bi sa.

123.4854; Pa bi se.

123.4855; Pa bi si.

123.4856; Pa bi pu.

123.4857; Pa bi po.

123.4858; Pa bi pa.

123.4859; Pa bi pe.

123.4860; Pa bi pi.

123.4861; Pa bi du.

123.4862; Pa bi do.

123.4863; Pa bi da.

123.4864; Pa bi de.

123.4865; Pa bi di.

123.4866; Pa bi bu.

123.4867; Pa bi bo.

123.4868; Pa bi ba.

123.4869; Pa bi be.

123.4870; Pa bi bi.

123.4871; Pa bi ku.

123.4872; Pa bi ko.

123.4873; Pa bi ka.

123.4874; Pa bi ke.

123.4875; Pa bi ki.

123.4876; Pa ku su.

123.4877; Pa ku so.

123.4878; Pa ku sa.

123.4879; Pa ku se.

123.4880; Pa ku si.

123.4881; Pa ku pu.

123.4882; Pa ku po.

123.4883; Pa ku pa.

123.4884; Pa ku pe.

123.4885; Pa ku pi.

123.4886; Pa ku du.

123.4887; Pa ku do.

123.4888; Pa ku da.

123.4889; Pa ku de.

123.4890; Pa ku di.

123.4891; Pa ku bu.

123.4892; Pa ku bo.

123.4893; Pa ku ba.

123.4894; Pa ku be.

123.4895; Pa ku bi.

123.4896; Pa ku ku.

123.4897; Pa ku ko.

123.4898; Pa ku ka.

123.4899; Pa ku ke.

123.4900; Pa ku ki.

123.4901; Pa ko su.

123.4902; Pa ko so.

123.4903; Pa ko sa.

123.4904; Pa ko se.

123.4905; Pa ko si.

123.4906; Pa ko pu.

123.4907; Pa ko po.

123.4908; Pa ko pa.

123.4909; Pa ko pe.

123.4910; Pa ko pi.

123.4911; Pa ko du.

123.4912; Pa ko do.

123.4913; Pa ko da.

123.4914; Pa ko de.

123.4915; Pa ko di.

123.4916; Pa ko bu.

123.4917; Pa ko bo.

123.4918; Pa ko ba.

123.4919; Pa ko be.

123.4920; Pa ko bi.

123.4921; Pa ko ku.

123.4922; Pa ko ko.

123.4923; Pa ko ka.

123.4924; Pa ko ke.

123.4925; Pa ko ki.

123.4926; Pa ka su.

123.4927; Pa ka so.

123.4928; Pa ka sa.

123.4929; Pa ka se.

123.4930; Pa ka si.

123.4931; Pa ka pu.

123.4932; Pa ka po.

123.4933; Pa ka pa.

123.4934; Pa ka pe.

123.4935; Pa ka pi.

123.4936; Pa ka du.

123.4937; Pa ka do.

123.4938; Pa ka da.

123.4939; Pa ka de.

123.4940; Pa ka di.

123.4941; Pa ka bu.

123.4942; Pa ka bo.

123.4943; Pa ka ba.

123.4944; Pa ka be.

123.4945; Pa ka bi.

123.4946; Pa ka ku.

123.4947; Pa ka ko.

123.4948; Pa ka ka.

123.4949; Pa ka ke.

123.4950; Pa ka ki.

123.4951; Pa ke su.

123.4952; Pa ke so.

123.4953; Pa ke sa.

123.4954; Pa ke se.

123.4955; Pa ke si.

123.4956; Pa ke pu.

123.4957; Pa ke po.

123.4958; Pa ke pa.

123.4959; Pa ke pe.

123.4960; Pa ke pi.

123.4961; Pa ke du.

123.4962; Pa ke do.

123.4963; Pa ke da.

123.4964; Pa ke de.

123.4965; Pa ke di.

123.4966; Pa ke bu.

123.4967; Pa ke bo.

123.4968; Pa ke ba.

123.4969; Pa ke be.

123.4970; Pa ke bi.

123.4971; Pa ke ku.

123.4972; Pa ke ko.

123.4973; Pa ke ka.

123.4974; Pa ke ke.

123.4975; Pa ke ki.

123.4976; Pa ki su.

123.4977; Pa ki so.

123.4978; Pa ki sa.

123.4979; Pa ki se.

123.4980; Pa ki si.

123.4981; Pa ki pu.

123.4982; Pa ki po.

123.4983; Pa ki pa.

123.4984; Pa ki pe.

123.4985; Pa ki pi.

123.4986; Pa ki du.

123.4987; Pa ki do.

123.4988; Pa ki da.

123.4989; Pa ki de.

123.4990; Pa ki di.

123.4991; Pa ki bu.

123.4992; Pa ki bo.

123.4993; Pa ki ba.

123.4994; Pa ki be.

123.4995; Pa ki bi.

123.4996; Pa ki ku.

123.4997; Pa ki ko.

123.4998; Pa ki ka.

123.4999; Pa ki ke.

123.5000; Pa ki ki.

123.5001; Pe su su.

123.5002; Pe su so.

123.5003; Pe su sa.

123.5004; Pe su se.

123.5005; Pe su si.

123.5006; Pe su pu.

123.5007; Pe su po.

123.5008; Pe su pa.

123.5009; Pe su pe.

123.5010; Pe su pi.

123.5011; Pe su du.

123.5012; Pe su do.

123.5013; Pe su da.

123.5014; Pe su de.

123.5015; Pe su di.

123.5016; Pe su bu.

123.5017; Pe su bo.

123.5018; Pe su ba.

123.5019; Pe su be.

123.5020; Pe su bi.

123.5021; Pe su ku.

123.5022; Pe su ko.

123.5023; Pe su ka.

123.5024; Pe su ke.

123.5025; Pe su ki.

123.5026; Pe so su.

123.5027; Pe so so.

123.5028; Pe so sa.

123.5029; Pe so se.

123.5030; Pe so si.

123.5031; Pe so pu.

123.5032; Pe so po.

123.5033; Pe so pa.

123.5034; Pe so pe.

123.5035; Pe so pi.

123.5036; Pe so du.

123.5037; Pe so do.

123.5038; Pe so da.

123.5039; Pe so de.

123.5040; Pe so di.

123.5041; Pe so bu.

123.5042; Pe so bo.

123.5043; Pe so ba.

123.5044; Pe so be.

123.5045; Pe so bi.

123.5046; Pe so ku.

123.5047; Pe so ko.

123.5048; Pe so ka.

123.5049; Pe so ke.

123.5050; Pe so ki.

123.5051; Pe sa su.

123.5052; Pe sa so.

123.5053; Pe sa sa.

123.5054; Pe sa se.

123.5055; Pe sa si.

123.5056; Pe sa pu.

123.5057; Pe sa po.

123.5058; Pe sa pa.

123.5059; Pe sa pe.

123.5060; Pe sa pi.

123.5061; Pe sa du.

123.5062; Pe sa do.

123.5063; Pe sa da.

123.5064; Pe sa de.

123.5065; Pe sa di.

123.5066; Pe sa bu.

123.5067; Pe sa bo.

123.5068; Pe sa ba.

123.5069; Pe sa be.

123.5070; Pe sa bi.

123.5071; Pe sa ku.

123.5072; Pe sa ko.

123.5073; Pe sa ka.

123.5074; Pe sa ke.

123.5075; Pe sa ki.

123.5076; Pe se su.

123.5077; Pe se so.

123.5078; Pe se sa.

123.5079; Pe se se.

123.5080; Pe se si.

123.5081; Pe se pu.

123.5082; Pe se po.

123.5083; Pe se pa.

123.5084; Pe se pe.

123.5085; Pe se pi.

123.5086; Pe se du.

123.5087; Pe se do.

123.5088; Pe se da.

123.5089; Pe se de.

123.5090; Pe se di.

123.5091; Pe se bu.

123.5092; Pe se bo.

123.5093; Pe se ba.

123.5094; Pe se be.

123.5095; Pe se bi.

123.5096; Pe se ku.

123.5097; Pe se ko.

123.5098; Pe se ka.

123.5099; Pe se ke.

123.5100; Pe se ki.

123.5101; Pe si su.

123.5102; Pe si so.

123.5103; Pe si sa.

123.5104; Pe si se.

123.5105; Pe si si.

123.5106; Pe si pu.

123.5107; Pe si po.

123.5108; Pe si pa.

123.5109; Pe si pe.

123.5110; Pe si pi.

123.5111; Pe si du.

123.5112; Pe si do.

123.5113; Pe si da.

123.5114; Pe si de.

123.5115; Pe si di.

123.5116; Pe si bu.

123.5117; Pe si bo.

123.5118; Pe si ba.

123.5119; Pe si be.

123.5120; Pe si bi.

123.5121; Pe si ku.

123.5122; Pe si ko.

123.5123; Pe si ka.

123.5124; Pe si ke.

123.5125; Pe si ki.

123.5126; Pe pu su.

123.5127; Pe pu so.

123.5128; Pe pu sa.

123.5129; Pe pu se.

123.5130; Pe pu si.

123.5131; Pe pu pu.

123.5132; Pe pu po.

123.5133; Pe pu pa.

123.5134; Pe pu pe.

123.5135; Pe pu pi.

123.5136; Pe pu du.

123.5137; Pe pu do.

123.5138; Pe pu da.

123.5139; Pe pu de.

123.5140; Pe pu di.

123.5141; Pe pu bu.

123.5142; Pe pu bo.

123.5143; Pe pu ba.

123.5144; Pe pu be.

123.5145; Pe pu bi.

123.5146; Pe pu ku.

123.5147; Pe pu ko.

123.5148; Pe pu ka.

123.5149; Pe pu ke.

123.5150; Pe pu ki.

123.5151; Pe po su.

123.5152; Pe po so.

123.5153; Pe po sa.

123.5154; Pe po se.

123.5155; Pe po si.

123.5156; Pe po pu.

123.5157; Pe po po.

123.5158; Pe po pa.

123.5159; Pe po pe.

123.5160; Pe po pi.

123.5161; Pe po du.

123.5162; Pe po do.

123.5163; Pe po da.

123.5164; Pe po de.

123.5165; Pe po di.

123.5166; Pe po bu.

123.5167; Pe po bo.

123.5168; Pe po ba.

123.5169; Pe po be.

123.5170; Pe po bi.

123.5171; Pe po ku.

123.5172; Pe po ko.

123.5173; Pe po ka.

123.5174; Pe po ke.

123.5175; Pe po ki.

123.5176; Pe pa su.

123.5177; Pe pa so.

123.5178; Pe pa sa.

123.5179; Pe pa se.

123.5180; Pe pa si.

123.5181; Pe pa pu.

123.5182; Pe pa po.

123.5183; Pe pa pa.

123.5184; Pe pa pe.

123.5185; Pe pa pi.

123.5186; Pe pa du.

123.5187; Pe pa do.

123.5188; Pe pa da.

123.5189; Pe pa de.

123.5190; Pe pa di.

123.5191; Pe pa bu.

123.5192; Pe pa bo.

123.5193; Pe pa ba.

123.5194; Pe pa be.

123.5195; Pe pa bi.

123.5196; Pe pa ku.

123.5197; Pe pa ko.

123.5198; Pe pa ka.

123.5199; Pe pa ke.

123.5200; Pe pa ki.

123.5201; Pe pe su.

123.5202; Pe pe so.

123.5203; Pe pe sa.

123.5204; Pe pe se.

123.5205; Pe pe si.

123.5206; Pe pe pu.

123.5207; Pe pe po.

123.5208; Pe pe pa.

123.5209; Pe pe pe.

123.5210; Pe pe pi.

123.5211; Pe pe du.

123.5212; Pe pe do.

123.5213; Pe pe da.

123.5214; Pe pe de.

123.5215; Pe pe di.

123.5216; Pe pe bu.

123.5217; Pe pe bo.

123.5218; Pe pe ba.

123.5219; Pe pe be.

123.5220; Pe pe bi.

123.5221; Pe pe ku.

123.5222; Pe pe ko.

123.5223; Pe pe ka.

123.5224; Pe pe ke.

123.5225; Pe pe ki.

123.5226; Pe pi su.

123.5227; Pe pi so.

123.5228; Pe pi sa.

123.5229; Pe pi se.

123.5230; Pe pi si.

123.5231; Pe pi pu.

123.5232; Pe pi po.

123.5233; Pe pi pa.

123.5234; Pe pi pe.

123.5235; Pe pi pi.

123.5236; Pe pi du.

123.5237; Pe pi do.

123.5238; Pe pi da.

123.5239; Pe pi de.

123.5240; Pe pi di.

123.5241; Pe pi bu.

123.5242; Pe pi bo.

123.5243; Pe pi ba.

123.5244; Pe pi be.

123.5245; Pe pi bi.

123.5246; Pe pi ku.

123.5247; Pe pi ko.

123.5248; Pe pi ka.

123.5249; Pe pi ke.

123.5250; Pe pi ki.

123.5251; Pe du su.

123.5252; Pe du so.

123.5253; Pe du sa.

123.5254; Pe du se.

123.5255; Pe du si.

123.5256; Pe du pu.

123.5257; Pe du po.

123.5258; Pe du pa.

123.5259; Pe du pe.

123.5260; Pe du pi.

123.5261; Pe du du.

123.5262; Pe du do.

123.5263; Pe du da.

123.5264; Pe du de.

123.5265; Pe du di.

123.5266; Pe du bu.

123.5267; Pe du bo.

123.5268; Pe du ba.

123.5269; Pe du be.

123.5270; Pe du bi.

123.5271; Pe du ku.

123.5272; Pe du ko.

123.5273; Pe du ka.

123.5274; Pe du ke.

123.5275; Pe du ki.

123.5276; Pe do su.

123.5277; Pe do so.

123.5278; Pe do sa.

123.5279; Pe do se.

123.5280; Pe do si.

123.5281; Pe do pu.

123.5282; Pe do po.

123.5283; Pe do pa.

123.5284; Pe do pe.

123.5285; Pe do pi.

123.5286; Pe do du.

123.5287; Pe do do.

123.5288; Pe do da.

123.5289; Pe do de.

123.5290; Pe do di.

123.5291; Pe do bu.

123.5292; Pe do bo.

123.5293; Pe do ba.

123.5294; Pe do be.

123.5295; Pe do bi.

123.5296; Pe do ku.

123.5297; Pe do ko.

123.5298; Pe do ka.

123.5299; Pe do ke.

123.5300; Pe do ki.

123.5301; Pe da su.

123.5302; Pe da so.

123.5303; Pe da sa.

123.5304; Pe da se.

123.5305; Pe da si.

123.5306; Pe da pu.

123.5307; Pe da po.

123.5308; Pe da pa.

123.5309; Pe da pe.

123.5310; Pe da pi.

123.5311; Pe da du.

123.5312; Pe da do.

123.5313; Pe da da.

123.5314; Pe da de.

123.5315; Pe da di.

123.5316; Pe da bu.

123.5317; Pe da bo.

123.5318; Pe da ba.

123.5319; Pe da be.

123.5320; Pe da bi.

123.5321; Pe da ku.

123.5322; Pe da ko.

123.5323; Pe da ka.

123.5324; Pe da ke.

123.5325; Pe da ki.

123.5326; Pe de su.

123.5327; Pe de so.

123.5328; Pe de sa.

123.5329; Pe de se.

123.5330; Pe de si.

123.5331; Pe de pu.

123.5332; Pe de po.

123.5333; Pe de pa.

123.5334; Pe de pe.

123.5335; Pe de pi.

123.5336; Pe de du.

123.5337; Pe de do.

123.5338; Pe de da.

123.5339; Pe de de.

123.5340; Pe de di.

123.5341; Pe de bu.

123.5342; Pe de bo.

123.5343; Pe de ba.

123.5344; Pe de be.

123.5345; Pe de bi.

123.5346; Pe de ku.

123.5347; Pe de ko.

123.5348; Pe de ka.

123.5349; Pe de ke.

123.5350; Pe de ki.

123.5351; Pe di su.

123.5352; Pe di so.

123.5353; Pe di sa.

123.5354; Pe di se.

123.5355; Pe di si.

123.5356; Pe di pu.

123.5357; Pe di po.

123.5358; Pe di pa.

123.5359; Pe di pe.

123.5360; Pe di pi.

123.5361; Pe di du.

123.5362; Pe di do.

123.5363; Pe di da.

123.5364; Pe di de.

123.5365; Pe di di.

123.5366; Pe di bu.

123.5367; Pe di bo.

123.5368; Pe di ba.

123.5369; Pe di be.

123.5370; Pe di bi.

123.5371; Pe di ku.

123.5372; Pe di ko.

123.5373; Pe di ka.

123.5374; Pe di ke.

123.5375; Pe di ki.

123.5376; Pe bu su.

123.5377; Pe bu so.

123.5378; Pe bu sa.

123.5379; Pe bu se.

123.5380; Pe bu si.

123.5381; Pe bu pu.

123.5382; Pe bu po.

123.5383; Pe bu pa.

123.5384; Pe bu pe.

123.5385; Pe bu pi.

123.5386; Pe bu du.

123.5387; Pe bu do.

123.5388; Pe bu da.

123.5389; Pe bu de.

123.5390; Pe bu di.

123.5391; Pe bu bu.

123.5392; Pe bu bo.

123.5393; Pe bu ba.

123.5394; Pe bu be.

123.5395; Pe bu bi.

123.5396; Pe bu ku.

123.5397; Pe bu ko.

123.5398; Pe bu ka.

123.5399; Pe bu ke.

123.5400; Pe bu ki.

123.5401; Pe bo su.

123.5402; Pe bo so.

123.5403; Pe bo sa.

123.5404; Pe bo se.

123.5405; Pe bo si.

123.5406; Pe bo pu.

123.5407; Pe bo po.

123.5408; Pe bo pa.

123.5409; Pe bo pe.

123.5410; Pe bo pi.

123.5411; Pe bo du.

123.5412; Pe bo do.

123.5413; Pe bo da.

123.5414; Pe bo de.

123.5415; Pe bo di.

123.5416; Pe bo bu.

123.5417; Pe bo bo.

123.5418; Pe bo ba.

123.5419; Pe bo be.

123.5420; Pe bo bi.

123.5421; Pe bo ku.

123.5422; Pe bo ko.

123.5423; Pe bo ka.

123.5424; Pe bo ke.

123.5425; Pe bo ki.

123.5426; Pe ba su.

123.5427; Pe ba so.

123.5428; Pe ba sa.

123.5429; Pe ba se.

123.5430; Pe ba si.

123.5431; Pe ba pu.

123.5432; Pe ba po.

123.5433; Pe ba pa.

123.5434; Pe ba pe.

123.5435; Pe ba pi.

123.5436; Pe ba du.

123.5437; Pe ba do.

123.5438; Pe ba da.

123.5439; Pe ba de.

123.5440; Pe ba di.

123.5441; Pe ba bu.

123.5442; Pe ba bo.

123.5443; Pe ba ba.

123.5444; Pe ba be.

123.5445; Pe ba bi.

123.5446; Pe ba ku.

123.5447; Pe ba ko.

123.5448; Pe ba ka.

123.5449; Pe ba ke.

123.5450; Pe ba ki.

123.5451; Pe be su.

123.5452; Pe be so.

123.5453; Pe be sa.

123.5454; Pe be se.

123.5455; Pe be si.

123.5456; Pe be pu.

123.5457; Pe be po.

123.5458; Pe be pa.

123.5459; Pe be pe.

123.5460; Pe be pi.

123.5461; Pe be du.

123.5462; Pe be do.

123.5463; Pe be da.

123.5464; Pe be de.

123.5465; Pe be di.

123.5466; Pe be bu.

123.5467; Pe be bo.

123.5468; Pe be ba.

123.5469; Pe be be.

123.5470; Pe be bi.

123.5471; Pe be ku.

123.5472; Pe be ko.

123.5473; Pe be ka.

123.5474; Pe be ke.

123.5475; Pe be ki.

123.5476; Pe bi su.

123.5477; Pe bi so.

123.5478; Pe bi sa.

123.5479; Pe bi se.

123.5480; Pe bi si.

123.5481; Pe bi pu.

123.5482; Pe bi po.

123.5483; Pe bi pa.

123.5484; Pe bi pe.

123.5485; Pe bi pi.

123.5486; Pe bi du.

123.5487; Pe bi do.

123.5488; Pe bi da.

123.5489; Pe bi de.

123.5490; Pe bi di.

123.5491; Pe bi bu.

123.5492; Pe bi bo.

123.5493; Pe bi ba.

123.5494; Pe bi be.

123.5495; Pe bi bi.

123.5496; Pe bi ku.

123.5497; Pe bi ko.

123.5498; Pe bi ka.

123.5499; Pe bi ke.

123.5500; Pe bi ki.

123.5501; Pe ku su.

123.5502; Pe ku so.

123.5503; Pe ku sa.

123.5504; Pe ku se.

123.5505; Pe ku si.

123.5506; Pe ku pu.

123.5507; Pe ku po.

123.5508; Pe ku pa.

123.5509; Pe ku pe.

123.5510; Pe ku pi.

123.5511; Pe ku du.

123.5512; Pe ku do.

123.5513; Pe ku da.

123.5514; Pe ku de.

123.5515; Pe ku di.

123.5516; Pe ku bu.

123.5517; Pe ku bo.

123.5518; Pe ku ba.

123.5519; Pe ku be.

123.5520; Pe ku bi.

123.5521; Pe ku ku.

123.5522; Pe ku ko.

123.5523; Pe ku ka.

123.5524; Pe ku ke.

123.5525; Pe ku ki.

123.5526; Pe ko su.

123.5527; Pe ko so.

123.5528; Pe ko sa.

123.5529; Pe ko se.

123.5530; Pe ko si.

123.5531; Pe ko pu.

123.5532; Pe ko po.

123.5533; Pe ko pa.

123.5534; Pe ko pe.

123.5535; Pe ko pi.

123.5536; Pe ko du.

123.5537; Pe ko do.

123.5538; Pe ko da.

123.5539; Pe ko de.

123.5540; Pe ko di.

123.5541; Pe ko bu.

123.5542; Pe ko bo.

123.5543; Pe ko ba.

123.5544; Pe ko be.

123.5545; Pe ko bi.

123.5546; Pe ko ku.

123.5547; Pe ko ko.

123.5548; Pe ko ka.

123.5549; Pe ko ke.

123.5550; Pe ko ki.

123.5551; Pe ka su.

123.5552; Pe ka so.

123.5553; Pe ka sa.

123.5554; Pe ka se.

123.5555; Pe ka si.

123.5556; Pe ka pu.

123.5557; Pe ka po.

123.5558; Pe ka pa.

123.5559; Pe ka pe.

123.5560; Pe ka pi.

123.5561; Pe ka du.

123.5562; Pe ka do.

123.5563; Pe ka da.

123.5564; Pe ka de.

123.5565; Pe ka di.

123.5566; Pe ka bu.

123.5567; Pe ka bo.

123.5568; Pe ka ba.

123.5569; Pe ka be.

123.5570; Pe ka bi.

123.5571; Pe ka ku.

123.5572; Pe ka ko.

123.5573; Pe ka ka.

123.5574; Pe ka ke.

123.5575; Pe ka ki.

123.5576; Pe ke su.

123.5577; Pe ke so.

123.5578; Pe ke sa.

123.5579; Pe ke se.

123.5580; Pe ke si.

123.5581; Pe ke pu.

123.5582; Pe ke po.

123.5583; Pe ke pa.

123.5584; Pe ke pe.

123.5585; Pe ke pi.

123.5586; Pe ke du.

123.5587; Pe ke do.

123.5588; Pe ke da.

123.5589; Pe ke de.

123.5590; Pe ke di.

123.5591; Pe ke bu.

123.5592; Pe ke bo.

123.5593; Pe ke ba.

123.5594; Pe ke be.

123.5595; Pe ke bi.

123.5596; Pe ke ku.

123.5597; Pe ke ko.

123.5598; Pe ke ka.

123.5599; Pe ke ke.

123.5600; Pe ke ki.

123.5601; Pe ki su.

123.5602; Pe ki so.

123.5603; Pe ki sa.

123.5604; Pe ki se.

123.5605; Pe ki si.

123.5606; Pe ki pu.

123.5607; Pe ki po.

123.5608; Pe ki pa.

123.5609; Pe ki pe.

123.5610; Pe ki pi.

123.5611; Pe ki du.

123.5612; Pe ki do.

123.5613; Pe ki da.

123.5614; Pe ki de.

123.5615; Pe ki di.

123.5616; Pe ki bu.

123.5617; Pe ki bo.

123.5618; Pe ki ba.

123.5619; Pe ki be.

123.5620; Pe ki bi.

123.5621; Pe ki ku.

123.5622; Pe ki ko.

123.5623; Pe ki ka.

123.5624; Pe ki ke.

123.5625; Pe ki ki.

123.5626; Pi su su.

123.5627; Pi su so.

123.5628; Pi su sa.

123.5629; Pi su se.

123.5630; Pi su si.

123.5631; Pi su pu.

123.5632; Pi su po.

123.5633; Pi su pa.

123.5634; Pi su pe.

123.5635; Pi su pi.

123.5636; Pi su du.

123.5637; Pi su do.

123.5638; Pi su da.

123.5639; Pi su de.

123.5640; Pi su di.

123.5641; Pi su bu.

123.5642; Pi su bo.

123.5643; Pi su ba.

123.5644; Pi su be.

123.5645; Pi su bi.

123.5646; Pi su ku.

123.5647; Pi su ko.

123.5648; Pi su ka.

123.5649; Pi su ke.

123.5650; Pi su ki.

123.5651; Pi so su.

123.5652; Pi so so.

123.5653; Pi so sa.

123.5654; Pi so se.

123.5655; Pi so si.

123.5656; Pi so pu.

123.5657; Pi so po.

123.5658; Pi so pa.

123.5659; Pi so pe.

123.5660; Pi so pi.

123.5661; Pi so du.

123.5662; Pi so do.

123.5663; Pi so da.

123.5664; Pi so de.

123.5665; Pi so di.

123.5666; Pi so bu.

123.5667; Pi so bo.

123.5668; Pi so ba.

123.5669; Pi so be.

123.5670; Pi so bi.

123.5671; Pi so ku.

123.5672; Pi so ko.

123.5673; Pi so ka.

123.5674; Pi so ke.

123.5675; Pi so ki.

123.5676; Pi sa su.

123.5677; Pi sa so.

123.5678; Pi sa sa.

123.5679; Pi sa se.

123.5680; Pi sa si.

123.5681; Pi sa pu.

123.5682; Pi sa po.

123.5683; Pi sa pa.

123.5684; Pi sa pe.

123.5685; Pi sa pi.

123.5686; Pi sa du.

123.5687; Pi sa do.

123.5688; Pi sa da.

123.5689; Pi sa de.

123.5690; Pi sa di.

123.5691; Pi sa bu.

123.5692; Pi sa bo.

123.5693; Pi sa ba.

123.5694; Pi sa be.

123.5695; Pi sa bi.

123.5696; Pi sa ku.

123.5697; Pi sa ko.

123.5698; Pi sa ka.

123.5699; Pi sa ke.

123.5700; Pi sa ki.

123.5701; Pi se su.

123.5702; Pi se so.

123.5703; Pi se sa.

123.5704; Pi se se.

123.5705; Pi se si.

123.5706; Pi se pu.

123.5707; Pi se po.

123.5708; Pi se pa.

123.5709; Pi se pe.

123.5710; Pi se pi.

123.5711; Pi se du.

123.5712; Pi se do.

123.5713; Pi se da.

123.5714; Pi se de.

123.5715; Pi se di.

123.5716; Pi se bu.

123.5717; Pi se bo.

123.5718; Pi se ba.

123.5719; Pi se be.

123.5720; Pi se bi.

123.5721; Pi se ku.

123.5722; Pi se ko.

123.5723; Pi se ka.

123.5724; Pi se ke.

123.5725; Pi se ki.

123.5726; Pi si su.

123.5727; Pi si so.

123.5728; Pi si sa.

123.5729; Pi si se.

123.5730; Pi si si.

123.5731; Pi si pu.

123.5732; Pi si po.

123.5733; Pi si pa.

123.5734; Pi si pe.

123.5735; Pi si pi.

123.5736; Pi si du.

123.5737; Pi si do.

123.5738; Pi si da.

123.5739; Pi si de.

123.5740; Pi si di.

123.5741; Pi si bu.

123.5742; Pi si bo.

123.5743; Pi si ba.

123.5744; Pi si be.

123.5745; Pi si bi.

123.5746; Pi si ku.

123.5747; Pi si ko.

123.5748; Pi si ka.

123.5749; Pi si ke.

123.5750; Pi si ki.

123.5751; Pi pu su.

123.5752; Pi pu so.

123.5753; Pi pu sa.

123.5754; Pi pu se.

123.5755; Pi pu si.

123.5756; Pi pu pu.

123.5757; Pi pu po.

123.5758; Pi pu pa.

123.5759; Pi pu pe.

123.5760; Pi pu pi.

123.5761; Pi pu du.

123.5762; Pi pu do.

123.5763; Pi pu da.

123.5764; Pi pu de.

123.5765; Pi pu di.

123.5766; Pi pu bu.

123.5767; Pi pu bo.

123.5768; Pi pu ba.

123.5769; Pi pu be.

123.5770; Pi pu bi.

123.5771; Pi pu ku.

123.5772; Pi pu ko.

123.5773; Pi pu ka.

123.5774; Pi pu ke.

123.5775; Pi pu ki.

123.5776; Pi po su.

123.5777; Pi po so.

123.5778; Pi po sa.

123.5779; Pi po se.

123.5780; Pi po si.

123.5781; Pi po pu.

123.5782; Pi po po.

123.5783; Pi po pa.

123.5784; Pi po pe.

123.5785; Pi po pi.

123.5786; Pi po du.

123.5787; Pi po do.

123.5788; Pi po da.

123.5789; Pi po de.

123.5790; Pi po di.

123.5791; Pi po bu.

123.5792; Pi po bo.

123.5793; Pi po ba.

123.5794; Pi po be.

123.5795; Pi po bi.

123.5796; Pi po ku.

123.5797; Pi po ko.

123.5798; Pi po ka.

123.5799; Pi po ke.

123.5800; Pi po ki.

123.5801; Pi pa su.

123.5802; Pi pa so.

123.5803; Pi pa sa.

123.5804; Pi pa se.

123.5805; Pi pa si.

123.5806; Pi pa pu.

123.5807; Pi pa po.

123.5808; Pi pa pa.

123.5809; Pi pa pe.

123.5810; Pi pa pi.

123.5811; Pi pa du.

123.5812; Pi pa do.

123.5813; Pi pa da.

123.5814; Pi pa de.

123.5815; Pi pa di.

123.5816; Pi pa bu.

123.5817; Pi pa bo.

123.5818; Pi pa ba.

123.5819; Pi pa be.

123.5820; Pi pa bi.

123.5821; Pi pa ku.

123.5822; Pi pa ko.

123.5823; Pi pa ka.

123.5824; Pi pa ke.

123.5825; Pi pa ki.

123.5826; Pi pe su.

123.5827; Pi pe so.

123.5828; Pi pe sa.

123.5829; Pi pe se.

123.5830; Pi pe si.

123.5831; Pi pe pu.

123.5832; Pi pe po.

123.5833; Pi pe pa.

123.5834; Pi pe pe.

123.5835; Pi pe pi.

123.5836; Pi pe du.

123.5837; Pi pe do.

123.5838; Pi pe da.

123.5839; Pi pe de.

123.5840; Pi pe di.

123.5841; Pi pe bu.

123.5842; Pi pe bo.

123.5843; Pi pe ba.

123.5844; Pi pe be.

123.5845; Pi pe bi.

123.5846; Pi pe ku.

123.5847; Pi pe ko.

123.5848; Pi pe ka.

123.5849; Pi pe ke.

123.5850; Pi pe ki.

123.5851; Pi pi su.

123.5852; Pi pi so.

123.5853; Pi pi sa.

123.5854; Pi pi se.

123.5855; Pi pi si.

123.5856; Pi pi pu.

123.5857; Pi pi po.

123.5858; Pi pi pa.

123.5859; Pi pi pe.

123.5860; Pi pi pi.

123.5861; Pi pi du.

123.5862; Pi pi do.

123.5863; Pi pi da.

123.5864; Pi pi de.

123.5865; Pi pi di.

123.5866; Pi pi bu.

123.5867; Pi pi bo.

123.5868; Pi pi ba.

123.5869; Pi pi be.

123.5870; Pi pi bi.

123.5871; Pi pi ku.

123.5872; Pi pi ko.

123.5873; Pi pi ka.

123.5874; Pi pi ke.

123.5875; Pi pi ki.

123.5876; Pi du su.

123.5877; Pi du so.

123.5878; Pi du sa.

123.5879; Pi du se.

123.5880; Pi du si.

123.5881; Pi du pu.

123.5882; Pi du po.

123.5883; Pi du pa.

123.5884; Pi du pe.

123.5885; Pi du pi.

123.5886; Pi du du.

123.5887; Pi du do.

123.5888; Pi du da.

123.5889; Pi du de.

123.5890; Pi du di.

123.5891; Pi du bu.

123.5892; Pi du bo.

123.5893; Pi du ba.

123.5894; Pi du be.

123.5895; Pi du bi.

123.5896; Pi du ku.

123.5897; Pi du ko.

123.5898; Pi du ka.

123.5899; Pi du ke.

123.5900; Pi du ki.

123.5901; Pi do su.

123.5902; Pi do so.

123.5903; Pi do sa.

123.5904; Pi do se.

123.5905; Pi do si.

123.5906; Pi do pu.

123.5907; Pi do po.

123.5908; Pi do pa.

123.5909; Pi do pe.

123.5910; Pi do pi.

123.5911; Pi do du.

123.5912; Pi do do.

123.5913; Pi do da.

123.5914; Pi do de.

123.5915; Pi do di.

123.5916; Pi do bu.

123.5917; Pi do bo.

123.5918; Pi do ba.

123.5919; Pi do be.

123.5920; Pi do bi.

123.5921; Pi do ku.

123.5922; Pi do ko.

123.5923; Pi do ka.

123.5924; Pi do ke.

123.5925; Pi do ki.

123.5926; Pi da su.

123.5927; Pi da so.

123.5928; Pi da sa.

123.5929; Pi da se.

123.5930; Pi da si.

123.5931; Pi da pu.

123.5932; Pi da po.

123.5933; Pi da pa.

123.5934; Pi da pe.

123.5935; Pi da pi.

123.5936; Pi da du.

123.5937; Pi da do.

123.5938; Pi da da.

123.5939; Pi da de.

123.5940; Pi da di.

123.5941; Pi da bu.

123.5942; Pi da bo.

123.5943; Pi da ba.

123.5944; Pi da be.

123.5945; Pi da bi.

123.5946; Pi da ku.

123.5947; Pi da ko.

123.5948; Pi da ka.

123.5949; Pi da ke.

123.5950; Pi da ki.

123.5951; Pi de su.

123.5952; Pi de so.

123.5953; Pi de sa.

123.5954; Pi de se.

123.5955; Pi de si.

123.5956; Pi de pu.

123.5957; Pi de po.

123.5958; Pi de pa.

123.5959; Pi de pe.

123.5960; Pi de pi.

123.5961; Pi de du.

123.5962; Pi de do.

123.5963; Pi de da.

123.5964; Pi de de.

123.5965; Pi de di.

123.5966; Pi de bu.

123.5967; Pi de bo.

123.5968; Pi de ba.

123.5969; Pi de be.

123.5970; Pi de bi.

123.5971; Pi de ku.

123.5972; Pi de ko.

123.5973; Pi de ka.

123.5974; Pi de ke.

123.5975; Pi de ki.

123.5976; Pi di su.

123.5977; Pi di so.

123.5978; Pi di sa.

123.5979; Pi di se.

123.5980; Pi di si.

123.5981; Pi di pu.

123.5982; Pi di po.

123.5983; Pi di pa.

123.5984; Pi di pe.

123.5985; Pi di pi.

123.5986; Pi di du.

123.5987; Pi di do.

123.5988; Pi di da.

123.5989; Pi di de.

123.5990; Pi di di.

123.5991; Pi di bu.

123.5992; Pi di bo.

123.5993; Pi di ba.

123.5994; Pi di be.

123.5995; Pi di bi.

123.5996; Pi di ku.

123.5997; Pi di ko.

123.5998; Pi di ka.

123.5999; Pi di ke.

123.6000; Pi di ki.

123.6001; Pi bu su.

123.6002; Pi bu so.

123.6003; Pi bu sa.

123.6004; Pi bu se.

123.6005; Pi bu si.

123.6006; Pi bu pu.

123.6007; Pi bu po.

123.6008; Pi bu pa.

123.6009; Pi bu pe.

123.6010; Pi bu pi.

123.6011; Pi bu du.

123.6012; Pi bu do.

123.6013; Pi bu da.

123.6014; Pi bu de.

123.6015; Pi bu di.

123.6016; Pi bu bu.

123.6017; Pi bu bo.

123.6018; Pi bu ba.

123.6019; Pi bu be.

123.6020; Pi bu bi.

123.6021; Pi bu ku.

123.6022; Pi bu ko.

123.6023; Pi bu ka.

123.6024; Pi bu ke.

123.6025; Pi bu ki.

123.6026; Pi bo su.

123.6027; Pi bo so.

123.6028; Pi bo sa.

123.6029; Pi bo se.

123.6030; Pi bo si.

123.6031; Pi bo pu.

123.6032; Pi bo po.

123.6033; Pi bo pa.

123.6034; Pi bo pe.

123.6035; Pi bo pi.

123.6036; Pi bo du.

123.6037; Pi bo do.

123.6038; Pi bo da.

123.6039; Pi bo de.

123.6040; Pi bo di.

123.6041; Pi bo bu.

123.6042; Pi bo bo.

123.6043; Pi bo ba.

123.6044; Pi bo be.

123.6045; Pi bo bi.

123.6046; Pi bo ku.

123.6047; Pi bo ko.

123.6048; Pi bo ka.

123.6049; Pi bo ke.

123.6050; Pi bo ki.

123.6051; Pi ba su.

123.6052; Pi ba so.

123.6053; Pi ba sa.

123.6054; Pi ba se.

123.6055; Pi ba si.

123.6056; Pi ba pu.

123.6057; Pi ba po.

123.6058; Pi ba pa.

123.6059; Pi ba pe.

123.6060; Pi ba pi.

123.6061; Pi ba du.

123.6062; Pi ba do.

123.6063; Pi ba da.

123.6064; Pi ba de.

123.6065; Pi ba di.

123.6066; Pi ba bu.

123.6067; Pi ba bo.

123.6068; Pi ba ba.

123.6069; Pi ba be.

123.6070; Pi ba bi.

123.6071; Pi ba ku.

123.6072; Pi ba ko.

123.6073; Pi ba ka.

123.6074; Pi ba ke.

123.6075; Pi ba ki.

123.6076; Pi be su.

123.6077; Pi be so.

123.6078; Pi be sa.

123.6079; Pi be se.

123.6080; Pi be si.

123.6081; Pi be pu.

123.6082; Pi be po.

123.6083; Pi be pa.

123.6084; Pi be pe.

123.6085; Pi be pi.

123.6086; Pi be du.

123.6087; Pi be do.

123.6088; Pi be da.

123.6089; Pi be de.

123.6090; Pi be di.

123.6091; Pi be bu.

123.6092; Pi be bo.

123.6093; Pi be ba.

123.6094; Pi be be.

123.6095; Pi be bi.

123.6096; Pi be ku.

123.6097; Pi be ko.

123.6098; Pi be ka.

123.6099; Pi be ke.

123.6100; Pi be ki.

123.6101; Pi bi su.

123.6102; Pi bi so.

123.6103; Pi bi sa.

123.6104; Pi bi se.

123.6105; Pi bi si.

123.6106; Pi bi pu.

123.6107; Pi bi po.

123.6108; Pi bi pa.

123.6109; Pi bi pe.

123.6110; Pi bi pi.

123.6111; Pi bi du.

123.6112; Pi bi do.

123.6113; Pi bi da.

123.6114; Pi bi de.

123.6115; Pi bi di.

123.6116; Pi bi bu.

123.6117; Pi bi bo.

123.6118; Pi bi ba.

123.6119; Pi bi be.

123.6120; Pi bi bi.

123.6121; Pi bi ku.

123.6122; Pi bi ko.

123.6123; Pi bi ka.

123.6124; Pi bi ke.

123.6125; Pi bi ki.

123.6126; Pi ku su.

123.6127; Pi ku so.

123.6128; Pi ku sa.

123.6129; Pi ku se.

123.6130; Pi ku si.

123.6131; Pi ku pu.

123.6132; Pi ku po.

123.6133; Pi ku pa.

123.6134; Pi ku pe.

123.6135; Pi ku pi.

123.6136; Pi ku du.

123.6137; Pi ku do.

123.6138; Pi ku da.

123.6139; Pi ku de.

123.6140; Pi ku di.

123.6141; Pi ku bu.

123.6142; Pi ku bo.

123.6143; Pi ku ba.

123.6144; Pi ku be.

123.6145; Pi ku bi.

123.6146; Pi ku ku.

123.6147; Pi ku ko.

123.6148; Pi ku ka.

123.6149; Pi ku ke.

123.6150; Pi ku ki.

123.6151; Pi ko su.

123.6152; Pi ko so.

123.6153; Pi ko sa.

123.6154; Pi ko se.

123.6155; Pi ko si.

123.6156; Pi ko pu.

123.6157; Pi ko po.

123.6158; Pi ko pa.

123.6159; Pi ko pe.

123.6160; Pi ko pi.

123.6161; Pi ko du.

123.6162; Pi ko do.

123.6163; Pi ko da.

123.6164; Pi ko de.

123.6165; Pi ko di.

123.6166; Pi ko bu.

123.6167; Pi ko bo.

123.6168; Pi ko ba.

123.6169; Pi ko be.

123.6170; Pi ko bi.

123.6171; Pi ko ku.

123.6172; Pi ko ko.

123.6173; Pi ko ka.

123.6174; Pi ko ke.

123.6175; Pi ko ki.

123.6176; Pi ka su.

123.6177; Pi ka so.

123.6178; Pi ka sa.

123.6179; Pi ka se.

123.6180; Pi ka si.

123.6181; Pi ka pu.

123.6182; Pi ka po.

123.6183; Pi ka pa.

123.6184; Pi ka pe.

123.6185; Pi ka pi.

123.6186; Pi ka du.

123.6187; Pi ka do.

123.6188; Pi ka da.

123.6189; Pi ka de.

123.6190; Pi ka di.

123.6191; Pi ka bu.

123.6192; Pi ka bo.

123.6193; Pi ka ba.

123.6194; Pi ka be.

123.6195; Pi ka bi.

123.6196; Pi ka ku.

123.6197; Pi ka ko.

123.6198; Pi ka ka.

123.6199; Pi ka ke.

123.6200; Pi ka ki.

123.6201; Pi ke su.

123.6202; Pi ke so.

123.6203; Pi ke sa.

123.6204; Pi ke se.

123.6205; Pi ke si.

123.6206; Pi ke pu.

123.6207; Pi ke po.

123.6208; Pi ke pa.

123.6209; Pi ke pe.

123.6210; Pi ke pi.

123.6211; Pi ke du.

123.6212; Pi ke do.

123.6213; Pi ke da.

123.6214; Pi ke de.

123.6215; Pi ke di.

123.6216; Pi ke bu.

123.6217; Pi ke bo.

123.6218; Pi ke ba.

123.6219; Pi ke be.

123.6220; Pi ke bi.

123.6221; Pi ke ku.

123.6222; Pi ke ko.

123.6223; Pi ke ka.

123.6224; Pi ke ke.

123.6225; Pi ke ki.

123.6226; Pi ki su.

123.6227; Pi ki so.

123.6228; Pi ki sa.

123.6229; Pi ki se.

123.6230; Pi ki si.

123.6231; Pi ki pu.

123.6232; Pi ki po.

123.6233; Pi ki pa.

123.6234; Pi ki pe.

123.6235; Pi ki pi.

123.6236; Pi ki du.

123.6237; Pi ki do.

123.6238; Pi ki da.

123.6239; Pi ki de.

123.6240; Pi ki di.

123.6241; Pi ki bu.

123.6242; Pi ki bo.

123.6243; Pi ki ba.

123.6244; Pi ki be.

123.6245; Pi ki bi.

123.6246; Pi ki ku.

123.6247; Pi ki ko.

123.6248; Pi ki ka.

123.6249; Pi ki ke.

123.6250; Pi ki ki.

123.6251; Du su su.

123.6252; Du su so.

123.6253; Du su sa.

123.6254; Du su se.

123.6255; Du su si.

123.6256; Du su pu.

123.6257; Du su po.

123.6258; Du su pa.

123.6259; Du su pe.

123.6260; Du su pi.

123.6261; Du su du.

123.6262; Du su do.

123.6263; Du su da.

123.6264; Du su de.

123.6265; Du su di.

123.6266; Du su bu.

123.6267; Du su bo.

123.6268; Du su ba.

123.6269; Du su be.

123.6270; Du su bi.

123.6271; Du su ku.

123.6272; Du su ko.

123.6273; Du su ka.

123.6274; Du su ke.

123.6275; Du su ki.

123.6276; Du so su.

123.6277; Du so so.

123.6278; Du so sa.

123.6279; Du so se.

123.6280; Du so si.

123.6281; Du so pu.

123.6282; Du so po.

123.6283; Du so pa.

123.6284; Du so pe.

123.6285; Du so pi.

123.6286; Du so du.

123.6287; Du so do.

123.6288; Du so da.

123.6289; Du so de.

123.6290; Du so di.

123.6291; Du so bu.

123.6292; Du so bo.

123.6293; Du so ba.

123.6294; Du so be.

123.6295; Du so bi.

123.6296; Du so ku.

123.6297; Du so ko.

123.6298; Du so ka.

123.6299; Du so ke.

123.6300; Du so ki.

123.6301; Du sa su.

123.6302; Du sa so.

123.6303; Du sa sa.

123.6304; Du sa se.

123.6305; Du sa si.

123.6306; Du sa pu.

123.6307; Du sa po.

123.6308; Du sa pa.

123.6309; Du sa pe.

123.6310; Du sa pi.

123.6311; Du sa du.

123.6312; Du sa do.

123.6313; Du sa da.

123.6314; Du sa de.

123.6315; Du sa di.

123.6316; Du sa bu.

123.6317; Du sa bo.

123.6318; Du sa ba.

123.6319; Du sa be.

123.6320; Du sa bi.

123.6321; Du sa ku.

123.6322; Du sa ko.

123.6323; Du sa ka.

123.6324; Du sa ke.

123.6325; Du sa ki.

123.6326; Du se su.

123.6327; Du se so.

123.6328; Du se sa.

123.6329; Du se se.

123.6330; Du se si.

123.6331; Du se pu.

123.6332; Du se po.

123.6333; Du se pa.

123.6334; Du se pe.

123.6335; Du se pi.

123.6336; Du se du.

123.6337; Du se do.

123.6338; Du se da.

123.6339; Du se de.

123.6340; Du se di.

123.6341; Du se bu.

123.6342; Du se bo.

123.6343; Du se ba.

123.6344; Du se be.

123.6345; Du se bi.

123.6346; Du se ku.

123.6347; Du se ko.

123.6348; Du se ka.

123.6349; Du se ke.

123.6350; Du se ki.

123.6351; Du si su.

123.6352; Du si so.

123.6353; Du si sa.

123.6354; Du si se.

123.6355; Du si si.

123.6356; Du si pu.

123.6357; Du si po.

123.6358; Du si pa.

123.6359; Du si pe.

123.6360; Du si pi.

123.6361; Du si du.

123.6362; Du si do.

123.6363; Du si da.

123.6364; Du si de.

123.6365; Du si di.

123.6366; Du si bu.

123.6367; Du si bo.

123.6368; Du si ba.

123.6369; Du si be.

123.6370; Du si bi.

123.6371; Du si ku.

123.6372; Du si ko.

123.6373; Du si ka.

123.6374; Du si ke.

123.6375; Du si ki.

123.6376; Du pu su.

123.6377; Du pu so.

123.6378; Du pu sa.

123.6379; Du pu se.

123.6380; Du pu si.

123.6381; Du pu pu.

123.6382; Du pu po.

123.6383; Du pu pa.

123.6384; Du pu pe.

123.6385; Du pu pi.

123.6386; Du pu du.

123.6387; Du pu do.

123.6388; Du pu da.

123.6389; Du pu de.

123.6390; Du pu di.

123.6391; Du pu bu.

123.6392; Du pu bo.

123.6393; Du pu ba.

123.6394; Du pu be.

123.6395; Du pu bi.

123.6396; Du pu ku.

123.6397; Du pu ko.

123.6398; Du pu ka.

123.6399; Du pu ke.

123.6400; Du pu ki.

123.6401; Du po su.

123.6402; Du po so.

123.6403; Du po sa.

123.6404; Du po se.

123.6405; Du po si.

123.6406; Du po pu.

123.6407; Du po po.

123.6408; Du po pa.

123.6409; Du po pe.

123.6410; Du po pi.

123.6411; Du po du.

123.6412; Du po do.

123.6413; Du po da.

123.6414; Du po de.

123.6415; Du po di.

123.6416; Du po bu.

123.6417; Du po bo.

123.6418; Du po ba.

123.6419; Du po be.

123.6420; Du po bi.

123.6421; Du po ku.

123.6422; Du po ko.

123.6423; Du po ka.

123.6424; Du po ke.

123.6425; Du po ki.

123.6426; Du pa su.

123.6427; Du pa so.

123.6428; Du pa sa.

123.6429; Du pa se.

123.6430; Du pa si.

123.6431; Du pa pu.

123.6432; Du pa po.

123.6433; Du pa pa.

123.6434; Du pa pe.

123.6435; Du pa pi.

123.6436; Du pa du.

123.6437; Du pa do.

123.6438; Du pa da.

123.6439; Du pa de.

123.6440; Du pa di.

123.6441; Du pa bu.

123.6442; Du pa bo.

123.6443; Du pa ba.

123.6444; Du pa be.

123.6445; Du pa bi.

123.6446; Du pa ku.

123.6447; Du pa ko.

123.6448; Du pa ka.

123.6449; Du pa ke.

123.6450; Du pa ki.

123.6451; Du pe su.

123.6452; Du pe so.

123.6453; Du pe sa.

123.6454; Du pe se.

123.6455; Du pe si.

123.6456; Du pe pu.

123.6457; Du pe po.

123.6458; Du pe pa.

123.6459; Du pe pe.

123.6460; Du pe pi.

123.6461; Du pe du.

123.6462; Du pe do.

123.6463; Du pe da.

123.6464; Du pe de.

123.6465; Du pe di.

123.6466; Du pe bu.

123.6467; Du pe bo.

123.6468; Du pe ba.

123.6469; Du pe be.

123.6470; Du pe bi.

123.6471; Du pe ku.

123.6472; Du pe ko.

123.6473; Du pe ka.

123.6474; Du pe ke.

123.6475; Du pe ki.

123.6476; Du pi su.

123.6477; Du pi so.

123.6478; Du pi sa.

123.6479; Du pi se.

123.6480; Du pi si.

123.6481; Du pi pu.

123.6482; Du pi po.

123.6483; Du pi pa.

123.6484; Du pi pe.

123.6485; Du pi pi.

123.6486; Du pi du.

123.6487; Du pi do.

123.6488; Du pi da.

123.6489; Du pi de.

123.6490; Du pi di.

123.6491; Du pi bu.

123.6492; Du pi bo.

123.6493; Du pi ba.

123.6494; Du pi be.

123.6495; Du pi bi.

123.6496; Du pi ku.

123.6497; Du pi ko.

123.6498; Du pi ka.

123.6499; Du pi ke.

123.6500; Du pi ki.

123.6501; Du du su.

123.6502; Du du so.

123.6503; Du du sa.

123.6504; Du du se.

123.6505; Du du si.

123.6506; Du du pu.

123.6507; Du du po.

123.6508; Du du pa.

123.6509; Du du pe.

123.6510; Du du pi.

123.6511; Du du du.

123.6512; Du du do.

123.6513; Du du da.

123.6514; Du du de.

123.6515; Du du di.

123.6516; Du du bu.

123.6517; Du du bo.

123.6518; Du du ba.

123.6519; Du du be.

123.6520; Du du bi.

123.6521; Du du ku.

123.6522; Du du ko.

123.6523; Du du ka.

123.6524; Du du ke.

123.6525; Du du ki.

123.6526; Du do su.

123.6527; Du do so.

123.6528; Du do sa.

123.6529; Du do se.

123.6530; Du do si.

123.6531; Du do pu.

123.6532; Du do po.

123.6533; Du do pa.

123.6534; Du do pe.

123.6535; Du do pi.

123.6536; Du do du.

123.6537; Du do do.

123.6538; Du do da.

123.6539; Du do de.

123.6540; Du do di.

123.6541; Du do bu.

123.6542; Du do bo.

123.6543; Du do ba.

123.6544; Du do be.

123.6545; Du do bi.

123.6546; Du do ku.

123.6547; Du do ko.

123.6548; Du do ka.

123.6549; Du do ke.

123.6550; Du do ki.

123.6551; Du da su.

123.6552; Du da so.

123.6553; Du da sa.

123.6554; Du da se.

123.6555; Du da si.

123.6556; Du da pu.

123.6557; Du da po.

123.6558; Du da pa.

123.6559; Du da pe.

123.6560; Du da pi.

123.6561; Du da du.

123.6562; Du da do.

123.6563; Du da da.

123.6564; Du da de.

123.6565; Du da di.

123.6566; Du da bu.

123.6567; Du da bo.

123.6568; Du da ba.

123.6569; Du da be.

123.6570; Du da bi.

123.6571; Du da ku.

123.6572; Du da ko.

123.6573; Du da ka.

123.6574; Du da ke.

123.6575; Du da ki.

123.6576; Du de su.

123.6577; Du de so.

123.6578; Du de sa.

123.6579; Du de se.

123.6580; Du de si.

123.6581; Du de pu.

123.6582; Du de po.

123.6583; Du de pa.

123.6584; Du de pe.

123.6585; Du de pi.

123.6586; Du de du.

123.6587; Du de do.

123.6588; Du de da.

123.6589; Du de de.

123.6590; Du de di.

123.6591; Du de bu.

123.6592; Du de bo.

123.6593; Du de ba.

123.6594; Du de be.

123.6595; Du de bi.

123.6596; Du de ku.

123.6597; Du de ko.

123.6598; Du de ka.

123.6599; Du de ke.

123.6600; Du de ki.

123.6601; Du di su.

123.6602; Du di so.

123.6603; Du di sa.

123.6604; Du di se.

123.6605; Du di si.

123.6606; Du di pu.

123.6607; Du di po.

123.6608; Du di pa.

123.6609; Du di pe.

123.6610; Du di pi.

123.6611; Du di du.

123.6612; Du di do.

123.6613; Du di da.

123.6614; Du di de.

123.6615; Du di di.

123.6616; Du di bu.

123.6617; Du di bo.

123.6618; Du di ba.

123.6619; Du di be.

123.6620; Du di bi.

123.6621; Du di ku.

123.6622; Du di ko.

123.6623; Du di ka.

123.6624; Du di ke.

123.6625; Du di ki.

123.6626; Du bu su.

123.6627; Du bu so.

123.6628; Du bu sa.

123.6629; Du bu se.

123.6630; Du bu si.

123.6631; Du bu pu.

123.6632; Du bu po.

123.6633; Du bu pa.

123.6634; Du bu pe.

123.6635; Du bu pi.

123.6636; Du bu du.

123.6637; Du bu do.

123.6638; Du bu da.

123.6639; Du bu de.

123.6640; Du bu di.

123.6641; Du bu bu.

123.6642; Du bu bo.

123.6643; Du bu ba.

123.6644; Du bu be.

123.6645; Du bu bi.

123.6646; Du bu ku.

123.6647; Du bu ko.

123.6648; Du bu ka.

123.6649; Du bu ke.

123.6650; Du bu ki.

123.6651; Du bo su.

123.6652; Du bo so.

123.6653; Du bo sa.

123.6654; Du bo se.

123.6655; Du bo si.

123.6656; Du bo pu.

123.6657; Du bo po.

123.6658; Du bo pa.

123.6659; Du bo pe.

123.6660; Du bo pi.

123.6661; Du bo du.

123.6662; Du bo do.

123.6663; Du bo da.

123.6664; Du bo de.

123.6665; Du bo di.

123.6666; Du bo bu.

123.6667; Du bo bo.

123.6668; Du bo ba.

123.6669; Du bo be.

123.6670; Du bo bi.

123.6671; Du bo ku.

123.6672; Du bo ko.

123.6673; Du bo ka.

123.6674; Du bo ke.

123.6675; Du bo ki.

123.6676; Du ba su.

123.6677; Du ba so.

123.6678; Du ba sa.

123.6679; Du ba se.

123.6680; Du ba si.

123.6681; Du ba pu.

123.6682; Du ba po.

123.6683; Du ba pa.

123.6684; Du ba pe.

123.6685; Du ba pi.

123.6686; Du ba du.

123.6687; Du ba do.

123.6688; Du ba da.

123.6689; Du ba de.

123.6690; Du ba di.

123.6691; Du ba bu.

123.6692; Du ba bo.

123.6693; Du ba ba.

123.6694; Du ba be.

123.6695; Du ba bi.

123.6696; Du ba ku.

123.6697; Du ba ko.

123.6698; Du ba ka.

123.6699; Du ba ke.

123.6700; Du ba ki.

123.6701; Du be su.

123.6702; Du be so.

123.6703; Du be sa.

123.6704; Du be se.

123.6705; Du be si.

123.6706; Du be pu.

123.6707; Du be po.

123.6708; Du be pa.

123.6709; Du be pe.

123.6710; Du be pi.

123.6711; Du be du.

123.6712; Du be do.

123.6713; Du be da.

123.6714; Du be de.

123.6715; Du be di.

123.6716; Du be bu.

123.6717; Du be bo.

123.6718; Du be ba.

123.6719; Du be be.

123.6720; Du be bi.

123.6721; Du be ku.

123.6722; Du be ko.

123.6723; Du be ka.

123.6724; Du be ke.

123.6725; Du be ki.

123.6726; Du bi su.

123.6727; Du bi so.

123.6728; Du bi sa.

123.6729; Du bi se.

123.6730; Du bi si.

123.6731; Du bi pu.

123.6732; Du bi po.

123.6733; Du bi pa.

123.6734; Du bi pe.

123.6735; Du bi pi.

123.6736; Du bi du.

123.6737; Du bi do.

123.6738; Du bi da.

123.6739; Du bi de.

123.6740; Du bi di.

123.6741; Du bi bu.

123.6742; Du bi bo.

123.6743; Du bi ba.

123.6744; Du bi be.

123.6745; Du bi bi.

123.6746; Du bi ku.

123.6747; Du bi ko.

123.6748; Du bi ka.

123.6749; Du bi ke.

123.6750; Du bi ki.

123.6751; Du ku su.

123.6752; Du ku so.

123.6753; Du ku sa.

123.6754; Du ku se.

123.6755; Du ku si.

123.6756; Du ku pu.

123.6757; Du ku po.

123.6758; Du ku pa.

123.6759; Du ku pe.

123.6760; Du ku pi.

123.6761; Du ku du.

123.6762; Du ku do.

123.6763; Du ku da.

123.6764; Du ku de.

123.6765; Du ku di.

123.6766; Du ku bu.

123.6767; Du ku bo.

123.6768; Du ku ba.

123.6769; Du ku be.

123.6770; Du ku bi.

123.6771; Du ku ku.

123.6772; Du ku ko.

123.6773; Du ku ka.

123.6774; Du ku ke.

123.6775; Du ku ki.

123.6776; Du ko su.

123.6777; Du ko so.

123.6778; Du ko sa.

123.6779; Du ko se.

123.6780; Du ko si.

123.6781; Du ko pu.

123.6782; Du ko po.

123.6783; Du ko pa.

123.6784; Du ko pe.

123.6785; Du ko pi.

123.6786; Du ko du.

123.6787; Du ko do.

123.6788; Du ko da.

123.6789; Du ko de.

123.6790; Du ko di.

123.6791; Du ko bu.

123.6792; Du ko bo.

123.6793; Du ko ba.

123.6794; Du ko be.

123.6795; Du ko bi.

123.6796; Du ko ku.

123.6797; Du ko ko.

123.6798; Du ko ka.

123.6799; Du ko ke.

123.6800; Du ko ki.

123.6801; Du ka su.

123.6802; Du ka so.

123.6803; Du ka sa.

123.6804; Du ka se.

123.6805; Du ka si.

123.6806; Du ka pu.

123.6807; Du ka po.

123.6808; Du ka pa.

123.6809; Du ka pe.

123.6810; Du ka pi.

123.6811; Du ka du.

123.6812; Du ka do.

123.6813; Du ka da.

123.6814; Du ka de.

123.6815; Du ka di.

123.6816; Du ka bu.

123.6817; Du ka bo.

123.6818; Du ka ba.

123.6819; Du ka be.

123.6820; Du ka bi.

123.6821; Du ka ku.

123.6822; Du ka ko.

123.6823; Du ka ka.

123.6824; Du ka ke.

123.6825; Du ka ki.

123.6826; Du ke su.

123.6827; Du ke so.

123.6828; Du ke sa.

123.6829; Du ke se.

123.6830; Du ke si.

123.6831; Du ke pu.

123.6832; Du ke po.

123.6833; Du ke pa.

123.6834; Du ke pe.

123.6835; Du ke pi.

123.6836; Du ke du.

123.6837; Du ke do.

123.6838; Du ke da.

123.6839; Du ke de.

123.6840; Du ke di.

123.6841; Du ke bu.

123.6842; Du ke bo.

123.6843; Du ke ba.

123.6844; Du ke be.

123.6845; Du ke bi.

123.6846; Du ke ku.

123.6847; Du ke ko.

123.6848; Du ke ka.

123.6849; Du ke ke.

123.6850; Du ke ki.

123.6851; Du ki su.

123.6852; Du ki so.

123.6853; Du ki sa.

123.6854; Du ki se.

123.6855; Du ki si.

123.6856; Du ki pu.

123.6857; Du ki po.

123.6858; Du ki pa.

123.6859; Du ki pe.

123.6860; Du ki pi.

123.6861; Du ki du.

123.6862; Du ki do.

123.6863; Du ki da.

123.6864; Du ki de.

123.6865; Du ki di.

123.6866; Du ki bu.

123.6867; Du ki bo.

123.6868; Du ki ba.

123.6869; Du ki be.

123.6870; Du ki bi.

123.6871; Du ki ku.

123.6872; Du ki ko.

123.6873; Du ki ka.

123.6874; Du ki ke.

123.6875; Du ki ki.

123.6876; Do su su.

123.6877; Do su so.

123.6878; Do su sa.

123.6879; Do su se.

123.6880; Do su si.

123.6881; Do su pu.

123.6882; Do su po.

123.6883; Do su pa.

123.6884; Do su pe.

123.6885; Do su pi.

123.6886; Do su du.

123.6887; Do su do.

123.6888; Do su da.

123.6889; Do su de.

123.6890; Do su di.

123.6891; Do su bu.

123.6892; Do su bo.

123.6893; Do su ba.

123.6894; Do su be.

123.6895; Do su bi.

123.6896; Do su ku.

123.6897; Do su ko.

123.6898; Do su ka.

123.6899; Do su ke.

123.6900; Do su ki.

123.6901; Do so su.

123.6902; Do so so.

123.6903; Do so sa.

123.6904; Do so se.

123.6905; Do so si.

123.6906; Do so pu.

123.6907; Do so po.

123.6908; Do so pa.

123.6909; Do so pe.

123.6910; Do so pi.

123.6911; Do so du.

123.6912; Do so do.

123.6913; Do so da.

123.6914; Do so de.

123.6915; Do so di.

123.6916; Do so bu.

123.6917; Do so bo.

123.6918; Do so ba.

123.6919; Do so be.

123.6920; Do so bi.

123.6921; Do so ku.

123.6922; Do so ko.

123.6923; Do so ka.

123.6924; Do so ke.

123.6925; Do so ki.

123.6926; Do sa su.

123.6927; Do sa so.

123.6928; Do sa sa.

123.6929; Do sa se.

123.6930; Do sa si.

123.6931; Do sa pu.

123.6932; Do sa po.

123.6933; Do sa pa.

123.6934; Do sa pe.

123.6935; Do sa pi.

123.6936; Do sa du.

123.6937; Do sa do.

123.6938; Do sa da.

123.6939; Do sa de.

123.6940; Do sa di.

123.6941; Do sa bu.

123.6942; Do sa bo.

123.6943; Do sa ba.

123.6944; Do sa be.

123.6945; Do sa bi.

123.6946; Do sa ku.

123.6947; Do sa ko.

123.6948; Do sa ka.

123.6949; Do sa ke.

123.6950; Do sa ki.

123.6951; Do se su.

123.6952; Do se so.

123.6953; Do se sa.

123.6954; Do se se.

123.6955; Do se si.

123.6956; Do se pu.

123.6957; Do se po.

123.6958; Do se pa.

123.6959; Do se pe.

123.6960; Do se pi.

123.6961; Do se du.

123.6962; Do se do.

123.6963; Do se da.

123.6964; Do se de.

123.6965; Do se di.

123.6966; Do se bu.

123.6967; Do se bo.

123.6968; Do se ba.

123.6969; Do se be.

123.6970; Do se bi.

123.6971; Do se ku.

123.6972; Do se ko.

123.6973; Do se ka.

123.6974; Do se ke.

123.6975; Do se ki.

123.6976; Do si su.

123.6977; Do si so.

123.6978; Do si sa.

123.6979; Do si se.

123.6980; Do si si.

123.6981; Do si pu.

123.6982; Do si po.

123.6983; Do si pa.

123.6984; Do si pe.

123.6985; Do si pi.

123.6986; Do si du.

123.6987; Do si do.

123.6988; Do si da.

123.6989; Do si de.

123.6990; Do si di.

123.6991; Do si bu.

123.6992; Do si bo.

123.6993; Do si ba.

123.6994; Do si be.

123.6995; Do si bi.

123.6996; Do si ku.

123.6997; Do si ko.

123.6998; Do si ka.

123.6999; Do si ke.

123.7000; Do si ki.

123.7001; Do pu su.

123.7002; Do pu so.

123.7003; Do pu sa.

123.7004; Do pu se.

123.7005; Do pu si.

123.7006; Do pu pu.

123.7007; Do pu po.

123.7008; Do pu pa.

123.7009; Do pu pe.

123.7010; Do pu pi.

123.7011; Do pu du.

123.7012; Do pu do.

123.7013; Do pu da.

123.7014; Do pu de.

123.7015; Do pu di.

123.7016; Do pu bu.

123.7017; Do pu bo.

123.7018; Do pu ba.

123.7019; Do pu be.

123.7020; Do pu bi.

123.7021; Do pu ku.

123.7022; Do pu ko.

123.7023; Do pu ka.

123.7024; Do pu ke.

123.7025; Do pu ki.

123.7026; Do po su.

123.7027; Do po so.

123.7028; Do po sa.

123.7029; Do po se.

123.7030; Do po si.

123.7031; Do po pu.

123.7032; Do po po.

123.7033; Do po pa.

123.7034; Do po pe.

123.7035; Do po pi.

123.7036; Do po du.

123.7037; Do po do.

123.7038; Do po da.

123.7039; Do po de.

123.7040; Do po di.

123.7041; Do po bu.

123.7042; Do po bo.

123.7043; Do po ba.

123.7044; Do po be.

123.7045; Do po bi.

123.7046; Do po ku.

123.7047; Do po ko.

123.7048; Do po ka.

123.7049; Do po ke.

123.7050; Do po ki.

123.7051; Do pa su.

123.7052; Do pa so.

123.7053; Do pa sa.

123.7054; Do pa se.

123.7055; Do pa si.

123.7056; Do pa pu.

123.7057; Do pa po.

123.7058; Do pa pa.

123.7059; Do pa pe.

123.7060; Do pa pi.

123.7061; Do pa du.

123.7062; Do pa do.

123.7063; Do pa da.

123.7064; Do pa de.

123.7065; Do pa di.

123.7066; Do pa bu.

123.7067; Do pa bo.

123.7068; Do pa ba.

123.7069; Do pa be.

123.7070; Do pa bi.

123.7071; Do pa ku.

123.7072; Do pa ko.

123.7073; Do pa ka.

123.7074; Do pa ke.

123.7075; Do pa ki.

123.7076; Do pe su.

123.7077; Do pe so.

123.7078; Do pe sa.

123.7079; Do pe se.

123.7080; Do pe si.

123.7081; Do pe pu.

123.7082; Do pe po.

123.7083; Do pe pa.

123.7084; Do pe pe.

123.7085; Do pe pi.

123.7086; Do pe du.

123.7087; Do pe do.

123.7088; Do pe da.

123.7089; Do pe de.

123.7090; Do pe di.

123.7091; Do pe bu.

123.7092; Do pe bo.

123.7093; Do pe ba.

123.7094; Do pe be.

123.7095; Do pe bi.

123.7096; Do pe ku.

123.7097; Do pe ko.

123.7098; Do pe ka.

123.7099; Do pe ke.

123.7100; Do pe ki.

123.7101; Do pi su.

123.7102; Do pi so.

123.7103; Do pi sa.

123.7104; Do pi se.

123.7105; Do pi si.

123.7106; Do pi pu.

123.7107; Do pi po.

123.7108; Do pi pa.

123.7109; Do pi pe.

123.7110; Do pi pi.

123.7111; Do pi du.

123.7112; Do pi do.

123.7113; Do pi da.

123.7114; Do pi de.

123.7115; Do pi di.

123.7116; Do pi bu.

123.7117; Do pi bo.

123.7118; Do pi ba.

123.7119; Do pi be.

123.7120; Do pi bi.

123.7121; Do pi ku.

123.7122; Do pi ko.

123.7123; Do pi ka.

123.7124; Do pi ke.

123.7125; Do pi ki.

123.7126; Do du su.

123.7127; Do du so.

123.7128; Do du sa.

123.7129; Do du se.

123.7130; Do du si.

123.7131; Do du pu.

123.7132; Do du po.

123.7133; Do du pa.

123.7134; Do du pe.

123.7135; Do du pi.

123.7136; Do du du.

123.7137; Do du do.

123.7138; Do du da.

123.7139; Do du de.

123.7140; Do du di.

123.7141; Do du bu.

123.7142; Do du bo.

123.7143; Do du ba.

123.7144; Do du be.

123.7145; Do du bi.

123.7146; Do du ku.

123.7147; Do du ko.

123.7148; Do du ka.

123.7149; Do du ke.

123.7150; Do du ki.

123.7151; Do do su.

123.7152; Do do so.

123.7153; Do do sa.

123.7154; Do do se.

123.7155; Do do si.

123.7156; Do do pu.

123.7157; Do do po.

123.7158; Do do pa.

123.7159; Do do pe.

123.7160; Do do pi.

123.7161; Do do du.

123.7162; Do do do.

123.7163; Do do da.

123.7164; Do do de.

123.7165; Do do di.

123.7166; Do do bu.

123.7167; Do do bo.

123.7168; Do do ba.

123.7169; Do do be.

123.7170; Do do bi.

123.7171; Do do ku.

123.7172; Do do ko.

123.7173; Do do ka.

123.7174; Do do ke.

123.7175; Do do ki.

123.7176; Do da su.

123.7177; Do da so.

123.7178; Do da sa.

123.7179; Do da se.

123.7180; Do da si.

123.7181; Do da pu.

123.7182; Do da po.

123.7183; Do da pa.

123.7184; Do da pe.

123.7185; Do da pi.

123.7186; Do da du.

123.7187; Do da do.

123.7188; Do da da.

123.7189; Do da de.

123.7190; Do da di.

123.7191; Do da bu.

123.7192; Do da bo.

123.7193; Do da ba.

123.7194; Do da be.

123.7195; Do da bi.

123.7196; Do da ku.

123.7197; Do da ko.

123.7198; Do da ka.

123.7199; Do da ke.

123.7200; Do da ki.

123.7201; Do de su.

123.7202; Do de so.

123.7203; Do de sa.

123.7204; Do de se.

123.7205; Do de si.

123.7206; Do de pu.

123.7207; Do de po.

123.7208; Do de pa.

123.7209; Do de pe.

123.7210; Do de pi.

123.7211; Do de du.

123.7212; Do de do.

123.7213; Do de da.

123.7214; Do de de.

123.7215; Do de di.

123.7216; Do de bu.

123.7217; Do de bo.

123.7218; Do de ba.

123.7219; Do de be.

123.7220; Do de bi.

123.7221; Do de ku.

123.7222; Do de ko.

123.7223; Do de ka.

123.7224; Do de ke.

123.7225; Do de ki.

123.7226; Do di su.

123.7227; Do di so.

123.7228; Do di sa.

123.7229; Do di se.

123.7230; Do di si.

123.7231; Do di pu.

123.7232; Do di po.

123.7233; Do di pa.

123.7234; Do di pe.

123.7235; Do di pi.

123.7236; Do di du.

123.7237; Do di do.

123.7238; Do di da.

123.7239; Do di de.

123.7240; Do di di.

123.7241; Do di bu.

123.7242; Do di bo.

123.7243; Do di ba.

123.7244; Do di be.

123.7245; Do di bi.

123.7246; Do di ku.

123.7247; Do di ko.

123.7248; Do di ka.

123.7249; Do di ke.

123.7250; Do di ki.

123.7251; Do bu su.

123.7252; Do bu so.

123.7253; Do bu sa.

123.7254; Do bu se.

123.7255; Do bu si.

123.7256; Do bu pu.

123.7257; Do bu po.

123.7258; Do bu pa.

123.7259; Do bu pe.

123.7260; Do bu pi.

123.7261; Do bu du.

123.7262; Do bu do.

123.7263; Do bu da.

123.7264; Do bu de.

123.7265; Do bu di.

123.7266; Do bu bu.

123.7267; Do bu bo.

123.7268; Do bu ba.

123.7269; Do bu be.

123.7270; Do bu bi.

123.7271; Do bu ku.

123.7272; Do bu ko.

123.7273; Do bu ka.

123.7274; Do bu ke.

123.7275; Do bu ki.

123.7276; Do bo su.

123.7277; Do bo so.

123.7278; Do bo sa.

123.7279; Do bo se.

123.7280; Do bo si.

123.7281; Do bo pu.

123.7282; Do bo po.

123.7283; Do bo pa.

123.7284; Do bo pe.

123.7285; Do bo pi.

123.7286; Do bo du.

123.7287; Do bo do.

123.7288; Do bo da.

123.7289; Do bo de.

123.7290; Do bo di.

123.7291; Do bo bu.

123.7292; Do bo bo.

123.7293; Do bo ba.

123.7294; Do bo be.

123.7295; Do bo bi.

123.7296; Do bo ku.

123.7297; Do bo ko.

123.7298; Do bo ka.

123.7299; Do bo ke.

123.7300; Do bo ki.

123.7301; Do ba su.

123.7302; Do ba so.

123.7303; Do ba sa.

123.7304; Do ba se.

123.7305; Do ba si.

123.7306; Do ba pu.

123.7307; Do ba po.

123.7308; Do ba pa.

123.7309; Do ba pe.

123.7310; Do ba pi.

123.7311; Do ba du.

123.7312; Do ba do.

123.7313; Do ba da.

123.7314; Do ba de.

123.7315; Do ba di.

123.7316; Do ba bu.

123.7317; Do ba bo.

123.7318; Do ba ba.

123.7319; Do ba be.

123.7320; Do ba bi.

123.7321; Do ba ku.

123.7322; Do ba ko.

123.7323; Do ba ka.

123.7324; Do ba ke.

123.7325; Do ba ki.

123.7326; Do be su.

123.7327; Do be so.

123.7328; Do be sa.

123.7329; Do be se.

123.7330; Do be si.

123.7331; Do be pu.

123.7332; Do be po.

123.7333; Do be pa.

123.7334; Do be pe.

123.7335; Do be pi.

123.7336; Do be du.

123.7337; Do be do.

123.7338; Do be da.

123.7339; Do be de.

123.7340; Do be di.

123.7341; Do be bu.

123.7342; Do be bo.

123.7343; Do be ba.

123.7344; Do be be.

123.7345; Do be bi.

123.7346; Do be ku.

123.7347; Do be ko.

123.7348; Do be ka.

123.7349; Do be ke.

123.7350; Do be ki.

123.7351; Do bi su.

123.7352; Do bi so.

123.7353; Do bi sa.

123.7354; Do bi se.

123.7355; Do bi si.

123.7356; Do bi pu.

123.7357; Do bi po.

123.7358; Do bi pa.

123.7359; Do bi pe.

123.7360; Do bi pi.

123.7361; Do bi du.

123.7362; Do bi do.

123.7363; Do bi da.

123.7364; Do bi de.

123.7365; Do bi di.

123.7366; Do bi bu.

123.7367; Do bi bo.

123.7368; Do bi ba.

123.7369; Do bi be.

123.7370; Do bi bi.

123.7371; Do bi ku.

123.7372; Do bi ko.

123.7373; Do bi ka.

123.7374; Do bi ke.

123.7375; Do bi ki.

123.7376; Do ku su.

123.7377; Do ku so.

123.7378; Do ku sa.

123.7379; Do ku se.

123.7380; Do ku si.

123.7381; Do ku pu.

123.7382; Do ku po.

123.7383; Do ku pa.

123.7384; Do ku pe.

123.7385; Do ku pi.

123.7386; Do ku du.

123.7387; Do ku do.

123.7388; Do ku da.

123.7389; Do ku de.

123.7390; Do ku di.

123.7391; Do ku bu.

123.7392; Do ku bo.

123.7393; Do ku ba.

123.7394; Do ku be.

123.7395; Do ku bi.

123.7396; Do ku ku.

123.7397; Do ku ko.

123.7398; Do ku ka.

123.7399; Do ku ke.

123.7400; Do ku ki.

123.7401; Do ko su.

123.7402; Do ko so.

123.7403; Do ko sa.

123.7404; Do ko se.

123.7405; Do ko si.

123.7406; Do ko pu.

123.7407; Do ko po.

123.7408; Do ko pa.

123.7409; Do ko pe.

123.7410; Do ko pi.

123.7411; Do ko du.

123.7412; Do ko do.

123.7413; Do ko da.

123.7414; Do ko de.

123.7415; Do ko di.

123.7416; Do ko bu.

123.7417; Do ko bo.

123.7418; Do ko ba.

123.7419; Do ko be.

123.7420; Do ko bi.

123.7421; Do ko ku.

123.7422; Do ko ko.

123.7423; Do ko ka.

123.7424; Do ko ke.

123.7425; Do ko ki.

123.7426; Do ka su.

123.7427; Do ka so.

123.7428; Do ka sa.

123.7429; Do ka se.

123.7430; Do ka si.

123.7431; Do ka pu.

123.7432; Do ka po.

123.7433; Do ka pa.

123.7434; Do ka pe.

123.7435; Do ka pi.

123.7436; Do ka du.

123.7437; Do ka do.

123.7438; Do ka da.

123.7439; Do ka de.

123.7440; Do ka di.

123.7441; Do ka bu.

123.7442; Do ka bo.

123.7443; Do ka ba.

123.7444; Do ka be.

123.7445; Do ka bi.

123.7446; Do ka ku.

123.7447; Do ka ko.

123.7448; Do ka ka.

123.7449; Do ka ke.

123.7450; Do ka ki.

123.7451; Do ke su.

123.7452; Do ke so.

123.7453; Do ke sa.

123.7454; Do ke se.

123.7455; Do ke si.

123.7456; Do ke pu.

123.7457; Do ke po.

123.7458; Do ke pa.

123.7459; Do ke pe.

123.7460; Do ke pi.

123.7461; Do ke du.

123.7462; Do ke do.

123.7463; Do ke da.

123.7464; Do ke de.

123.7465; Do ke di.

123.7466; Do ke bu.

123.7467; Do ke bo.

123.7468; Do ke ba.

123.7469; Do ke be.

123.7470; Do ke bi.

123.7471; Do ke ku.

123.7472; Do ke ko.

123.7473; Do ke ka.

123.7474; Do ke ke.

123.7475; Do ke ki.

123.7476; Do ki su.

123.7477; Do ki so.

123.7478; Do ki sa.

123.7479; Do ki se.

123.7480; Do ki si.

123.7481; Do ki pu.

123.7482; Do ki po.

123.7483; Do ki pa.

123.7484; Do ki pe.

123.7485; Do ki pi.

123.7486; Do ki du.

123.7487; Do ki do.

123.7488; Do ki da.

123.7489; Do ki de.

123.7490; Do ki di.

123.7491; Do ki bu.

123.7492; Do ki bo.

123.7493; Do ki ba.

123.7494; Do ki be.

123.7495; Do ki bi.

123.7496; Do ki ku.

123.7497; Do ki ko.

123.7498; Do ki ka.

123.7499; Do ki ke.

123.7500; Do ki ki.

123.7501; Da su su.

123.7502; Da su so.

123.7503; Da su sa.

123.7504; Da su se.

123.7505; Da su si.

123.7506; Da su pu.

123.7507; Da su po.

123.7508; Da su pa.

123.7509; Da su pe.

123.7510; Da su pi.

123.7511; Da su du.

123.7512; Da su do.

123.7513; Da su da.

123.7514; Da su de.

123.7515; Da su di.

123.7516; Da su bu.

123.7517; Da su bo.

123.7518; Da su ba.

123.7519; Da su be.

123.7520; Da su bi.

123.7521; Da su ku.

123.7522; Da su ko.

123.7523; Da su ka.

123.7524; Da su ke.

123.7525; Da su ki.

123.7526; Da so su.

123.7527; Da so so.

123.7528; Da so sa.

123.7529; Da so se.

123.7530; Da so si.

123.7531; Da so pu.

123.7532; Da so po.

123.7533; Da so pa.

123.7534; Da so pe.

123.7535; Da so pi.

123.7536; Da so du.

123.7537; Da so do.

123.7538; Da so da.

123.7539; Da so de.

123.7540; Da so di.

123.7541; Da so bu.

123.7542; Da so bo.

123.7543; Da so ba.

123.7544; Da so be.

123.7545; Da so bi.

123.7546; Da so ku.

123.7547; Da so ko.

123.7548; Da so ka.

123.7549; Da so ke.

123.7550; Da so ki.

123.7551; Da sa su.

123.7552; Da sa so.

123.7553; Da sa sa.

123.7554; Da sa se.

123.7555; Da sa si.

123.7556; Da sa pu.

123.7557; Da sa po.

123.7558; Da sa pa.

123.7559; Da sa pe.

123.7560; Da sa pi.

123.7561; Da sa du.

123.7562; Da sa do.

123.7563; Da sa da.

123.7564; Da sa de.

123.7565; Da sa di.

123.7566; Da sa bu.

123.7567; Da sa bo.

123.7568; Da sa ba.

123.7569; Da sa be.

123.7570; Da sa bi.

123.7571; Da sa ku.

123.7572; Da sa ko.

123.7573; Da sa ka.

123.7574; Da sa ke.

123.7575; Da sa ki.

123.7576; Da se su.

123.7577; Da se so.

123.7578; Da se sa.

123.7579; Da se se.

123.7580; Da se si.

123.7581; Da se pu.

123.7582; Da se po.

123.7583; Da se pa.

123.7584; Da se pe.

123.7585; Da se pi.

123.7586; Da se du.

123.7587; Da se do.

123.7588; Da se da.

123.7589; Da se de.

123.7590; Da se di.

123.7591; Da se bu.

123.7592; Da se bo.

123.7593; Da se ba.

123.7594; Da se be.

123.7595; Da se bi.

123.7596; Da se ku.

123.7597; Da se ko.

123.7598; Da se ka.

123.7599; Da se ke.

123.7600; Da se ki.

123.7601; Da si su.

123.7602; Da si so.

123.7603; Da si sa.

123.7604; Da si se.

123.7605; Da si si.

123.7606; Da si pu.

123.7607; Da si po.

123.7608; Da si pa.

123.7609; Da si pe.

123.7610; Da si pi.

123.7611; Da si du.

123.7612; Da si do.

123.7613; Da si da.

123.7614; Da si de.

123.7615; Da si di.

123.7616; Da si bu.

123.7617; Da si bo.

123.7618; Da si ba.

123.7619; Da si be.

123.7620; Da si bi.

123.7621; Da si ku.

123.7622; Da si ko.

123.7623; Da si ka.

123.7624; Da si ke.

123.7625; Da si ki.

123.7626; Da pu su.

123.7627; Da pu so.

123.7628; Da pu sa.

123.7629; Da pu se.

123.7630; Da pu si.

123.7631; Da pu pu.

123.7632; Da pu po.

123.7633; Da pu pa.

123.7634; Da pu pe.

123.7635; Da pu pi.

123.7636; Da pu du.

123.7637; Da pu do.

123.7638; Da pu da.

123.7639; Da pu de.

123.7640; Da pu di.

123.7641; Da pu bu.

123.7642; Da pu bo.

123.7643; Da pu ba.

123.7644; Da pu be.

123.7645; Da pu bi.

123.7646; Da pu ku.

123.7647; Da pu ko.

123.7648; Da pu ka.

123.7649; Da pu ke.

123.7650; Da pu ki.

123.7651; Da po su.

123.7652; Da po so.

123.7653; Da po sa.

123.7654; Da po se.

123.7655; Da po si.

123.7656; Da po pu.

123.7657; Da po po.

123.7658; Da po pa.

123.7659; Da po pe.

123.7660; Da po pi.

123.7661; Da po du.

123.7662; Da po do.

123.7663; Da po da.

123.7664; Da po de.

123.7665; Da po di.

123.7666; Da po bu.

123.7667; Da po bo.

123.7668; Da po ba.

123.7669; Da po be.

123.7670; Da po bi.

123.7671; Da po ku.

123.7672; Da po ko.

123.7673; Da po ka.

123.7674; Da po ke.

123.7675; Da po ki.

123.7676; Da pa su.

123.7677; Da pa so.

123.7678; Da pa sa.

123.7679; Da pa se.

123.7680; Da pa si.

123.7681; Da pa pu.

123.7682; Da pa po.

123.7683; Da pa pa.

123.7684; Da pa pe.

123.7685; Da pa pi.

123.7686; Da pa du.

123.7687; Da pa do.

123.7688; Da pa da.

123.7689; Da pa de.

123.7690; Da pa di.

123.7691; Da pa bu.

123.7692; Da pa bo.

123.7693; Da pa ba.

123.7694; Da pa be.

123.7695; Da pa bi.

123.7696; Da pa ku.

123.7697; Da pa ko.

123.7698; Da pa ka.

123.7699; Da pa ke.

123.7700; Da pa ki.

123.7701; Da pe su.

123.7702; Da pe so.

123.7703; Da pe sa.

123.7704; Da pe se.

123.7705; Da pe si.

123.7706; Da pe pu.

123.7707; Da pe po.

123.7708; Da pe pa.

123.7709; Da pe pe.

123.7710; Da pe pi.

123.7711; Da pe du.

123.7712; Da pe do.

123.7713; Da pe da.

123.7714; Da pe de.

123.7715; Da pe di.

123.7716; Da pe bu.

123.7717; Da pe bo.

123.7718; Da pe ba.

123.7719; Da pe be.

123.7720; Da pe bi.

123.7721; Da pe ku.

123.7722; Da pe ko.

123.7723; Da pe ka.

123.7724; Da pe ke.

123.7725; Da pe ki.

123.7726; Da pi su.

123.7727; Da pi so.

123.7728; Da pi sa.

123.7729; Da pi se.

123.7730; Da pi si.

123.7731; Da pi pu.

123.7732; Da pi po.

123.7733; Da pi pa.

123.7734; Da pi pe.

123.7735; Da pi pi.

123.7736; Da pi du.

123.7737; Da pi do.

123.7738; Da pi da.

123.7739; Da pi de.

123.7740; Da pi di.

123.7741; Da pi bu.

123.7742; Da pi bo.

123.7743; Da pi ba.

123.7744; Da pi be.

123.7745; Da pi bi.

123.7746; Da pi ku.

123.7747; Da pi ko.

123.7748; Da pi ka.

123.7749; Da pi ke.

123.7750; Da pi ki.

123.7751; Da du su.

123.7752; Da du so.

123.7753; Da du sa.

123.7754; Da du se.

123.7755; Da du si.

123.7756; Da du pu.

123.7757; Da du po.

123.7758; Da du pa.

123.7759; Da du pe.

123.7760; Da du pi.

123.7761; Da du du.

123.7762; Da du do.

123.7763; Da du da.

123.7764; Da du de.

123.7765; Da du di.

123.7766; Da du bu.

123.7767; Da du bo.

123.7768; Da du ba.

123.7769; Da du be.

123.7770; Da du bi.

123.7771; Da du ku.

123.7772; Da du ko.

123.7773; Da du ka.

123.7774; Da du ke.

123.7775; Da du ki.

123.7776; Da do su.

123.7777; Da do so.

123.7778; Da do sa.

123.7779; Da do se.

123.7780; Da do si.

123.7781; Da do pu.

123.7782; Da do po.

123.7783; Da do pa.

123.7784; Da do pe.

123.7785; Da do pi.

123.7786; Da do du.

123.7787; Da do do.

123.7788; Da do da.

123.7789; Da do de.

123.7790; Da do di.

123.7791; Da do bu.

123.7792; Da do bo.

123.7793; Da do ba.

123.7794; Da do be.

123.7795; Da do bi.

123.7796; Da do ku.

123.7797; Da do ko.

123.7798; Da do ka.

123.7799; Da do ke.

123.7800; Da do ki.

123.7801; Da da su.

123.7802; Da da so.

123.7803; Da da sa.

123.7804; Da da se.

123.7805; Da da si.

123.7806; Da da pu.

123.7807; Da da po.

123.7808; Da da pa.

123.7809; Da da pe.

123.7810; Da da pi.

123.7811; Da da du.

123.7812; Da da do.

123.7813; Da da da.

123.7814; Da da de.

123.7815; Da da di.

123.7816; Da da bu.

123.7817; Da da bo.

123.7818; Da da ba.

123.7819; Da da be.

123.7820; Da da bi.

123.7821; Da da ku.

123.7822; Da da ko.

123.7823; Da da ka.

123.7824; Da da ke.

123.7825; Da da ki.

123.7826; Da de su.

123.7827; Da de so.

123.7828; Da de sa.

123.7829; Da de se.

123.7830; Da de si.

123.7831; Da de pu.

123.7832; Da de po.

123.7833; Da de pa.

123.7834; Da de pe.

123.7835; Da de pi.

123.7836; Da de du.

123.7837; Da de do.

123.7838; Da de da.

123.7839; Da de de.

123.7840; Da de di.

123.7841; Da de bu.

123.7842; Da de bo.

123.7843; Da de ba.

123.7844; Da de be.

123.7845; Da de bi.

123.7846; Da de ku.

123.7847; Da de ko.

123.7848; Da de ka.

123.7849; Da de ke.

123.7850; Da de ki.

123.7851; Da di su.

123.7852; Da di so.

123.7853; Da di sa.

123.7854; Da di se.

123.7855; Da di si.

123.7856; Da di pu.

123.7857; Da di po.

123.7858; Da di pa.

123.7859; Da di pe.

123.7860; Da di pi.

123.7861; Da di du.

123.7862; Da di do.

123.7863; Da di da.

123.7864; Da di de.

123.7865; Da di di.

123.7866; Da di bu.

123.7867; Da di bo.

123.7868; Da di ba.

123.7869; Da di be.

123.7870; Da di bi.

123.7871; Da di ku.

123.7872; Da di ko.

123.7873; Da di ka.

123.7874; Da di ke.

123.7875; Da di ki.

123.7876; Da bu su.

123.7877; Da bu so.

123.7878; Da bu sa.

123.7879; Da bu se.

123.7880; Da bu si.

123.7881; Da bu pu.

123.7882; Da bu po.

123.7883; Da bu pa.

123.7884; Da bu pe.

123.7885; Da bu pi.

123.7886; Da bu du.

123.7887; Da bu do.

123.7888; Da bu da.

123.7889; Da bu de.

123.7890; Da bu di.

123.7891; Da bu bu.

123.7892; Da bu bo.

123.7893; Da bu ba.

123.7894; Da bu be.

123.7895; Da bu bi.

123.7896; Da bu ku.

123.7897; Da bu ko.

123.7898; Da bu ka.

123.7899; Da bu ke.

123.7900; Da bu ki.

123.7901; Da bo su.

123.7902; Da bo so.

123.7903; Da bo sa.

123.7904; Da bo se.

123.7905; Da bo si.

123.7906; Da bo pu.

123.7907; Da bo po.

123.7908; Da bo pa.

123.7909; Da bo pe.

123.7910; Da bo pi.

123.7911; Da bo du.

123.7912; Da bo do.

123.7913; Da bo da.

123.7914; Da bo de.

123.7915; Da bo di.

123.7916; Da bo bu.

123.7917; Da bo bo.

123.7918; Da bo ba.

123.7919; Da bo be.

123.7920; Da bo bi.

123.7921; Da bo ku.

123.7922; Da bo ko.

123.7923; Da bo ka.

123.7924; Da bo ke.

123.7925; Da bo ki.

123.7926; Da ba su.

123.7927; Da ba so.

123.7928; Da ba sa.

123.7929; Da ba se.

123.7930; Da ba si.

123.7931; Da ba pu.

123.7932; Da ba po.

123.7933; Da ba pa.

123.7934; Da ba pe.

123.7935; Da ba pi.

123.7936; Da ba du.

123.7937; Da ba do.

123.7938; Da ba da.

123.7939; Da ba de.

123.7940; Da ba di.

123.7941; Da ba bu.

123.7942; Da ba bo.

123.7943; Da ba ba.

123.7944; Da ba be.

123.7945; Da ba bi.

123.7946; Da ba ku.

123.7947; Da ba ko.

123.7948; Da ba ka.

123.7949; Da ba ke.

123.7950; Da ba ki.

123.7951; Da be su.

123.7952; Da be so.

123.7953; Da be sa.

123.7954; Da be se.

123.7955; Da be si.

123.7956; Da be pu.

123.7957; Da be po.

123.7958; Da be pa.

123.7959; Da be pe.

123.7960; Da be pi.

123.7961; Da be du.

123.7962; Da be do.

123.7963; Da be da.

123.7964; Da be de.

123.7965; Da be di.

123.7966; Da be bu.

123.7967; Da be bo.

123.7968; Da be ba.

123.7969; Da be be.

123.7970; Da be bi.

123.7971; Da be ku.

123.7972; Da be ko.

123.7973; Da be ka.

123.7974; Da be ke.

123.7975; Da be ki.

123.7976; Da bi su.

123.7977; Da bi so.

123.7978; Da bi sa.

123.7979; Da bi se.

123.7980; Da bi si.

123.7981; Da bi pu.

123.7982; Da bi po.

123.7983; Da bi pa.

123.7984; Da bi pe.

123.7985; Da bi pi.

123.7986; Da bi du.

123.7987; Da bi do.

123.7988; Da bi da.

123.7989; Da bi de.

123.7990; Da bi di.

123.7991; Da bi bu.

123.7992; Da bi bo.

123.7993; Da bi ba.

123.7994; Da bi be.

123.7995; Da bi bi.

123.7996; Da bi ku.

123.7997; Da bi ko.

123.7998; Da bi ka.

123.7999; Da bi ke.

123.8000; Da bi ki.

123.8001; Da ku su.

123.8002; Da ku so.

123.8003; Da ku sa.

123.8004; Da ku se.

123.8005; Da ku si.

123.8006; Da ku pu.

123.8007; Da ku po.

123.8008; Da ku pa.

123.8009; Da ku pe.

123.8010; Da ku pi.

123.8011; Da ku du.

123.8012; Da ku do.

123.8013; Da ku da.

123.8014; Da ku de.

123.8015; Da ku di.

123.8016; Da ku bu.

123.8017; Da ku bo.

123.8018; Da ku ba.

123.8019; Da ku be.

123.8020; Da ku bi.

123.8021; Da ku ku.

123.8022; Da ku ko.

123.8023; Da ku ka.

123.8024; Da ku ke.

123.8025; Da ku ki.

123.8026; Da ko su.

123.8027; Da ko so.

123.8028; Da ko sa.

123.8029; Da ko se.

123.8030; Da ko si.

123.8031; Da ko pu.

123.8032; Da ko po.

123.8033; Da ko pa.

123.8034; Da ko pe.

123.8035; Da ko pi.

123.8036; Da ko du.

123.8037; Da ko do.

123.8038; Da ko da.

123.8039; Da ko de.

123.8040; Da ko di.

123.8041; Da ko bu.

123.8042; Da ko bo.

123.8043; Da ko ba.

123.8044; Da ko be.

123.8045; Da ko bi.

123.8046; Da ko ku.

123.8047; Da ko ko.

123.8048; Da ko ka.

123.8049; Da ko ke.

123.8050; Da ko ki.

123.8051; Da ka su.

123.8052; Da ka so.

123.8053; Da ka sa.

123.8054; Da ka se.

123.8055; Da ka si.

123.8056; Da ka pu.

123.8057; Da ka po.

123.8058; Da ka pa.

123.8059; Da ka pe.

123.8060; Da ka pi.

123.8061; Da ka du.

123.8062; Da ka do.

123.8063; Da ka da.

123.8064; Da ka de.

123.8065; Da ka di.

123.8066; Da ka bu.

123.8067; Da ka bo.

123.8068; Da ka ba.

123.8069; Da ka be.

123.8070; Da ka bi.

123.8071; Da ka ku.

123.8072; Da ka ko.

123.8073; Da ka ka.

123.8074; Da ka ke.

123.8075; Da ka ki.

123.8076; Da ke su.

123.8077; Da ke so.

123.8078; Da ke sa.

123.8079; Da ke se.

123.8080; Da ke si.

123.8081; Da ke pu.

123.8082; Da ke po.

123.8083; Da ke pa.

123.8084; Da ke pe.

123.8085; Da ke pi.

123.8086; Da ke du.

123.8087; Da ke do.

123.8088; Da ke da.

123.8089; Da ke de.

123.8090; Da ke di.

123.8091; Da ke bu.

123.8092; Da ke bo.

123.8093; Da ke ba.

123.8094; Da ke be.

123.8095; Da ke bi.

123.8096; Da ke ku.

123.8097; Da ke ko.

123.8098; Da ke ka.

123.8099; Da ke ke.

123.8100; Da ke ki.

123.8101; Da ki su.

123.8102; Da ki so.

123.8103; Da ki sa.

123.8104; Da ki se.

123.8105; Da ki si.

123.8106; Da ki pu.

123.8107; Da ki po.

123.8108; Da ki pa.

123.8109; Da ki pe.

123.8110; Da ki pi.

123.8111; Da ki du.

123.8112; Da ki do.

123.8113; Da ki da.

123.8114; Da ki de.

123.8115; Da ki di.

123.8116; Da ki bu.

123.8117; Da ki bo.

123.8118; Da ki ba.

123.8119; Da ki be.

123.8120; Da ki bi.

123.8121; Da ki ku.

123.8122; Da ki ko.

123.8123; Da ki ka.

123.8124; Da ki ke.

123.8125; Da ki ki.

123.8126; De su su.

123.8127; De su so.

123.8128; De su sa.

123.8129; De su se.

123.8130; De su si.

123.8131; De su pu.

123.8132; De su po.

123.8133; De su pa.

123.8134; De su pe.

123.8135; De su pi.

123.8136; De su du.

123.8137; De su do.

123.8138; De su da.

123.8139; De su de.

123.8140; De su di.

123.8141; De su bu.

123.8142; De su bo.

123.8143; De su ba.

123.8144; De su be.

123.8145; De su bi.

123.8146; De su ku.

123.8147; De su ko.

123.8148; De su ka.

123.8149; De su ke.

123.8150; De su ki.

123.8151; De so su.

123.8152; De so so.

123.8153; De so sa.

123.8154; De so se.

123.8155; De so si.

123.8156; De so pu.

123.8157; De so po.

123.8158; De so pa.

123.8159; De so pe.

123.8160; De so pi.

123.8161; De so du.

123.8162; De so do.

123.8163; De so da.

123.8164; De so de.

123.8165; De so di.

123.8166; De so bu.

123.8167; De so bo.

123.8168; De so ba.

123.8169; De so be.

123.8170; De so bi.

123.8171; De so ku.

123.8172; De so ko.

123.8173; De so ka.

123.8174; De so ke.

123.8175; De so ki.

123.8176; De sa su.

123.8177; De sa so.

123.8178; De sa sa.

123.8179; De sa se.

123.8180; De sa si.

123.8181; De sa pu.

123.8182; De sa po.

123.8183; De sa pa.

123.8184; De sa pe.

123.8185; De sa pi.

123.8186; De sa du.

123.8187; De sa do.

123.8188; De sa da.

123.8189; De sa de.

123.8190; De sa di.

123.8191; De sa bu.

123.8192; De sa bo.

123.8193; De sa ba.

123.8194; De sa be.

123.8195; De sa bi.

123.8196; De sa ku.

123.8197; De sa ko.

123.8198; De sa ka.

123.8199; De sa ke.

123.8200; De sa ki.

123.8201; De se su.

123.8202; De se so.

123.8203; De se sa.

123.8204; De se se.

123.8205; De se si.

123.8206; De se pu.

123.8207; De se po.

123.8208; De se pa.

123.8209; De se pe.

123.8210; De se pi.

123.8211; De se du.

123.8212; De se do.

123.8213; De se da.

123.8214; De se de.

123.8215; De se di.

123.8216; De se bu.

123.8217; De se bo.

123.8218; De se ba.

123.8219; De se be.

123.8220; De se bi.

123.8221; De se ku.

123.8222; De se ko.

123.8223; De se ka.

123.8224; De se ke.

123.8225; De se ki.

123.8226; De si su.

123.8227; De si so.

123.8228; De si sa.

123.8229; De si se.

123.8230; De si si.

123.8231; De si pu.

123.8232; De si po.

123.8233; De si pa.

123.8234; De si pe.

123.8235; De si pi.

123.8236; De si du.

123.8237; De si do.

123.8238; De si da.

123.8239; De si de.

123.8240; De si di.

123.8241; De si bu.

123.8242; De si bo.

123.8243; De si ba.

123.8244; De si be.

123.8245; De si bi.

123.8246; De si ku.

123.8247; De si ko.

123.8248; De si ka.

123.8249; De si ke.

123.8250; De si ki.

123.8251; De pu su.

123.8252; De pu so.

123.8253; De pu sa.

123.8254; De pu se.

123.8255; De pu si.

123.8256; De pu pu.

123.8257; De pu po.

123.8258; De pu pa.

123.8259; De pu pe.

123.8260; De pu pi.

123.8261; De pu du.

123.8262; De pu do.

123.8263; De pu da.

123.8264; De pu de.

123.8265; De pu di.

123.8266; De pu bu.

123.8267; De pu bo.

123.8268; De pu ba.

123.8269; De pu be.

123.8270; De pu bi.

123.8271; De pu ku.

123.8272; De pu ko.

123.8273; De pu ka.

123.8274; De pu ke.

123.8275; De pu ki.

123.8276; De po su.

123.8277; De po so.

123.8278; De po sa.

123.8279; De po se.

123.8280; De po si.

123.8281; De po pu.

123.8282; De po po.

123.8283; De po pa.

123.8284; De po pe.

123.8285; De po pi.

123.8286; De po du.

123.8287; De po do.

123.8288; De po da.

123.8289; De po de.

123.8290; De po di.

123.8291; De po bu.

123.8292; De po bo.

123.8293; De po ba.

123.8294; De po be.

123.8295; De po bi.

123.8296; De po ku.

123.8297; De po ko.

123.8298; De po ka.

123.8299; De po ke.

123.8300; De po ki.

123.8301; De pa su.

123.8302; De pa so.

123.8303; De pa sa.

123.8304; De pa se.

123.8305; De pa si.

123.8306; De pa pu.

123.8307; De pa po.

123.8308; De pa pa.

123.8309; De pa pe.

123.8310; De pa pi.

123.8311; De pa du.

123.8312; De pa do.

123.8313; De pa da.

123.8314; De pa de.

123.8315; De pa di.

123.8316; De pa bu.

123.8317; De pa bo.

123.8318; De pa ba.

123.8319; De pa be.

123.8320; De pa bi.

123.8321; De pa ku.

123.8322; De pa ko.

123.8323; De pa ka.

123.8324; De pa ke.

123.8325; De pa ki.

123.8326; De pe su.

123.8327; De pe so.

123.8328; De pe sa.

123.8329; De pe se.

123.8330; De pe si.

123.8331; De pe pu.

123.8332; De pe po.

123.8333; De pe pa.

123.8334; De pe pe.

123.8335; De pe pi.

123.8336; De pe du.

123.8337; De pe do.

123.8338; De pe da.

123.8339; De pe de.

123.8340; De pe di.

123.8341; De pe bu.

123.8342; De pe bo.

123.8343; De pe ba.

123.8344; De pe be.

123.8345; De pe bi.

123.8346; De pe ku.

123.8347; De pe ko.

123.8348; De pe ka.

123.8349; De pe ke.

123.8350; De pe ki.

123.8351; De pi su.

123.8352; De pi so.

123.8353; De pi sa.

123.8354; De pi se.

123.8355; De pi si.

123.8356; De pi pu.

123.8357; De pi po.

123.8358; De pi pa.

123.8359; De pi pe.

123.8360; De pi pi.

123.8361; De pi du.

123.8362; De pi do.

123.8363; De pi da.

123.8364; De pi de.

123.8365; De pi di.

123.8366; De pi bu.

123.8367; De pi bo.

123.8368; De pi ba.

123.8369; De pi be.

123.8370; De pi bi.

123.8371; De pi ku.

123.8372; De pi ko.

123.8373; De pi ka.

123.8374; De pi ke.

123.8375; De pi ki.

123.8376; De du su.

123.8377; De du so.

123.8378; De du sa.

123.8379; De du se.

123.8380; De du si.

123.8381; De du pu.

123.8382; De du po.

123.8383; De du pa.

123.8384; De du pe.

123.8385; De du pi.

123.8386; De du du.

123.8387; De du do.

123.8388; De du da.

123.8389; De du de.

123.8390; De du di.

123.8391; De du bu.

123.8392; De du bo.

123.8393; De du ba.

123.8394; De du be.

123.8395; De du bi.

123.8396; De du ku.

123.8397; De du ko.

123.8398; De du ka.

123.8399; De du ke.

123.8400; De du ki.

123.8401; De do su.

123.8402; De do so.

123.8403; De do sa.

123.8404; De do se.

123.8405; De do si.

123.8406; De do pu.

123.8407; De do po.

123.8408; De do pa.

123.8409; De do pe.

123.8410; De do pi.

123.8411; De do du.

123.8412; De do do.

123.8413; De do da.

123.8414; De do de.

123.8415; De do di.

123.8416; De do bu.

123.8417; De do bo.

123.8418; De do ba.

123.8419; De do be.

123.8420; De do bi.

123.8421; De do ku.

123.8422; De do ko.

123.8423; De do ka.

123.8424; De do ke.

123.8425; De do ki.

123.8426; De da su.

123.8427; De da so.

123.8428; De da sa.

123.8429; De da se.

123.8430; De da si.

123.8431; De da pu.

123.8432; De da po.

123.8433; De da pa.

123.8434; De da pe.

123.8435; De da pi.

123.8436; De da du.

123.8437; De da do.

123.8438; De da da.

123.8439; De da de.

123.8440; De da di.

123.8441; De da bu.

123.8442; De da bo.

123.8443; De da ba.

123.8444; De da be.

123.8445; De da bi.

123.8446; De da ku.

123.8447; De da ko.

123.8448; De da ka.

123.8449; De da ke.

123.8450; De da ki.

123.8451; De de su.

123.8452; De de so.

123.8453; De de sa.

123.8454; De de se.

123.8455; De de si.

123.8456; De de pu.

123.8457; De de po.

123.8458; De de pa.

123.8459; De de pe.

123.8460; De de pi.

123.8461; De de du.

123.8462; De de do.

123.8463; De de da.

123.8464; De de de.

123.8465; De de di.

123.8466; De de bu.

123.8467; De de bo.

123.8468; De de ba.

123.8469; De de be.

123.8470; De de bi.

123.8471; De de ku.

123.8472; De de ko.

123.8473; De de ka.

123.8474; De de ke.

123.8475; De de ki.

123.8476; De di su.

123.8477; De di so.

123.8478; De di sa.

123.8479; De di se.

123.8480; De di si.

123.8481; De di pu.

123.8482; De di po.

123.8483; De di pa.

123.8484; De di pe.

123.8485; De di pi.

123.8486; De di du.

123.8487; De di do.

123.8488; De di da.

123.8489; De di de.

123.8490; De di di.

123.8491; De di bu.

123.8492; De di bo.

123.8493; De di ba.

123.8494; De di be.

123.8495; De di bi.

123.8496; De di ku.

123.8497; De di ko.

123.8498; De di ka.

123.8499; De di ke.

123.8500; De di ki.

123.8501; De bu su.

123.8502; De bu so.

123.8503; De bu sa.

123.8504; De bu se.

123.8505; De bu si.

123.8506; De bu pu.

123.8507; De bu po.

123.8508; De bu pa.

123.8509; De bu pe.

123.8510; De bu pi.

123.8511; De bu du.

123.8512; De bu do.

123.8513; De bu da.

123.8514; De bu de.

123.8515; De bu di.

123.8516; De bu bu.

123.8517; De bu bo.

123.8518; De bu ba.

123.8519; De bu be.

123.8520; De bu bi.

123.8521; De bu ku.

123.8522; De bu ko.

123.8523; De bu ka.

123.8524; De bu ke.

123.8525; De bu ki.

123.8526; De bo su.

123.8527; De bo so.

123.8528; De bo sa.

123.8529; De bo se.

123.8530; De bo si.

123.8531; De bo pu.

123.8532; De bo po.

123.8533; De bo pa.

123.8534; De bo pe.

123.8535; De bo pi.

123.8536; De bo du.

123.8537; De bo do.

123.8538; De bo da.

123.8539; De bo de.

123.8540; De bo di.

123.8541; De bo bu.

123.8542; De bo bo.

123.8543; De bo ba.

123.8544; De bo be.

123.8545; De bo bi.

123.8546; De bo ku.

123.8547; De bo ko.

123.8548; De bo ka.

123.8549; De bo ke.

123.8550; De bo ki.

123.8551; De ba su.

123.8552; De ba so.

123.8553; De ba sa.

123.8554; De ba se.

123.8555; De ba si.

123.8556; De ba pu.

123.8557; De ba po.

123.8558; De ba pa.

123.8559; De ba pe.

123.8560; De ba pi.

123.8561; De ba du.

123.8562; De ba do.

123.8563; De ba da.

123.8564; De ba de.

123.8565; De ba di.

123.8566; De ba bu.

123.8567; De ba bo.

123.8568; De ba ba.

123.8569; De ba be.

123.8570; De ba bi.

123.8571; De ba ku.

123.8572; De ba ko.

123.8573; De ba ka.

123.8574; De ba ke.

123.8575; De ba ki.

123.8576; De be su.

123.8577; De be so.

123.8578; De be sa.

123.8579; De be se.

123.8580; De be si.

123.8581; De be pu.

123.8582; De be po.

123.8583; De be pa.

123.8584; De be pe.

123.8585; De be pi.

123.8586; De be du.

123.8587; De be do.

123.8588; De be da.

123.8589; De be de.

123.8590; De be di.

123.8591; De be bu.

123.8592; De be bo.

123.8593; De be ba.

123.8594; De be be.

123.8595; De be bi.

123.8596; De be ku.

123.8597; De be ko.

123.8598; De be ka.

123.8599; De be ke.

123.8600; De be ki.

123.8601; De bi su.

123.8602; De bi so.

123.8603; De bi sa.

123.8604; De bi se.

123.8605; De bi si.

123.8606; De bi pu.

123.8607; De bi po.

123.8608; De bi pa.

123.8609; De bi pe.

123.8610; De bi pi.

123.8611; De bi du.

123.8612; De bi do.

123.8613; De bi da.

123.8614; De bi de.

123.8615; De bi di.

123.8616; De bi bu.

123.8617; De bi bo.

123.8618; De bi ba.

123.8619; De bi be.

123.8620; De bi bi.

123.8621; De bi ku.

123.8622; De bi ko.

123.8623; De bi ka.

123.8624; De bi ke.

123.8625; De bi ki.

123.8626; De ku su.

123.8627; De ku so.

123.8628; De ku sa.

123.8629; De ku se.

123.8630; De ku si.

123.8631; De ku pu.

123.8632; De ku po.

123.8633; De ku pa.

123.8634; De ku pe.

123.8635; De ku pi.

123.8636; De ku du.

123.8637; De ku do.

123.8638; De ku da.

123.8639; De ku de.

123.8640; De ku di.

123.8641; De ku bu.

123.8642; De ku bo.

123.8643; De ku ba.

123.8644; De ku be.

123.8645; De ku bi.

123.8646; De ku ku.

123.8647; De ku ko.

123.8648; De ku ka.

123.8649; De ku ke.

123.8650; De ku ki.

123.8651; De ko su.

123.8652; De ko so.

123.8653; De ko sa.

123.8654; De ko se.

123.8655; De ko si.

123.8656; De ko pu.

123.8657; De ko po.

123.8658; De ko pa.

123.8659; De ko pe.

123.8660; De ko pi.

123.8661; De ko du.

123.8662; De ko do.

123.8663; De ko da.

123.8664; De ko de.

123.8665; De ko di.

123.8666; De ko bu.

123.8667; De ko bo.

123.8668; De ko ba.

123.8669; De ko be.

123.8670; De ko bi.

123.8671; De ko ku.

123.8672; De ko ko.

123.8673; De ko ka.

123.8674; De ko ke.

123.8675; De ko ki.

123.8676; De ka su.

123.8677; De ka so.

123.8678; De ka sa.

123.8679; De ka se.

123.8680; De ka si.

123.8681; De ka pu.

123.8682; De ka po.

123.8683; De ka pa.

123.8684; De ka pe.

123.8685; De ka pi.

123.8686; De ka du.

123.8687; De ka do.

123.8688; De ka da.

123.8689; De ka de.

123.8690; De ka di.

123.8691; De ka bu.

123.8692; De ka bo.

123.8693; De ka ba.

123.8694; De ka be.

123.8695; De ka bi.

123.8696; De ka ku.

123.8697; De ka ko.

123.8698; De ka ka.

123.8699; De ka ke.

123.8700; De ka ki.

123.8701; De ke su.

123.8702; De ke so.

123.8703; De ke sa.

123.8704; De ke se.

123.8705; De ke si.

123.8706; De ke pu.

123.8707; De ke po.

123.8708; De ke pa.

123.8709; De ke pe.

123.8710; De ke pi.

123.8711; De ke du.

123.8712; De ke do.

123.8713; De ke da.

123.8714; De ke de.

123.8715; De ke di.

123.8716; De ke bu.

123.8717; De ke bo.

123.8718; De ke ba.

123.8719; De ke be.

123.8720; De ke bi.

123.8721; De ke ku.

123.8722; De ke ko.

123.8723; De ke ka.

123.8724; De ke ke.

123.8725; De ke ki.

123.8726; De ki su.

123.8727; De ki so.

123.8728; De ki sa.

123.8729; De ki se.

123.8730; De ki si.

123.8731; De ki pu.

123.8732; De ki po.

123.8733; De ki pa.

123.8734; De ki pe.

123.8735; De ki pi.

123.8736; De ki du.

123.8737; De ki do.

123.8738; De ki da.

123.8739; De ki de.

123.8740; De ki di.

123.8741; De ki bu.

123.8742; De ki bo.

123.8743; De ki ba.

123.8744; De ki be.

123.8745; De ki bi.

123.8746; De ki ku.

123.8747; De ki ko.

123.8748; De ki ka.

123.8749; De ki ke.

123.8750; De ki ki.

123.8751; Di su su.

123.8752; Di su so.

123.8753; Di su sa.

123.8754; Di su se.

123.8755; Di su si.

123.8756; Di su pu.

123.8757; Di su po.

123.8758; Di su pa.

123.8759; Di su pe.

123.8760; Di su pi.

123.8761; Di su du.

123.8762; Di su do.

123.8763; Di su da.

123.8764; Di su de.

123.8765; Di su di.

123.8766; Di su bu.

123.8767; Di su bo.

123.8768; Di su ba.

123.8769; Di su be.

123.8770; Di su bi.

123.8771; Di su ku.

123.8772; Di su ko.

123.8773; Di su ka.

123.8774; Di su ke.

123.8775; Di su ki.

123.8776; Di so su.

123.8777; Di so so.

123.8778; Di so sa.

123.8779; Di so se.

123.8780; Di so si.

123.8781; Di so pu.

123.8782; Di so po.

123.8783; Di so pa.

123.8784; Di so pe.

123.8785; Di so pi.

123.8786; Di so du.

123.8787; Di so do.

123.8788; Di so da.

123.8789; Di so de.

123.8790; Di so di.

123.8791; Di so bu.

123.8792; Di so bo.

123.8793; Di so ba.

123.8794; Di so be.

123.8795; Di so bi.

123.8796; Di so ku.

123.8797; Di so ko.

123.8798; Di so ka.

123.8799; Di so ke.

123.8800; Di so ki.

123.8801; Di sa su.

123.8802; Di sa so.

123.8803; Di sa sa.

123.8804; Di sa se.

123.8805; Di sa si.

123.8806; Di sa pu.

123.8807; Di sa po.

123.8808; Di sa pa.

123.8809; Di sa pe.

123.8810; Di sa pi.

123.8811; Di sa du.

123.8812; Di sa do.

123.8813; Di sa da.

123.8814; Di sa de.

123.8815; Di sa di.

123.8816; Di sa bu.

123.8817; Di sa bo.

123.8818; Di sa ba.

123.8819; Di sa be.

123.8820; Di sa bi.

123.8821; Di sa ku.

123.8822; Di sa ko.

123.8823; Di sa ka.

123.8824; Di sa ke.

123.8825; Di sa ki.

123.8826; Di se su.

123.8827; Di se so.

123.8828; Di se sa.

123.8829; Di se se.

123.8830; Di se si.

123.8831; Di se pu.

123.8832; Di se po.

123.8833; Di se pa.

123.8834; Di se pe.

123.8835; Di se pi.

123.8836; Di se du.

123.8837; Di se do.

123.8838; Di se da.

123.8839; Di se de.

123.8840; Di se di.

123.8841; Di se bu.

123.8842; Di se bo.

123.8843; Di se ba.

123.8844; Di se be.

123.8845; Di se bi.

123.8846; Di se ku.

123.8847; Di se ko.

123.8848; Di se ka.

123.8849; Di se ke.

123.8850; Di se ki.

123.8851; Di si su.

123.8852; Di si so.

123.8853; Di si sa.

123.8854; Di si se.

123.8855; Di si si.

123.8856; Di si pu.

123.8857; Di si po.

123.8858; Di si pa.

123.8859; Di si pe.

123.8860; Di si pi.

123.8861; Di si du.

123.8862; Di si do.

123.8863; Di si da.

123.8864; Di si de.

123.8865; Di si di.

123.8866; Di si bu.

123.8867; Di si bo.

123.8868; Di si ba.

123.8869; Di si be.

123.8870; Di si bi.

123.8871; Di si ku.

123.8872; Di si ko.

123.8873; Di si ka.

123.8874; Di si ke.

123.8875; Di si ki.

123.8876; Di pu su.

123.8877; Di pu so.

123.8878; Di pu sa.

123.8879; Di pu se.

123.8880; Di pu si.

123.8881; Di pu pu.

123.8882; Di pu po.

123.8883; Di pu pa.

123.8884; Di pu pe.

123.8885; Di pu pi.

123.8886; Di pu du.

123.8887; Di pu do.

123.8888; Di pu da.

123.8889; Di pu de.

123.8890; Di pu di.

123.8891; Di pu bu.

123.8892; Di pu bo.

123.8893; Di pu ba.

123.8894; Di pu be.

123.8895; Di pu bi.

123.8896; Di pu ku.

123.8897; Di pu ko.

123.8898; Di pu ka.

123.8899; Di pu ke.

123.8900; Di pu ki.

123.8901; Di po su.

123.8902; Di po so.

123.8903; Di po sa.

123.8904; Di po se.

123.8905; Di po si.

123.8906; Di po pu.

123.8907; Di po po.

123.8908; Di po pa.

123.8909; Di po pe.

123.8910; Di po pi.

123.8911; Di po du.

123.8912; Di po do.

123.8913; Di po da.

123.8914; Di po de.

123.8915; Di po di.

123.8916; Di po bu.

123.8917; Di po bo.

123.8918; Di po ba.

123.8919; Di po be.

123.8920; Di po bi.

123.8921; Di po ku.

123.8922; Di po ko.

123.8923; Di po ka.

123.8924; Di po ke.

123.8925; Di po ki.

123.8926; Di pa su.

123.8927; Di pa so.

123.8928; Di pa sa.

123.8929; Di pa se.

123.8930; Di pa si.

123.8931; Di pa pu.

123.8932; Di pa po.

123.8933; Di pa pa.

123.8934; Di pa pe.

123.8935; Di pa pi.

123.8936; Di pa du.

123.8937; Di pa do.

123.8938; Di pa da.

123.8939; Di pa de.

123.8940; Di pa di.

123.8941; Di pa bu.

123.8942; Di pa bo.

123.8943; Di pa ba.

123.8944; Di pa be.

123.8945; Di pa bi.

123.8946; Di pa ku.

123.8947; Di pa ko.

123.8948; Di pa ka.

123.8949; Di pa ke.

123.8950; Di pa ki.

123.8951; Di pe su.

123.8952; Di pe so.

123.8953; Di pe sa.

123.8954; Di pe se.

123.8955; Di pe si.

123.8956; Di pe pu.

123.8957; Di pe po.

123.8958; Di pe pa.

123.8959; Di pe pe.

123.8960; Di pe pi.

123.8961; Di pe du.

123.8962; Di pe do.

123.8963; Di pe da.

123.8964; Di pe de.

123.8965; Di pe di.

123.8966; Di pe bu.

123.8967; Di pe bo.

123.8968; Di pe ba.

123.8969; Di pe be.

123.8970; Di pe bi.

123.8971; Di pe ku.

123.8972; Di pe ko.

123.8973; Di pe ka.

123.8974; Di pe ke.

123.8975; Di pe ki.

123.8976; Di pi su.

123.8977; Di pi so.

123.8978; Di pi sa.

123.8979; Di pi se.

123.8980; Di pi si.

123.8981; Di pi pu.

123.8982; Di pi po.

123.8983; Di pi pa.

123.8984; Di pi pe.

123.8985; Di pi pi.

123.8986; Di pi du.

123.8987; Di pi do.

123.8988; Di pi da.

123.8989; Di pi de.

123.8990; Di pi di.

123.8991; Di pi bu.

123.8992; Di pi bo.

123.8993; Di pi ba.

123.8994; Di pi be.

123.8995; Di pi bi.

123.8996; Di pi ku.

123.8997; Di pi ko.

123.8998; Di pi ka.

123.8999; Di pi ke.

123.9000; Di pi ki.

123.9001; Di du su.

123.9002; Di du so.

123.9003; Di du sa.

123.9004; Di du se.

123.9005; Di du si.

123.9006; Di du pu.

123.9007; Di du po.

123.9008; Di du pa.

123.9009; Di du pe.

123.9010; Di du pi.

123.9011; Di du du.

123.9012; Di du do.

123.9013; Di du da.

123.9014; Di du de.

123.9015; Di du di.

123.9016; Di du bu.

123.9017; Di du bo.

123.9018; Di du ba.

123.9019; Di du be.

123.9020; Di du bi.

123.9021; Di du ku.

123.9022; Di du ko.

123.9023; Di du ka.

123.9024; Di du ke.

123.9025; Di du ki.

123.9026; Di do su.

123.9027; Di do so.

123.9028; Di do sa.

123.9029; Di do se.

123.9030; Di do si.

123.9031; Di do pu.

123.9032; Di do po.

123.9033; Di do pa.

123.9034; Di do pe.

123.9035; Di do pi.

123.9036; Di do du.

123.9037; Di do do.

123.9038; Di do da.

123.9039; Di do de.

123.9040; Di do di.

123.9041; Di do bu.

123.9042; Di do bo.

123.9043; Di do ba.

123.9044; Di do be.

123.9045; Di do bi.

123.9046; Di do ku.

123.9047; Di do ko.

123.9048; Di do ka.

123.9049; Di do ke.

123.9050; Di do ki.

123.9051; Di da su.

123.9052; Di da so.

123.9053; Di da sa.

123.9054; Di da se.

123.9055; Di da si.

123.9056; Di da pu.

123.9057; Di da po.

123.9058; Di da pa.

123.9059; Di da pe.

123.9060; Di da pi.

123.9061; Di da du.

123.9062; Di da do.

123.9063; Di da da.

123.9064; Di da de.

123.9065; Di da di.

123.9066; Di da bu.

123.9067; Di da bo.

123.9068; Di da ba.

123.9069; Di da be.

123.9070; Di da bi.

123.9071; Di da ku.

123.9072; Di da ko.

123.9073; Di da ka.

123.9074; Di da ke.

123.9075; Di da ki.

123.9076; Di de su.

123.9077; Di de so.

123.9078; Di de sa.

123.9079; Di de se.

123.9080; Di de si.

123.9081; Di de pu.

123.9082; Di de po.

123.9083; Di de pa.

123.9084; Di de pe.

123.9085; Di de pi.

123.9086; Di de du.

123.9087; Di de do.

123.9088; Di de da.

123.9089; Di de de.

123.9090; Di de di.

123.9091; Di de bu.

123.9092; Di de bo.

123.9093; Di de ba.

123.9094; Di de be.

123.9095; Di de bi.

123.9096; Di de ku.

123.9097; Di de ko.

123.9098; Di de ka.

123.9099; Di de ke.

123.9100; Di de ki.

123.9101; Di di su.

123.9102; Di di so.

123.9103; Di di sa.

123.9104; Di di se.

123.9105; Di di si.

123.9106; Di di pu.

123.9107; Di di po.

123.9108; Di di pa.

123.9109; Di di pe.

123.9110; Di di pi.

123.9111; Di di du.

123.9112; Di di do.

123.9113; Di di da.

123.9114; Di di de.

123.9115; Di di di.

123.9116; Di di bu.

123.9117; Di di bo.

123.9118; Di di ba.

123.9119; Di di be.

123.9120; Di di bi.

123.9121; Di di ku.

123.9122; Di di ko.

123.9123; Di di ka.

123.9124; Di di ke.

123.9125; Di di ki.

123.9126; Di bu su.

123.9127; Di bu so.

123.9128; Di bu sa.

123.9129; Di bu se.

123.9130; Di bu si.

123.9131; Di bu pu.

123.9132; Di bu po.

123.9133; Di bu pa.

123.9134; Di bu pe.

123.9135; Di bu pi.

123.9136; Di bu du.

123.9137; Di bu do.

123.9138; Di bu da.

123.9139; Di bu de.

123.9140; Di bu di.

123.9141; Di bu bu.

123.9142; Di bu bo.

123.9143; Di bu ba.

123.9144; Di bu be.

123.9145; Di bu bi.

123.9146; Di bu ku.

123.9147; Di bu ko.

123.9148; Di bu ka.

123.9149; Di bu ke.

123.9150; Di bu ki.

123.9151; Di bo su.

123.9152; Di bo so.

123.9153; Di bo sa.

123.9154; Di bo se.

123.9155; Di bo si.

123.9156; Di bo pu.

123.9157; Di bo po.

123.9158; Di bo pa.

123.9159; Di bo pe.

123.9160; Di bo pi.

123.9161; Di bo du.

123.9162; Di bo do.

123.9163; Di bo da.

123.9164; Di bo de.

123.9165; Di bo di.

123.9166; Di bo bu.

123.9167; Di bo bo.

123.9168; Di bo ba.

123.9169; Di bo be.

123.9170; Di bo bi.

123.9171; Di bo ku.

123.9172; Di bo ko.

123.9173; Di bo ka.

123.9174; Di bo ke.

123.9175; Di bo ki.

123.9176; Di ba su.

123.9177; Di ba so.

123.9178; Di ba sa.

123.9179; Di ba se.

123.9180; Di ba si.

123.9181; Di ba pu.

123.9182; Di ba po.

123.9183; Di ba pa.

123.9184; Di ba pe.

123.9185; Di ba pi.

123.9186; Di ba du.

123.9187; Di ba do.

123.9188; Di ba da.

123.9189; Di ba de.

123.9190; Di ba di.

123.9191; Di ba bu.

123.9192; Di ba bo.

123.9193; Di ba ba.

123.9194; Di ba be.

123.9195; Di ba bi.

123.9196; Di ba ku.

123.9197; Di ba ko.

123.9198; Di ba ka.

123.9199; Di ba ke.

123.9200; Di ba ki.

123.9201; Di be su.

123.9202; Di be so.

123.9203; Di be sa.

123.9204; Di be se.

123.9205; Di be si.

123.9206; Di be pu.

123.9207; Di be po.

123.9208; Di be pa.

123.9209; Di be pe.

123.9210; Di be pi.

123.9211; Di be du.

123.9212; Di be do.

123.9213; Di be da.

123.9214; Di be de.

123.9215; Di be di.

123.9216; Di be bu.

123.9217; Di be bo.

123.9218; Di be ba.

123.9219; Di be be.

123.9220; Di be bi.

123.9221; Di be ku.

123.9222; Di be ko.

123.9223; Di be ka.

123.9224; Di be ke.

123.9225; Di be ki.

123.9226; Di bi su.

123.9227; Di bi so.

123.9228; Di bi sa.

123.9229; Di bi se.

123.9230; Di bi si.

123.9231; Di bi pu.

123.9232; Di bi po.

123.9233; Di bi pa.

123.9234; Di bi pe.

123.9235; Di bi pi.

123.9236; Di bi du.

123.9237; Di bi do.

123.9238; Di bi da.

123.9239; Di bi de.

123.9240; Di bi di.

123.9241; Di bi bu.

123.9242; Di bi bo.

123.9243; Di bi ba.

123.9244; Di bi be.

123.9245; Di bi bi.

123.9246; Di bi ku.

123.9247; Di bi ko.

123.9248; Di bi ka.

123.9249; Di bi ke.

123.9250; Di bi ki.

123.9251; Di ku su.

123.9252; Di ku so.

123.9253; Di ku sa.

123.9254; Di ku se.

123.9255; Di ku si.

123.9256; Di ku pu.

123.9257; Di ku po.

123.9258; Di ku pa.

123.9259; Di ku pe.

123.9260; Di ku pi.

123.9261; Di ku du.

123.9262; Di ku do.

123.9263; Di ku da.

123.9264; Di ku de.

123.9265; Di ku di.

123.9266; Di ku bu.

123.9267; Di ku bo.

123.9268; Di ku ba.

123.9269; Di ku be.

123.9270; Di ku bi.

123.9271; Di ku ku.

123.9272; Di ku ko.

123.9273; Di ku ka.

123.9274; Di ku ke.

123.9275; Di ku ki.

123.9276; Di ko su.

123.9277; Di ko so.

123.9278; Di ko sa.

123.9279; Di ko se.

123.9280; Di ko si.

123.9281; Di ko pu.

123.9282; Di ko po.

123.9283; Di ko pa.

123.9284; Di ko pe.

123.9285; Di ko pi.

123.9286; Di ko du.

123.9287; Di ko do.

123.9288; Di ko da.

123.9289; Di ko de.

123.9290; Di ko di.

123.9291; Di ko bu.

123.9292; Di ko bo.

123.9293; Di ko ba.

123.9294; Di ko be.

123.9295; Di ko bi.

123.9296; Di ko ku.

123.9297; Di ko ko.

123.9298; Di ko ka.

123.9299; Di ko ke.

123.9300; Di ko ki.

123.9301; Di ka su.

123.9302; Di ka so.

123.9303; Di ka sa.

123.9304; Di ka se.

123.9305; Di ka si.

123.9306; Di ka pu.

123.9307; Di ka po.

123.9308; Di ka pa.

123.9309; Di ka pe.

123.9310; Di ka pi.

123.9311; Di ka du.

123.9312; Di ka do.

123.9313; Di ka da.

123.9314; Di ka de.

123.9315; Di ka di.

123.9316; Di ka bu.

123.9317; Di ka bo.

123.9318; Di ka ba.

123.9319; Di ka be.

123.9320; Di ka bi.

123.9321; Di ka ku.

123.9322; Di ka ko.

123.9323; Di ka ka.

123.9324; Di ka ke.

123.9325; Di ka ki.

123.9326; Di ke su.

123.9327; Di ke so.

123.9328; Di ke sa.

123.9329; Di ke se.

123.9330; Di ke si.

123.9331; Di ke pu.

123.9332; Di ke po.

123.9333; Di ke pa.

123.9334; Di ke pe.

123.9335; Di ke pi.

123.9336; Di ke du.

123.9337; Di ke do.

123.9338; Di ke da.

123.9339; Di ke de.

123.9340; Di ke di.

123.9341; Di ke bu.

123.9342; Di ke bo.

123.9343; Di ke ba.

123.9344; Di ke be.

123.9345; Di ke bi.

123.9346; Di ke ku.

123.9347; Di ke ko.

123.9348; Di ke ka.

123.9349; Di ke ke.

123.9350; Di ke ki.

123.9351; Di ki su.

123.9352; Di ki so.

123.9353; Di ki sa.

123.9354; Di ki se.

123.9355; Di ki si.

123.9356; Di ki pu.

123.9357; Di ki po.

123.9358; Di ki pa.

123.9359; Di ki pe.

123.9360; Di ki pi.

123.9361; Di ki du.

123.9362; Di ki do.

123.9363; Di ki da.

123.9364; Di ki de.

123.9365; Di ki di.

123.9366; Di ki bu.

123.9367; Di ki bo.

123.9368; Di ki ba.

123.9369; Di ki be.

123.9370; Di ki bi.

123.9371; Di ki ku.

123.9372; Di ki ko.

123.9373; Di ki ka.

123.9374; Di ki ke.

123.9375; Di ki ki.

123.9376; Bu su su.

123.9377; Bu su so.

123.9378; Bu su sa.

123.9379; Bu su se.

123.9380; Bu su si.

123.9381; Bu su pu.

123.9382; Bu su po.

123.9383; Bu su pa.

123.9384; Bu su pe.

123.9385; Bu su pi.

123.9386; Bu su du.

123.9387; Bu su do.

123.9388; Bu su da.

123.9389; Bu su de.

123.9390; Bu su di.

123.9391; Bu su bu.

123.9392; Bu su bo.

123.9393; Bu su ba.

123.9394; Bu su be.

123.9395; Bu su bi.

123.9396; Bu su ku.

123.9397; Bu su ko.

123.9398; Bu su ka.

123.9399; Bu su ke.

123.9400; Bu su ki.

123.9401; Bu so su.

123.9402; Bu so so.

123.9403; Bu so sa.

123.9404; Bu so se.

123.9405; Bu so si.

123.9406; Bu so pu.

123.9407; Bu so po.

123.9408; Bu so pa.

123.9409; Bu so pe.

123.9410; Bu so pi.

123.9411; Bu so du.

123.9412; Bu so do.

123.9413; Bu so da.

123.9414; Bu so de.

123.9415; Bu so di.

123.9416; Bu so bu.

123.9417; Bu so bo.

123.9418; Bu so ba.

123.9419; Bu so be.

123.9420; Bu so bi.

123.9421; Bu so ku.

123.9422; Bu so ko.

123.9423; Bu so ka.

123.9424; Bu so ke.

123.9425; Bu so ki.

123.9426; Bu sa su.

123.9427; Bu sa so.

123.9428; Bu sa sa.

123.9429; Bu sa se.

123.9430; Bu sa si.

123.9431; Bu sa pu.

123.9432; Bu sa po.

123.9433; Bu sa pa.

123.9434; Bu sa pe.

123.9435; Bu sa pi.

123.9436; Bu sa du.

123.9437; Bu sa do.

123.9438; Bu sa da.

123.9439; Bu sa de.

123.9440; Bu sa di.

123.9441; Bu sa bu.

123.9442; Bu sa bo.

123.9443; Bu sa ba.

123.9444; Bu sa be.

123.9445; Bu sa bi.

123.9446; Bu sa ku.

123.9447; Bu sa ko.

123.9448; Bu sa ka.

123.9449; Bu sa ke.

123.9450; Bu sa ki.

123.9451; Bu se su.

123.9452; Bu se so.

123.9453; Bu se sa.

123.9454; Bu se se.

123.9455; Bu se si.

123.9456; Bu se pu.

123.9457; Bu se po.

123.9458; Bu se pa.

123.9459; Bu se pe.

123.9460; Bu se pi.

123.9461; Bu se du.

123.9462; Bu se do.

123.9463; Bu se da.

123.9464; Bu se de.

123.9465; Bu se di.

123.9466; Bu se bu.

123.9467; Bu se bo.

123.9468; Bu se ba.

123.9469; Bu se be.

123.9470; Bu se bi.

123.9471; Bu se ku.

123.9472; Bu se ko.

123.9473; Bu se ka.

123.9474; Bu se ke.

123.9475; Bu se ki.

123.9476; Bu si su.

123.9477; Bu si so.

123.9478; Bu si sa.

123.9479; Bu si se.

123.9480; Bu si si.

123.9481; Bu si pu.

123.9482; Bu si po.

123.9483; Bu si pa.

123.9484; Bu si pe.

123.9485; Bu si pi.

123.9486; Bu si du.

123.9487; Bu si do.

123.9488; Bu si da.

123.9489; Bu si de.

123.9490; Bu si di.

123.9491; Bu si bu.

123.9492; Bu si bo.

123.9493; Bu si ba.

123.9494; Bu si be.

123.9495; Bu si bi.

123.9496; Bu si ku.

123.9497; Bu si ko.

123.9498; Bu si ka.

123.9499; Bu si ke.

123.9500; Bu si ki.

123.9501; Bu pu su.

123.9502; Bu pu so.

123.9503; Bu pu sa.

123.9504; Bu pu se.

123.9505; Bu pu si.

123.9506; Bu pu pu.

123.9507; Bu pu po.

123.9508; Bu pu pa.

123.9509; Bu pu pe.

123.9510; Bu pu pi.

123.9511; Bu pu du.

123.9512; Bu pu do.

123.9513; Bu pu da.

123.9514; Bu pu de.

123.9515; Bu pu di.

123.9516; Bu pu bu.

123.9517; Bu pu bo.

123.9518; Bu pu ba.

123.9519; Bu pu be.

123.9520; Bu pu bi.

123.9521; Bu pu ku.

123.9522; Bu pu ko.

123.9523; Bu pu ka.

123.9524; Bu pu ke.

123.9525; Bu pu ki.

123.9526; Bu po su.

123.9527; Bu po so.

123.9528; Bu po sa.

123.9529; Bu po se.

123.9530; Bu po si.

123.9531; Bu po pu.

123.9532; Bu po po.

123.9533; Bu po pa.

123.9534; Bu po pe.

123.9535; Bu po pi.

123.9536; Bu po du.

123.9537; Bu po do.

123.9538; Bu po da.

123.9539; Bu po de.

123.9540; Bu po di.

123.9541; Bu po bu.

123.9542; Bu po bo.

123.9543; Bu po ba.

123.9544; Bu po be.

123.9545; Bu po bi.

123.9546; Bu po ku.

123.9547; Bu po ko.

123.9548; Bu po ka.

123.9549; Bu po ke.

123.9550; Bu po ki.

123.9551; Bu pa su.

123.9552; Bu pa so.

123.9553; Bu pa sa.

123.9554; Bu pa se.

123.9555; Bu pa si.

123.9556; Bu pa pu.

123.9557; Bu pa po.

123.9558; Bu pa pa.

123.9559; Bu pa pe.

123.9560; Bu pa pi.

123.9561; Bu pa du.

123.9562; Bu pa do.

123.9563; Bu pa da.

123.9564; Bu pa de.

123.9565; Bu pa di.

123.9566; Bu pa bu.

123.9567; Bu pa bo.

123.9568; Bu pa ba.

123.9569; Bu pa be.

123.9570; Bu pa bi.

123.9571; Bu pa ku.

123.9572; Bu pa ko.

123.9573; Bu pa ka.

123.9574; Bu pa ke.

123.9575; Bu pa ki.

123.9576; Bu pe su.

123.9577; Bu pe so.

123.9578; Bu pe sa.

123.9579; Bu pe se.

123.9580; Bu pe si.

123.9581; Bu pe pu.

123.9582; Bu pe po.

123.9583; Bu pe pa.

123.9584; Bu pe pe.

123.9585; Bu pe pi.

123.9586; Bu pe du.

123.9587; Bu pe do.

123.9588; Bu pe da.

123.9589; Bu pe de.

123.9590; Bu pe di.

123.9591; Bu pe bu.

123.9592; Bu pe bo.

123.9593; Bu pe ba.

123.9594; Bu pe be.

123.9595; Bu pe bi.

123.9596; Bu pe ku.

123.9597; Bu pe ko.

123.9598; Bu pe ka.

123.9599; Bu pe ke.

123.9600; Bu pe ki.

123.9601; Bu pi su.

123.9602; Bu pi so.

123.9603; Bu pi sa.

123.9604; Bu pi se.

123.9605; Bu pi si.

123.9606; Bu pi pu.

123.9607; Bu pi po.

123.9608; Bu pi pa.

123.9609; Bu pi pe.

123.9610; Bu pi pi.

123.9611; Bu pi du.

123.9612; Bu pi do.

123.9613; Bu pi da.

123.9614; Bu pi de.

123.9615; Bu pi di.

123.9616; Bu pi bu.

123.9617; Bu pi bo.

123.9618; Bu pi ba.

123.9619; Bu pi be.

123.9620; Bu pi bi.

123.9621; Bu pi ku.

123.9622; Bu pi ko.

123.9623; Bu pi ka.

123.9624; Bu pi ke.

123.9625; Bu pi ki.

123.9626; Bu du su.

123.9627; Bu du so.

123.9628; Bu du sa.

123.9629; Bu du se.

123.9630; Bu du si.

123.9631; Bu du pu.

123.9632; Bu du po.

123.9633; Bu du pa.

123.9634; Bu du pe.

123.9635; Bu du pi.

123.9636; Bu du du.

123.9637; Bu du do.

123.9638; Bu du da.

123.9639; Bu du de.

123.9640; Bu du di.

123.9641; Bu du bu.

123.9642; Bu du bo.

123.9643; Bu du ba.

123.9644; Bu du be.

123.9645; Bu du bi.

123.9646; Bu du ku.

123.9647; Bu du ko.

123.9648; Bu du ka.

123.9649; Bu du ke.

123.9650; Bu du ki.

123.9651; Bu do su.

123.9652; Bu do so.

123.9653; Bu do sa.

123.9654; Bu do se.

123.9655; Bu do si.

123.9656; Bu do pu.

123.9657; Bu do po.

123.9658; Bu do pa.

123.9659; Bu do pe.

123.9660; Bu do pi.

123.9661; Bu do du.

123.9662; Bu do do.

123.9663; Bu do da.

123.9664; Bu do de.

123.9665; Bu do di.

123.9666; Bu do bu.

123.9667; Bu do bo.

123.9668; Bu do ba.

123.9669; Bu do be.

123.9670; Bu do bi.

123.9671; Bu do ku.

123.9672; Bu do ko.

123.9673; Bu do ka.

123.9674; Bu do ke.

123.9675; Bu do ki.

123.9676; Bu da su.

123.9677; Bu da so.

123.9678; Bu da sa.

123.9679; Bu da se.

123.9680; Bu da si.

123.9681; Bu da pu.

123.9682; Bu da po.

123.9683; Bu da pa.

123.9684; Bu da pe.

123.9685; Bu da pi.

123.9686; Bu da du.

123.9687; Bu da do.

123.9688; Bu da da.

123.9689; Bu da de.

123.9690; Bu da di.

123.9691; Bu da bu.

123.9692; Bu da bo.

123.9693; Bu da ba.

123.9694; Bu da be.

123.9695; Bu da bi.

123.9696; Bu da ku.

123.9697; Bu da ko.

123.9698; Bu da ka.

123.9699; Bu da ke.

123.9700; Bu da ki.

123.9701; Bu de su.

123.9702; Bu de so.

123.9703; Bu de sa.

123.9704; Bu de se.

123.9705; Bu de si.

123.9706; Bu de pu.

123.9707; Bu de po.

123.9708; Bu de pa.

123.9709; Bu de pe.

123.9710; Bu de pi.

123.9711; Bu de du.

123.9712; Bu de do.

123.9713; Bu de da.

123.9714; Bu de de.

123.9715; Bu de di.

123.9716; Bu de bu.

123.9717; Bu de bo.

123.9718; Bu de ba.

123.9719; Bu de be.

123.9720; Bu de bi.

123.9721; Bu de ku.

123.9722; Bu de ko.

123.9723; Bu de ka.

123.9724; Bu de ke.

123.9725; Bu de ki.

123.9726; Bu di su.

123.9727; Bu di so.

123.9728; Bu di sa.

123.9729; Bu di se.

123.9730; Bu di si.

123.9731; Bu di pu.

123.9732; Bu di po.

123.9733; Bu di pa.

123.9734; Bu di pe.

123.9735; Bu di pi.

123.9736; Bu di du.

123.9737; Bu di do.

123.9738; Bu di da.

123.9739; Bu di de.

123.9740; Bu di di.

123.9741; Bu di bu.

123.9742; Bu di bo.

123.9743; Bu di ba.

123.9744; Bu di be.

123.9745; Bu di bi.

123.9746; Bu di ku.

123.9747; Bu di ko.

123.9748; Bu di ka.

123.9749; Bu di ke.

123.9750; Bu di ki.

123.9751; Bu bu su.

123.9752; Bu bu so.

123.9753; Bu bu sa.

123.9754; Bu bu se.

123.9755; Bu bu si.

123.9756; Bu bu pu.

123.9757; Bu bu po.

123.9758; Bu bu pa.

123.9759; Bu bu pe.

123.9760; Bu bu pi.

123.9761; Bu bu du.

123.9762; Bu bu do.

123.9763; Bu bu da.

123.9764; Bu bu de.

123.9765; Bu bu di.

123.9766; Bu bu bu.

123.9767; Bu bu bo.

123.9768; Bu bu ba.

123.9769; Bu bu be.

123.9770; Bu bu bi.

123.9771; Bu bu ku.

123.9772; Bu bu ko.

123.9773; Bu bu ka.

123.9774; Bu bu ke.

123.9775; Bu bu ki.

123.9776; Bu bo su.

123.9777; Bu bo so.

123.9778; Bu bo sa.

123.9779; Bu bo se.

123.9780; Bu bo si.

123.9781; Bu bo pu.

123.9782; Bu bo po.

123.9783; Bu bo pa.

123.9784; Bu bo pe.

123.9785; Bu bo pi.

123.9786; Bu bo du.

123.9787; Bu bo do.

123.9788; Bu bo da.

123.9789; Bu bo de.

123.9790; Bu bo di.

123.9791; Bu bo bu.

123.9792; Bu bo bo.

123.9793; Bu bo ba.

123.9794; Bu bo be.

123.9795; Bu bo bi.

123.9796; Bu bo ku.

123.9797; Bu bo ko.

123.9798; Bu bo ka.

123.9799; Bu bo ke.

123.9800; Bu bo ki.

123.9801; Bu ba su.

123.9802; Bu ba so.

123.9803; Bu ba sa.

123.9804; Bu ba se.

123.9805; Bu ba si.

123.9806; Bu ba pu.

123.9807; Bu ba po.

123.9808; Bu ba pa.

123.9809; Bu ba pe.

123.9810; Bu ba pi.

123.9811; Bu ba du.

123.9812; Bu ba do.

123.9813; Bu ba da.

123.9814; Bu ba de.

123.9815; Bu ba di.

123.9816; Bu ba bu.

123.9817; Bu ba bo.

123.9818; Bu ba ba.

123.9819; Bu ba be.

123.9820; Bu ba bi.

123.9821; Bu ba ku.

123.9822; Bu ba ko.

123.9823; Bu ba ka.

123.9824; Bu ba ke.

123.9825; Bu ba ki.

123.9826; Bu be su.

123.9827; Bu be so.

123.9828; Bu be sa.

123.9829; Bu be se.

123.9830; Bu be si.

123.9831; Bu be pu.

123.9832; Bu be po.

123.9833; Bu be pa.

123.9834; Bu be pe.

123.9835; Bu be pi.

123.9836; Bu be du.

123.9837; Bu be do.

123.9838; Bu be da.

123.9839; Bu be de.

123.9840; Bu be di.

123.9841; Bu be bu.

123.9842; Bu be bo.

123.9843; Bu be ba.

123.9844; Bu be be.

123.9845; Bu be bi.

123.9846; Bu be ku.

123.9847; Bu be ko.

123.9848; Bu be ka.

123.9849; Bu be ke.

123.9850; Bu be ki.

123.9851; Bu bi su.

123.9852; Bu bi so.

123.9853; Bu bi sa.

123.9854; Bu bi se.

123.9855; Bu bi si.

123.9856; Bu bi pu.

123.9857; Bu bi po.

123.9858; Bu bi pa.

123.9859; Bu bi pe.

123.9860; Bu bi pi.

123.9861; Bu bi du.

123.9862; Bu bi do.

123.9863; Bu bi da.

123.9864; Bu bi de.

123.9865; Bu bi di.

123.9866; Bu bi bu.

123.9867; Bu bi bo.

123.9868; Bu bi ba.

123.9869; Bu bi be.

123.9870; Bu bi bi.

123.9871; Bu bi ku.

123.9872; Bu bi ko.

123.9873; Bu bi ka.

123.9874; Bu bi ke.

123.9875; Bu bi ki.

123.9876; Bu ku su.

123.9877; Bu ku so.

123.9878; Bu ku sa.

123.9879; Bu ku se.

123.9880; Bu ku si.

123.9881; Bu ku pu.

123.9882; Bu ku po.

123.9883; Bu ku pa.

123.9884; Bu ku pe.

123.9885; Bu ku pi.

123.9886; Bu ku du.

123.9887; Bu ku do.

123.9888; Bu ku da.

123.9889; Bu ku de.

123.9890; Bu ku di.

123.9891; Bu ku bu.

123.9892; Bu ku bo.

123.9893; Bu ku ba.

123.9894; Bu ku be.

123.9895; Bu ku bi.

123.9896; Bu ku ku.

123.9897; Bu ku ko.

123.9898; Bu ku ka.

123.9899; Bu ku ke.

123.9900; Bu ku ki.

123.9901; Bu ko su.

123.9902; Bu ko so.

123.9903; Bu ko sa.

123.9904; Bu ko se.

123.9905; Bu ko si.

123.9906; Bu ko pu.

123.9907; Bu ko po.

123.9908; Bu ko pa.

123.9909; Bu ko pe.

123.9910; Bu ko pi.

123.9911; Bu ko du.

123.9912; Bu ko do.

123.9913; Bu ko da.

123.9914; Bu ko de.

123.9915; Bu ko di.

123.9916; Bu ko bu.

123.9917; Bu ko bo.

123.9918; Bu ko ba.

123.9919; Bu ko be.

123.9920; Bu ko bi.

123.9921; Bu ko ku.

123.9922; Bu ko ko.

123.9923; Bu ko ka.

123.9924; Bu ko ke.

123.9925; Bu ko ki.

123.9926; Bu ka su.

123.9927; Bu ka so.

123.9928; Bu ka sa.

123.9929; Bu ka se.

123.9930; Bu ka si.

123.9931; Bu ka pu.

123.9932; Bu ka po.

123.9933; Bu ka pa.

123.9934; Bu ka pe.

123.9935; Bu ka pi.

123.9936; Bu ka du.

123.9937; Bu ka do.

123.9938; Bu ka da.

123.9939; Bu ka de.

123.9940; Bu ka di.

123.9941; Bu ka bu.

123.9942; Bu ka bo.

123.9943; Bu ka ba.

123.9944; Bu ka be.

123.9945; Bu ka bi.

123.9946; Bu ka ku.

123.9947; Bu ka ko.

123.9948; Bu ka ka.

123.9949; Bu ka ke.

123.9950; Bu ka ki.

123.9951; Bu ke su.

123.9952; Bu ke so.

123.9953; Bu ke sa.

123.9954; Bu ke se.

123.9955; Bu ke si.

123.9956; Bu ke pu.

123.9957; Bu ke po.

123.9958; Bu ke pa.

123.9959; Bu ke pe.

123.9960; Bu ke pi.

123.9961; Bu ke du.

123.9962; Bu ke do.

123.9963; Bu ke da.

123.9964; Bu ke de.

123.9965; Bu ke di.

123.9966; Bu ke bu.

123.9967; Bu ke bo.

123.9968; Bu ke ba.

123.9969; Bu ke be.

123.9970; Bu ke bi.

123.9971; Bu ke ku.

123.9972; Bu ke ko.

123.9973; Bu ke ka.

123.9974; Bu ke ke.

123.9975; Bu ke ki.

123.9976; Bu ki su.

123.9977; Bu ki so.

123.9978; Bu ki sa.

123.9979; Bu ki se.

123.9980; Bu ki si.

123.9981; Bu ki pu.

123.9982; Bu ki po.

123.9983; Bu ki pa.

123.9984; Bu ki pe.

123.9985; Bu ki pi.

123.9986; Bu ki du.

123.9987; Bu ki do.

123.9988; Bu ki da.

123.9989; Bu ki de.

123.9990; Bu ki di.

123.9991; Bu ki bu.

123.9992; Bu ki bo.

123.9993; Bu ki ba.

123.9994; Bu ki be.

123.9995; Bu ki bi.

123.9996; Bu ki ku.

123.9997; Bu ki ko.

123.9998; Bu ki ka.

123.9999; Bu ki ke.

123.10000; Bu ki ki.

123.10001; Bo su su.

123.10002; Bo su so.

123.10003; Bo su sa.

123.10004; Bo su se.

123.10005; Bo su si.

123.10006; Bo su pu.

123.10007; Bo su po.

123.10008; Bo su pa.

123.10009; Bo su pe.

123.10010; Bo su pi.

123.10011; Bo su du.

123.10012; Bo su do.

123.10013; Bo su da.

123.10014; Bo su de.

123.10015; Bo su di.

123.10016; Bo su bu.

123.10017; Bo su bo.

123.10018; Bo su ba.

123.10019; Bo su be.

123.10020; Bo su bi.

123.10021; Bo su ku.

123.10022; Bo su ko.

123.10023; Bo su ka.

123.10024; Bo su ke.

123.10025; Bo su ki.

123.10026; Bo so su.

123.10027; Bo so so.

123.10028; Bo so sa.

123.10029; Bo so se.

123.10030; Bo so si.

123.10031; Bo so pu.

123.10032; Bo so po.

123.10033; Bo so pa.

123.10034; Bo so pe.

123.10035; Bo so pi.

123.10036; Bo so du.

123.10037; Bo so do.

123.10038; Bo so da.

123.10039; Bo so de.

123.10040; Bo so di.

123.10041; Bo so bu.

123.10042; Bo so bo.

123.10043; Bo so ba.

123.10044; Bo so be.

123.10045; Bo so bi.

123.10046; Bo so ku.

123.10047; Bo so ko.

123.10048; Bo so ka.

123.10049; Bo so ke.

123.10050; Bo so ki.

123.10051; Bo sa su.

123.10052; Bo sa so.

123.10053; Bo sa sa.

123.10054; Bo sa se.

123.10055; Bo sa si.

123.10056; Bo sa pu.

123.10057; Bo sa po.

123.10058; Bo sa pa.

123.10059; Bo sa pe.

123.10060; Bo sa pi.

123.10061; Bo sa du.

123.10062; Bo sa do.

123.10063; Bo sa da.

123.10064; Bo sa de.

123.10065; Bo sa di.

123.10066; Bo sa bu.

123.10067; Bo sa bo.

123.10068; Bo sa ba.

123.10069; Bo sa be.

123.10070; Bo sa bi.

123.10071; Bo sa ku.

123.10072; Bo sa ko.

123.10073; Bo sa ka.

123.10074; Bo sa ke.

123.10075; Bo sa ki.

123.10076; Bo se su.

123.10077; Bo se so.

123.10078; Bo se sa.

123.10079; Bo se se.

123.10080; Bo se si.

123.10081; Bo se pu.

123.10082; Bo se po.

123.10083; Bo se pa.

123.10084; Bo se pe.

123.10085; Bo se pi.

123.10086; Bo se du.

123.10087; Bo se do.

123.10088; Bo se da.

123.10089; Bo se de.

123.10090; Bo se di.

123.10091; Bo se bu.

123.10092; Bo se bo.

123.10093; Bo se ba.

123.10094; Bo se be.

123.10095; Bo se bi.

123.10096; Bo se ku.

123.10097; Bo se ko.

123.10098; Bo se ka.

123.10099; Bo se ke.

123.10100; Bo se ki.

123.10101; Bo si su.

123.10102; Bo si so.

123.10103; Bo si sa.

123.10104; Bo si se.

123.10105; Bo si si.

123.10106; Bo si pu.

123.10107; Bo si po.

123.10108; Bo si pa.

123.10109; Bo si pe.

123.10110; Bo si pi.

123.10111; Bo si du.

123.10112; Bo si do.

123.10113; Bo si da.

123.10114; Bo si de.

123.10115; Bo si di.

123.10116; Bo si bu.

123.10117; Bo si bo.

123.10118; Bo si ba.

123.10119; Bo si be.

123.10120; Bo si bi.

123.10121; Bo si ku.

123.10122; Bo si ko.

123.10123; Bo si ka.

123.10124; Bo si ke.

123.10125; Bo si ki.

123.10126; Bo pu su.

123.10127; Bo pu so.

123.10128; Bo pu sa.

123.10129; Bo pu se.

123.10130; Bo pu si.

123.10131; Bo pu pu.

123.10132; Bo pu po.

123.10133; Bo pu pa.

123.10134; Bo pu pe.

123.10135; Bo pu pi.

123.10136; Bo pu du.

123.10137; Bo pu do.

123.10138; Bo pu da.

123.10139; Bo pu de.

123.10140; Bo pu di.

123.10141; Bo pu bu.

123.10142; Bo pu bo.

123.10143; Bo pu ba.

123.10144; Bo pu be.

123.10145; Bo pu bi.

123.10146; Bo pu ku.

123.10147; Bo pu ko.

123.10148; Bo pu ka.

123.10149; Bo pu ke.

123.10150; Bo pu ki.

123.10151; Bo po su.

123.10152; Bo po so.

123.10153; Bo po sa.

123.10154; Bo po se.

123.10155; Bo po si.

123.10156; Bo po pu.

123.10157; Bo po po.

123.10158; Bo po pa.

123.10159; Bo po pe.

123.10160; Bo po pi.

123.10161; Bo po du.

123.10162; Bo po do.

123.10163; Bo po da.

123.10164; Bo po de.

123.10165; Bo po di.

123.10166; Bo po bu.

123.10167; Bo po bo.

123.10168; Bo po ba.

123.10169; Bo po be.

123.10170; Bo po bi.

123.10171; Bo po ku.

123.10172; Bo po ko.

123.10173; Bo po ka.

123.10174; Bo po ke.

123.10175; Bo po ki.

123.10176; Bo pa su.

123.10177; Bo pa so.

123.10178; Bo pa sa.

123.10179; Bo pa se.

123.10180; Bo pa si.

123.10181; Bo pa pu.

123.10182; Bo pa po.

123.10183; Bo pa pa.

123.10184; Bo pa pe.

123.10185; Bo pa pi.

123.10186; Bo pa du.

123.10187; Bo pa do.

123.10188; Bo pa da.

123.10189; Bo pa de.

123.10190; Bo pa di.

123.10191; Bo pa bu.

123.10192; Bo pa bo.

123.10193; Bo pa ba.

123.10194; Bo pa be.

123.10195; Bo pa bi.

123.10196; Bo pa ku.

123.10197; Bo pa ko.

123.10198; Bo pa ka.

123.10199; Bo pa ke.

123.10200; Bo pa ki.

123.10201; Bo pe su.

123.10202; Bo pe so.

123.10203; Bo pe sa.

123.10204; Bo pe se.

123.10205; Bo pe si.

123.10206; Bo pe pu.

123.10207; Bo pe po.

123.10208; Bo pe pa.

123.10209; Bo pe pe.

123.10210; Bo pe pi.

123.10211; Bo pe du.

123.10212; Bo pe do.

123.10213; Bo pe da.

123.10214; Bo pe de.

123.10215; Bo pe di.

123.10216; Bo pe bu.

123.10217; Bo pe bo.

123.10218; Bo pe ba.

123.10219; Bo pe be.

123.10220; Bo pe bi.

123.10221; Bo pe ku.

123.10222; Bo pe ko.

123.10223; Bo pe ka.

123.10224; Bo pe ke.

123.10225; Bo pe ki.

123.10226; Bo pi su.

123.10227; Bo pi so.

123.10228; Bo pi sa.

123.10229; Bo pi se.

123.10230; Bo pi si.

123.10231; Bo pi pu.

123.10232; Bo pi po.

123.10233; Bo pi pa.

123.10234; Bo pi pe.

123.10235; Bo pi pi.

123.10236; Bo pi du.

123.10237; Bo pi do.

123.10238; Bo pi da.

123.10239; Bo pi de.

123.10240; Bo pi di.

123.10241; Bo pi bu.

123.10242; Bo pi bo.

123.10243; Bo pi ba.

123.10244; Bo pi be.

123.10245; Bo pi bi.

123.10246; Bo pi ku.

123.10247; Bo pi ko.

123.10248; Bo pi ka.

123.10249; Bo pi ke.

123.10250; Bo pi ki.

123.10251; Bo du su.

123.10252; Bo du so.

123.10253; Bo du sa.

123.10254; Bo du se.

123.10255; Bo du si.

123.10256; Bo du pu.

123.10257; Bo du po.

123.10258; Bo du pa.

123.10259; Bo du pe.

123.10260; Bo du pi.

123.10261; Bo du du.

123.10262; Bo du do.

123.10263; Bo du da.

123.10264; Bo du de.

123.10265; Bo du di.

123.10266; Bo du bu.

123.10267; Bo du bo.

123.10268; Bo du ba.

123.10269; Bo du be.

123.10270; Bo du bi.

123.10271; Bo du ku.

123.10272; Bo du ko.

123.10273; Bo du ka.

123.10274; Bo du ke.

123.10275; Bo du ki.

123.10276; Bo do su.

123.10277; Bo do so.

123.10278; Bo do sa.

123.10279; Bo do se.

123.10280; Bo do si.

123.10281; Bo do pu.

123.10282; Bo do po.

123.10283; Bo do pa.

123.10284; Bo do pe.

123.10285; Bo do pi.

123.10286; Bo do du.

123.10287; Bo do do.

123.10288; Bo do da.

123.10289; Bo do de.

123.10290; Bo do di.

123.10291; Bo do bu.

123.10292; Bo do bo.

123.10293; Bo do ba.

123.10294; Bo do be.

123.10295; Bo do bi.

123.10296; Bo do ku.

123.10297; Bo do ko.

123.10298; Bo do ka.

123.10299; Bo do ke.

123.10300; Bo do ki.

123.10301; Bo da su.

123.10302; Bo da so.

123.10303; Bo da sa.

123.10304; Bo da se.

123.10305; Bo da si.

123.10306; Bo da pu.

123.10307; Bo da po.

123.10308; Bo da pa.

123.10309; Bo da pe.

123.10310; Bo da pi.

123.10311; Bo da du.

123.10312; Bo da do.

123.10313; Bo da da.

123.10314; Bo da de.

123.10315; Bo da di.

123.10316; Bo da bu.

123.10317; Bo da bo.

123.10318; Bo da ba.

123.10319; Bo da be.

123.10320; Bo da bi.

123.10321; Bo da ku.

123.10322; Bo da ko.

123.10323; Bo da ka.

123.10324; Bo da ke.

123.10325; Bo da ki.

123.10326; Bo de su.

123.10327; Bo de so.

123.10328; Bo de sa.

123.10329; Bo de se.

123.10330; Bo de si.

123.10331; Bo de pu.

123.10332; Bo de po.

123.10333; Bo de pa.

123.10334; Bo de pe.

123.10335; Bo de pi.

123.10336; Bo de du.

123.10337; Bo de do.

123.10338; Bo de da.

123.10339; Bo de de.

123.10340; Bo de di.

123.10341; Bo de bu.

123.10342; Bo de bo.

123.10343; Bo de ba.

123.10344; Bo de be.

123.10345; Bo de bi.

123.10346; Bo de ku.

123.10347; Bo de ko.

123.10348; Bo de ka.

123.10349; Bo de ke.

123.10350; Bo de ki.

123.10351; Bo di su.

123.10352; Bo di so.

123.10353; Bo di sa.

123.10354; Bo di se.

123.10355; Bo di si.

123.10356; Bo di pu.

123.10357; Bo di po.

123.10358; Bo di pa.

123.10359; Bo di pe.

123.10360; Bo di pi.

123.10361; Bo di du.

123.10362; Bo di do.

123.10363; Bo di da.

123.10364; Bo di de.

123.10365; Bo di di.

123.10366; Bo di bu.

123.10367; Bo di bo.

123.10368; Bo di ba.

123.10369; Bo di be.

123.10370; Bo di bi.

123.10371; Bo di ku.

123.10372; Bo di ko.

123.10373; Bo di ka.

123.10374; Bo di ke.

123.10375; Bo di ki.

123.10376; Bo bu su.

123.10377; Bo bu so.

123.10378; Bo bu sa.

123.10379; Bo bu se.

123.10380; Bo bu si.

123.10381; Bo bu pu.

123.10382; Bo bu po.

123.10383; Bo bu pa.

123.10384; Bo bu pe.

123.10385; Bo bu pi.

123.10386; Bo bu du.

123.10387; Bo bu do.

123.10388; Bo bu da.

123.10389; Bo bu de.

123.10390; Bo bu di.

123.10391; Bo bu bu.

123.10392; Bo bu bo.

123.10393; Bo bu ba.

123.10394; Bo bu be.

123.10395; Bo bu bi.

123.10396; Bo bu ku.

123.10397; Bo bu ko.

123.10398; Bo bu ka.

123.10399; Bo bu ke.

123.10400; Bo bu ki.

123.10401; Bo bo su.

123.10402; Bo bo so.

123.10403; Bo bo sa.

123.10404; Bo bo se.

123.10405; Bo bo si.

123.10406; Bo bo pu.

123.10407; Bo bo po.

123.10408; Bo bo pa.

123.10409; Bo bo pe.

123.10410; Bo bo pi.

123.10411; Bo bo du.

123.10412; Bo bo do.

123.10413; Bo bo da.

123.10414; Bo bo de.

123.10415; Bo bo di.

123.10416; Bo bo bu.

123.10417; Bo bo bo.

123.10418; Bo bo ba.

123.10419; Bo bo be.

123.10420; Bo bo bi.

123.10421; Bo bo ku.

123.10422; Bo bo ko.

123.10423; Bo bo ka.

123.10424; Bo bo ke.

123.10425; Bo bo ki.

123.10426; Bo ba su.

123.10427; Bo ba so.

123.10428; Bo ba sa.

123.10429; Bo ba se.

123.10430; Bo ba si.

123.10431; Bo ba pu.

123.10432; Bo ba po.

123.10433; Bo ba pa.

123.10434; Bo ba pe.

123.10435; Bo ba pi.

123.10436; Bo ba du.

123.10437; Bo ba do.

123.10438; Bo ba da.

123.10439; Bo ba de.

123.10440; Bo ba di.

123.10441; Bo ba bu.

123.10442; Bo ba bo.

123.10443; Bo ba ba.

123.10444; Bo ba be.

123.10445; Bo ba bi.

123.10446; Bo ba ku.

123.10447; Bo ba ko.

123.10448; Bo ba ka.

123.10449; Bo ba ke.

123.10450; Bo ba ki.

123.10451; Bo be su.

123.10452; Bo be so.

123.10453; Bo be sa.

123.10454; Bo be se.

123.10455; Bo be si.

123.10456; Bo be pu.

123.10457; Bo be po.

123.10458; Bo be pa.

123.10459; Bo be pe.

123.10460; Bo be pi.

123.10461; Bo be du.

123.10462; Bo be do.

123.10463; Bo be da.

123.10464; Bo be de.

123.10465; Bo be di.

123.10466; Bo be bu.

123.10467; Bo be bo.

123.10468; Bo be ba.

123.10469; Bo be be.

123.10470; Bo be bi.

123.10471; Bo be ku.

123.10472; Bo be ko.

123.10473; Bo be ka.

123.10474; Bo be ke.

123.10475; Bo be ki.

123.10476; Bo bi su.

123.10477; Bo bi so.

123.10478; Bo bi sa.

123.10479; Bo bi se.

123.10480; Bo bi si.

123.10481; Bo bi pu.

123.10482; Bo bi po.

123.10483; Bo bi pa.

123.10484; Bo bi pe.

123.10485; Bo bi pi.

123.10486; Bo bi du.

123.10487; Bo bi do.

123.10488; Bo bi da.

123.10489; Bo bi de.

123.10490; Bo bi di.

123.10491; Bo bi bu.

123.10492; Bo bi bo.

123.10493; Bo bi ba.

123.10494; Bo bi be.

123.10495; Bo bi bi.

123.10496; Bo bi ku.

123.10497; Bo bi ko.

123.10498; Bo bi ka.

123.10499; Bo bi ke.

123.10500; Bo bi ki.

123.10501; Bo ku su.

123.10502; Bo ku so.

123.10503; Bo ku sa.

123.10504; Bo ku se.

123.10505; Bo ku si.

123.10506; Bo ku pu.

123.10507; Bo ku po.

123.10508; Bo ku pa.

123.10509; Bo ku pe.

123.10510; Bo ku pi.

123.10511; Bo ku du.

123.10512; Bo ku do.

123.10513; Bo ku da.

123.10514; Bo ku de.

123.10515; Bo ku di.

123.10516; Bo ku bu.

123.10517; Bo ku bo.

123.10518; Bo ku ba.

123.10519; Bo ku be.

123.10520; Bo ku bi.

123.10521; Bo ku ku.

123.10522; Bo ku ko.

123.10523; Bo ku ka.

123.10524; Bo ku ke.

123.10525; Bo ku ki.

123.10526; Bo ko su.

123.10527; Bo ko so.

123.10528; Bo ko sa.

123.10529; Bo ko se.

123.10530; Bo ko si.

123.10531; Bo ko pu.

123.10532; Bo ko po.

123.10533; Bo ko pa.

123.10534; Bo ko pe.

123.10535; Bo ko pi.

123.10536; Bo ko du.

123.10537; Bo ko do.

123.10538; Bo ko da.

123.10539; Bo ko de.

123.10540; Bo ko di.

123.10541; Bo ko bu.

123.10542; Bo ko bo.

123.10543; Bo ko ba.

123.10544; Bo ko be.

123.10545; Bo ko bi.

123.10546; Bo ko ku.

123.10547; Bo ko ko.

123.10548; Bo ko ka.

123.10549; Bo ko ke.

123.10550; Bo ko ki.

123.10551; Bo ka su.

123.10552; Bo ka so.

123.10553; Bo ka sa.

123.10554; Bo ka se.

123.10555; Bo ka si.

123.10556; Bo ka pu.

123.10557; Bo ka po.

123.10558; Bo ka pa.

123.10559; Bo ka pe.

123.10560; Bo ka pi.

123.10561; Bo ka du.

123.10562; Bo ka do.

123.10563; Bo ka da.

123.10564; Bo ka de.

123.10565; Bo ka di.

123.10566; Bo ka bu.

123.10567; Bo ka bo.

123.10568; Bo ka ba.

123.10569; Bo ka be.

123.10570; Bo ka bi.

123.10571; Bo ka ku.

123.10572; Bo ka ko.

123.10573; Bo ka ka.

123.10574; Bo ka ke.

123.10575; Bo ka ki.

123.10576; Bo ke su.

123.10577; Bo ke so.

123.10578; Bo ke sa.

123.10579; Bo ke se.

123.10580; Bo ke si.

123.10581; Bo ke pu.

123.10582; Bo ke po.

123.10583; Bo ke pa.

123.10584; Bo ke pe.

123.10585; Bo ke pi.

123.10586; Bo ke du.

123.10587; Bo ke do.

123.10588; Bo ke da.

123.10589; Bo ke de.

123.10590; Bo ke di.

123.10591; Bo ke bu.

123.10592; Bo ke bo.

123.10593; Bo ke ba.

123.10594; Bo ke be.

123.10595; Bo ke bi.

123.10596; Bo ke ku.

123.10597; Bo ke ko.

123.10598; Bo ke ka.

123.10599; Bo ke ke.

123.10600; Bo ke ki.

123.10601; Bo ki su.

123.10602; Bo ki so.

123.10603; Bo ki sa.

123.10604; Bo ki se.

123.10605; Bo ki si.

123.10606; Bo ki pu.

123.10607; Bo ki po.

123.10608; Bo ki pa.

123.10609; Bo ki pe.

123.10610; Bo ki pi.

123.10611; Bo ki du.

123.10612; Bo ki do.

123.10613; Bo ki da.

123.10614; Bo ki de.

123.10615; Bo ki di.

123.10616; Bo ki bu.

123.10617; Bo ki bo.

123.10618; Bo ki ba.

123.10619; Bo ki be.

123.10620; Bo ki bi.

123.10621; Bo ki ku.

123.10622; Bo ki ko.

123.10623; Bo ki ka.

123.10624; Bo ki ke.

123.10625; Bo ki ki.

123.10626; Ba su su.

123.10627; Ba su so.

123.10628; Ba su sa.

123.10629; Ba su se.

123.10630; Ba su si.

123.10631; Ba su pu.

123.10632; Ba su po.

123.10633; Ba su pa.

123.10634; Ba su pe.

123.10635; Ba su pi.

123.10636; Ba su du.

123.10637; Ba su do.

123.10638; Ba su da.

123.10639; Ba su de.

123.10640; Ba su di.

123.10641; Ba su bu.

123.10642; Ba su bo.

123.10643; Ba su ba.

123.10644; Ba su be.

123.10645; Ba su bi.

123.10646; Ba su ku.

123.10647; Ba su ko.

123.10648; Ba su ka.

123.10649; Ba su ke.

123.10650; Ba su ki.

123.10651; Ba so su.

123.10652; Ba so so.

123.10653; Ba so sa.

123.10654; Ba so se.

123.10655; Ba so si.

123.10656; Ba so pu.

123.10657; Ba so po.

123.10658; Ba so pa.

123.10659; Ba so pe.

123.10660; Ba so pi.

123.10661; Ba so du.

123.10662; Ba so do.

123.10663; Ba so da.

123.10664; Ba so de.

123.10665; Ba so di.

123.10666; Ba so bu.

123.10667; Ba so bo.

123.10668; Ba so ba.

123.10669; Ba so be.

123.10670; Ba so bi.

123.10671; Ba so ku.

123.10672; Ba so ko.

123.10673; Ba so ka.

123.10674; Ba so ke.

123.10675; Ba so ki.

123.10676; Ba sa su.

123.10677; Ba sa so.

123.10678; Ba sa sa.

123.10679; Ba sa se.

123.10680; Ba sa si.

123.10681; Ba sa pu.

123.10682; Ba sa po.

123.10683; Ba sa pa.

123.10684; Ba sa pe.

123.10685; Ba sa pi.

123.10686; Ba sa du.

123.10687; Ba sa do.

123.10688; Ba sa da.

123.10689; Ba sa de.

123.10690; Ba sa di.

123.10691; Ba sa bu.

123.10692; Ba sa bo.

123.10693; Ba sa ba.

123.10694; Ba sa be.

123.10695; Ba sa bi.

123.10696; Ba sa ku.

123.10697; Ba sa ko.

123.10698; Ba sa ka.

123.10699; Ba sa ke.

123.10700; Ba sa ki.

123.10701; Ba se su.

123.10702; Ba se so.

123.10703; Ba se sa.

123.10704; Ba se se.

123.10705; Ba se si.

123.10706; Ba se pu.

123.10707; Ba se po.

123.10708; Ba se pa.

123.10709; Ba se pe.

123.10710; Ba se pi.

123.10711; Ba se du.

123.10712; Ba se do.

123.10713; Ba se da.

123.10714; Ba se de.

123.10715; Ba se di.

123.10716; Ba se bu.

123.10717; Ba se bo.

123.10718; Ba se ba.

123.10719; Ba se be.

123.10720; Ba se bi.

123.10721; Ba se ku.

123.10722; Ba se ko.

123.10723; Ba se ka.

123.10724; Ba se ke.

123.10725; Ba se ki.

123.10726; Ba si su.

123.10727; Ba si so.

123.10728; Ba si sa.

123.10729; Ba si se.

123.10730; Ba si si.

123.10731; Ba si pu.

123.10732; Ba si po.

123.10733; Ba si pa.

123.10734; Ba si pe.

123.10735; Ba si pi.

123.10736; Ba si du.

123.10737; Ba si do.

123.10738; Ba si da.

123.10739; Ba si de.

123.10740; Ba si di.

123.10741; Ba si bu.

123.10742; Ba si bo.

123.10743; Ba si ba.

123.10744; Ba si be.

123.10745; Ba si bi.

123.10746; Ba si ku.

123.10747; Ba si ko.

123.10748; Ba si ka.

123.10749; Ba si ke.

123.10750; Ba si ki.

123.10751; Ba pu su.

123.10752; Ba pu so.

123.10753; Ba pu sa.

123.10754; Ba pu se.

123.10755; Ba pu si.

123.10756; Ba pu pu.

123.10757; Ba pu po.

123.10758; Ba pu pa.

123.10759; Ba pu pe.

123.10760; Ba pu pi.

123.10761; Ba pu du.

123.10762; Ba pu do.

123.10763; Ba pu da.

123.10764; Ba pu de.

123.10765; Ba pu di.

123.10766; Ba pu bu.

123.10767; Ba pu bo.

123.10768; Ba pu ba.

123.10769; Ba pu be.

123.10770; Ba pu bi.

123.10771; Ba pu ku.

123.10772; Ba pu ko.

123.10773; Ba pu ka.

123.10774; Ba pu ke.

123.10775; Ba pu ki.

123.10776; Ba po su.

123.10777; Ba po so.

123.10778; Ba po sa.

123.10779; Ba po se.

123.10780; Ba po si.

123.10781; Ba po pu.

123.10782; Ba po po.

123.10783; Ba po pa.

123.10784; Ba po pe.

123.10785; Ba po pi.

123.10786; Ba po du.

123.10787; Ba po do.

123.10788; Ba po da.

123.10789; Ba po de.

123.10790; Ba po di.

123.10791; Ba po bu.

123.10792; Ba po bo.

123.10793; Ba po ba.

123.10794; Ba po be.

123.10795; Ba po bi.

123.10796; Ba po ku.

123.10797; Ba po ko.

123.10798; Ba po ka.

123.10799; Ba po ke.

123.10800; Ba po ki.

123.10801; Ba pa su.

123.10802; Ba pa so.

123.10803; Ba pa sa.

123.10804; Ba pa se.

123.10805; Ba pa si.

123.10806; Ba pa pu.

123.10807; Ba pa po.

123.10808; Ba pa pa.

123.10809; Ba pa pe.

123.10810; Ba pa pi.

123.10811; Ba pa du.

123.10812; Ba pa do.

123.10813; Ba pa da.

123.10814; Ba pa de.

123.10815; Ba pa di.

123.10816; Ba pa bu.

123.10817; Ba pa bo.

123.10818; Ba pa ba.

123.10819; Ba pa be.

123.10820; Ba pa bi.

123.10821; Ba pa ku.

123.10822; Ba pa ko.

123.10823; Ba pa ka.

123.10824; Ba pa ke.

123.10825; Ba pa ki.

123.10826; Ba pe su.

123.10827; Ba pe so.

123.10828; Ba pe sa.

123.10829; Ba pe se.

123.10830; Ba pe si.

123.10831; Ba pe pu.

123.10832; Ba pe po.

123.10833; Ba pe pa.

123.10834; Ba pe pe.

123.10835; Ba pe pi.

123.10836; Ba pe du.

123.10837; Ba pe do.

123.10838; Ba pe da.

123.10839; Ba pe de.

123.10840; Ba pe di.

123.10841; Ba pe bu.

123.10842; Ba pe bo.

123.10843; Ba pe ba.

123.10844; Ba pe be.

123.10845; Ba pe bi.

123.10846; Ba pe ku.

123.10847; Ba pe ko.

123.10848; Ba pe ka.

123.10849; Ba pe ke.

123.10850; Ba pe ki.

123.10851; Ba pi su.

123.10852; Ba pi so.

123.10853; Ba pi sa.

123.10854; Ba pi se.

123.10855; Ba pi si.

123.10856; Ba pi pu.

123.10857; Ba pi po.

123.10858; Ba pi pa.

123.10859; Ba pi pe.

123.10860; Ba pi pi.

123.10861; Ba pi du.

123.10862; Ba pi do.

123.10863; Ba pi da.

123.10864; Ba pi de.

123.10865; Ba pi di.

123.10866; Ba pi bu.

123.10867; Ba pi bo.

123.10868; Ba pi ba.

123.10869; Ba pi be.

123.10870; Ba pi bi.

123.10871; Ba pi ku.

123.10872; Ba pi ko.

123.10873; Ba pi ka.

123.10874; Ba pi ke.

123.10875; Ba pi ki.

123.10876; Ba du su.

123.10877; Ba du so.

123.10878; Ba du sa.

123.10879; Ba du se.

123.10880; Ba du si.

123.10881; Ba du pu.

123.10882; Ba du po.

123.10883; Ba du pa.

123.10884; Ba du pe.

123.10885; Ba du pi.

123.10886; Ba du du.

123.10887; Ba du do.

123.10888; Ba du da.

123.10889; Ba du de.

123.10890; Ba du di.

123.10891; Ba du bu.

123.10892; Ba du bo.

123.10893; Ba du ba.

123.10894; Ba du be.

123.10895; Ba du bi.

123.10896; Ba du ku.

123.10897; Ba du ko.

123.10898; Ba du ka.

123.10899; Ba du ke.

123.10900; Ba du ki.

123.10901; Ba do su.

123.10902; Ba do so.

123.10903; Ba do sa.

123.10904; Ba do se.

123.10905; Ba do si.

123.10906; Ba do pu.

123.10907; Ba do po.

123.10908; Ba do pa.

123.10909; Ba do pe.

123.10910; Ba do pi.

123.10911; Ba do du.

123.10912; Ba do do.

123.10913; Ba do da.

123.10914; Ba do de.

123.10915; Ba do di.

123.10916; Ba do bu.

123.10917; Ba do bo.

123.10918; Ba do ba.

123.10919; Ba do be.

123.10920; Ba do bi.

123.10921; Ba do ku.

123.10922; Ba do ko.

123.10923; Ba do ka.

123.10924; Ba do ke.

123.10925; Ba do ki.

123.10926; Ba da su.

123.10927; Ba da so.

123.10928; Ba da sa.

123.10929; Ba da se.

123.10930; Ba da si.

123.10931; Ba da pu.

123.10932; Ba da po.

123.10933; Ba da pa.

123.10934; Ba da pe.

123.10935; Ba da pi.

123.10936; Ba da du.

123.10937; Ba da do.

123.10938; Ba da da.

123.10939; Ba da de.

123.10940; Ba da di.

123.10941; Ba da bu.

123.10942; Ba da bo.

123.10943; Ba da ba.

123.10944; Ba da be.

123.10945; Ba da bi.

123.10946; Ba da ku.

123.10947; Ba da ko.

123.10948; Ba da ka.

123.10949; Ba da ke.

123.10950; Ba da ki.

123.10951; Ba de su.

123.10952; Ba de so.

123.10953; Ba de sa.

123.10954; Ba de se.

123.10955; Ba de si.

123.10956; Ba de pu.

123.10957; Ba de po.

123.10958; Ba de pa.

123.10959; Ba de pe.

123.10960; Ba de pi.

123.10961; Ba de du.

123.10962; Ba de do.

123.10963; Ba de da.

123.10964; Ba de de.

123.10965; Ba de di.

123.10966; Ba de bu.

123.10967; Ba de bo.

123.10968; Ba de ba.

123.10969; Ba de be.

123.10970; Ba de bi.

123.10971; Ba de ku.

123.10972; Ba de ko.

123.10973; Ba de ka.

123.10974; Ba de ke.

123.10975; Ba de ki.

123.10976; Ba di su.

123.10977; Ba di so.

123.10978; Ba di sa.

123.10979; Ba di se.

123.10980; Ba di si.

123.10981; Ba di pu.

123.10982; Ba di po.

123.10983; Ba di pa.

123.10984; Ba di pe.

123.10985; Ba di pi.

123.10986; Ba di du.

123.10987; Ba di do.

123.10988; Ba di da.

123.10989; Ba di de.

123.10990; Ba di di.

123.10991; Ba di bu.

123.10992; Ba di bo.

123.10993; Ba di ba.

123.10994; Ba di be.

123.10995; Ba di bi.

123.10996; Ba di ku.

123.10997; Ba di ko.

123.10998; Ba di ka.

123.10999; Ba di ke.

123.11000; Ba di ki.

123.11001; Ba bu su.

123.11002; Ba bu so.

123.11003; Ba bu sa.

123.11004; Ba bu se.

123.11005; Ba bu si.

123.11006; Ba bu pu.

123.11007; Ba bu po.

123.11008; Ba bu pa.

123.11009; Ba bu pe.

123.11010; Ba bu pi.

123.11011; Ba bu du.

123.11012; Ba bu do.

123.11013; Ba bu da.

123.11014; Ba bu de.

123.11015; Ba bu di.

123.11016; Ba bu bu.

123.11017; Ba bu bo.

123.11018; Ba bu ba.

123.11019; Ba bu be.

123.11020; Ba bu bi.

123.11021; Ba bu ku.

123.11022; Ba bu ko.

123.11023; Ba bu ka.

123.11024; Ba bu ke.

123.11025; Ba bu ki.

123.11026; Ba bo su.

123.11027; Ba bo so.

123.11028; Ba bo sa.

123.11029; Ba bo se.

123.11030; Ba bo si.

123.11031; Ba bo pu.

123.11032; Ba bo po.

123.11033; Ba bo pa.

123.11034; Ba bo pe.

123.11035; Ba bo pi.

123.11036; Ba bo du.

123.11037; Ba bo do.

123.11038; Ba bo da.

123.11039; Ba bo de.

123.11040; Ba bo di.

123.11041; Ba bo bu.

123.11042; Ba bo bo.

123.11043; Ba bo ba.

123.11044; Ba bo be.

123.11045; Ba bo bi.

123.11046; Ba bo ku.

123.11047; Ba bo ko.

123.11048; Ba bo ka.

123.11049; Ba bo ke.

123.11050; Ba bo ki.

123.11051; Ba ba su.

123.11052; Ba ba so.

123.11053; Ba ba sa.

123.11054; Ba ba se.

123.11055; Ba ba si.

123.11056; Ba ba pu.

123.11057; Ba ba po.

123.11058; Ba ba pa.

123.11059; Ba ba pe.

123.11060; Ba ba pi.

123.11061; Ba ba du.

123.11062; Ba ba do.

123.11063; Ba ba da.

123.11064; Ba ba de.

123.11065; Ba ba di.

123.11066; Ba ba bu.

123.11067; Ba ba bo.

123.11068; Ba ba ba.

123.11069; Ba ba be.

123.11070; Ba ba bi.

123.11071; Ba ba ku.

123.11072; Ba ba ko.

123.11073; Ba ba ka.

123.11074; Ba ba ke.

123.11075; Ba ba ki.

123.11076; Ba be su.

123.11077; Ba be so.

123.11078; Ba be sa.

123.11079; Ba be se.

123.11080; Ba be si.

123.11081; Ba be pu.

123.11082; Ba be po.

123.11083; Ba be pa.

123.11084; Ba be pe.

123.11085; Ba be pi.

123.11086; Ba be du.

123.11087; Ba be do.

123.11088; Ba be da.

123.11089; Ba be de.

123.11090; Ba be di.

123.11091; Ba be bu.

123.11092; Ba be bo.

123.11093; Ba be ba.

123.11094; Ba be be.

123.11095; Ba be bi.

123.11096; Ba be ku.

123.11097; Ba be ko.

123.11098; Ba be ka.

123.11099; Ba be ke.

123.11100; Ba be ki.

123.11101; Ba bi su.

123.11102; Ba bi so.

123.11103; Ba bi sa.

123.11104; Ba bi se.

123.11105; Ba bi si.

123.11106; Ba bi pu.

123.11107; Ba bi po.

123.11108; Ba bi pa.

123.11109; Ba bi pe.

123.11110; Ba bi pi.

123.11111; Ba bi du.

123.11112; Ba bi do.

123.11113; Ba bi da.

123.11114; Ba bi de.

123.11115; Ba bi di.

123.11116; Ba bi bu.

123.11117; Ba bi bo.

123.11118; Ba bi ba.

123.11119; Ba bi be.

123.11120; Ba bi bi.

123.11121; Ba bi ku.

123.11122; Ba bi ko.

123.11123; Ba bi ka.

123.11124; Ba bi ke.

123.11125; Ba bi ki.

123.11126; Ba ku su.

123.11127; Ba ku so.

123.11128; Ba ku sa.

123.11129; Ba ku se.

123.11130; Ba ku si.

123.11131; Ba ku pu.

123.11132; Ba ku po.

123.11133; Ba ku pa.

123.11134; Ba ku pe.

123.11135; Ba ku pi.

123.11136; Ba ku du.

123.11137; Ba ku do.

123.11138; Ba ku da.

123.11139; Ba ku de.

123.11140; Ba ku di.

123.11141; Ba ku bu.

123.11142; Ba ku bo.

123.11143; Ba ku ba.

123.11144; Ba ku be.

123.11145; Ba ku bi.

123.11146; Ba ku ku.

123.11147; Ba ku ko.

123.11148; Ba ku ka.

123.11149; Ba ku ke.

123.11150; Ba ku ki.

123.11151; Ba ko su.

123.11152; Ba ko so.

123.11153; Ba ko sa.

123.11154; Ba ko se.

123.11155; Ba ko si.

123.11156; Ba ko pu.

123.11157; Ba ko po.

123.11158; Ba ko pa.

123.11159; Ba ko pe.

123.11160; Ba ko pi.

123.11161; Ba ko du.

123.11162; Ba ko do.

123.11163; Ba ko da.

123.11164; Ba ko de.

123.11165; Ba ko di.

123.11166; Ba ko bu.

123.11167; Ba ko bo.

123.11168; Ba ko ba.

123.11169; Ba ko be.

123.11170; Ba ko bi.

123.11171; Ba ko ku.

123.11172; Ba ko ko.

123.11173; Ba ko ka.

123.11174; Ba ko ke.

123.11175; Ba ko ki.

123.11176; Ba ka su.

123.11177; Ba ka so.

123.11178; Ba ka sa.

123.11179; Ba ka se.

123.11180; Ba ka si.

123.11181; Ba ka pu.

123.11182; Ba ka po.

123.11183; Ba ka pa.

123.11184; Ba ka pe.

123.11185; Ba ka pi.

123.11186; Ba ka du.

123.11187; Ba ka do.

123.11188; Ba ka da.

123.11189; Ba ka de.

123.11190; Ba ka di.

123.11191; Ba ka bu.

123.11192; Ba ka bo.

123.11193; Ba ka ba.

123.11194; Ba ka be.

123.11195; Ba ka bi.

123.11196; Ba ka ku.

123.11197; Ba ka ko.

123.11198; Ba ka ka.

123.11199; Ba ka ke.

123.11200; Ba ka ki.

123.11201; Ba ke su.

123.11202; Ba ke so.

123.11203; Ba ke sa.

123.11204; Ba ke se.

123.11205; Ba ke si.

123.11206; Ba ke pu.

123.11207; Ba ke po.

123.11208; Ba ke pa.

123.11209; Ba ke pe.

123.11210; Ba ke pi.

123.11211; Ba ke du.

123.11212; Ba ke do.

123.11213; Ba ke da.

123.11214; Ba ke de.

123.11215; Ba ke di.

123.11216; Ba ke bu.

123.11217; Ba ke bo.

123.11218; Ba ke ba.

123.11219; Ba ke be.

123.11220; Ba ke bi.

123.11221; Ba ke ku.

123.11222; Ba ke ko.

123.11223; Ba ke ka.

123.11224; Ba ke ke.

123.11225; Ba ke ki.

123.11226; Ba ki su.

123.11227; Ba ki so.

123.11228; Ba ki sa.

123.11229; Ba ki se.

123.11230; Ba ki si.

123.11231; Ba ki pu.

123.11232; Ba ki po.

123.11233; Ba ki pa.

123.11234; Ba ki pe.

123.11235; Ba ki pi.

123.11236; Ba ki du.

123.11237; Ba ki do.

123.11238; Ba ki da.

123.11239; Ba ki de.

123.11240; Ba ki di.

123.11241; Ba ki bu.

123.11242; Ba ki bo.

123.11243; Ba ki ba.

123.11244; Ba ki be.

123.11245; Ba ki bi.

123.11246; Ba ki ku.

123.11247; Ba ki ko.

123.11248; Ba ki ka.

123.11249; Ba ki ke.

123.11250; Ba ki ki.

123.11251; Be su su.

123.11252; Be su so.

123.11253; Be su sa.

123.11254; Be su se.

123.11255; Be su si.

123.11256; Be su pu.

123.11257; Be su po.

123.11258; Be su pa.

123.11259; Be su pe.

123.11260; Be su pi.

123.11261; Be su du.

123.11262; Be su do.

123.11263; Be su da.

123.11264; Be su de.

123.11265; Be su di.

123.11266; Be su bu.

123.11267; Be su bo.

123.11268; Be su ba.

123.11269; Be su be.

123.11270; Be su bi.

123.11271; Be su ku.

123.11272; Be su ko.

123.11273; Be su ka.

123.11274; Be su ke.

123.11275; Be su ki.

123.11276; Be so su.

123.11277; Be so so.

123.11278; Be so sa.

123.11279; Be so se.

123.11280; Be so si.

123.11281; Be so pu.

123.11282; Be so po.

123.11283; Be so pa.

123.11284; Be so pe.

123.11285; Be so pi.

123.11286; Be so du.

123.11287; Be so do.

123.11288; Be so da.

123.11289; Be so de.

123.11290; Be so di.

123.11291; Be so bu.

123.11292; Be so bo.

123.11293; Be so ba.

123.11294; Be so be.

123.11295; Be so bi.

123.11296; Be so ku.

123.11297; Be so ko.

123.11298; Be so ka.

123.11299; Be so ke.

123.11300; Be so ki.

123.11301; Be sa su.

123.11302; Be sa so.

123.11303; Be sa sa.

123.11304; Be sa se.

123.11305; Be sa si.

123.11306; Be sa pu.

123.11307; Be sa po.

123.11308; Be sa pa.

123.11309; Be sa pe.

123.11310; Be sa pi.

123.11311; Be sa du.

123.11312; Be sa do.

123.11313; Be sa da.

123.11314; Be sa de.

123.11315; Be sa di.

123.11316; Be sa bu.

123.11317; Be sa bo.

123.11318; Be sa ba.

123.11319; Be sa be.

123.11320; Be sa bi.

123.11321; Be sa ku.

123.11322; Be sa ko.

123.11323; Be sa ka.

123.11324; Be sa ke.

123.11325; Be sa ki.

123.11326; Be se su.

123.11327; Be se so.

123.11328; Be se sa.

123.11329; Be se se.

123.11330; Be se si.

123.11331; Be se pu.

123.11332; Be se po.

123.11333; Be se pa.

123.11334; Be se pe.

123.11335; Be se pi.

123.11336; Be se du.

123.11337; Be se do.

123.11338; Be se da.

123.11339; Be se de.

123.11340; Be se di.

123.11341; Be se bu.

123.11342; Be se bo.

123.11343; Be se ba.

123.11344; Be se be.

123.11345; Be se bi.

123.11346; Be se ku.

123.11347; Be se ko.

123.11348; Be se ka.

123.11349; Be se ke.

123.11350; Be se ki.

123.11351; Be si su.

123.11352; Be si so.

123.11353; Be si sa.

123.11354; Be si se.

123.11355; Be si si.

123.11356; Be si pu.

123.11357; Be si po.

123.11358; Be si pa.

123.11359; Be si pe.

123.11360; Be si pi.

123.11361; Be si du.

123.11362; Be si do.

123.11363; Be si da.

123.11364; Be si de.

123.11365; Be si di.

123.11366; Be si bu.

123.11367; Be si bo.

123.11368; Be si ba.

123.11369; Be si be.

123.11370; Be si bi.

123.11371; Be si ku.

123.11372; Be si ko.

123.11373; Be si ka.

123.11374; Be si ke.

123.11375; Be si ki.

123.11376; Be pu su.

123.11377; Be pu so.

123.11378; Be pu sa.

123.11379; Be pu se.

123.11380; Be pu si.

123.11381; Be pu pu.

123.11382; Be pu po.

123.11383; Be pu pa.

123.11384; Be pu pe.

123.11385; Be pu pi.

123.11386; Be pu du.

123.11387; Be pu do.

123.11388; Be pu da.

123.11389; Be pu de.

123.11390; Be pu di.

123.11391; Be pu bu.

123.11392; Be pu bo.

123.11393; Be pu ba.

123.11394; Be pu be.

123.11395; Be pu bi.

123.11396; Be pu ku.

123.11397; Be pu ko.

123.11398; Be pu ka.

123.11399; Be pu ke.

123.11400; Be pu ki.

123.11401; Be po su.

123.11402; Be po so.

123.11403; Be po sa.

123.11404; Be po se.

123.11405; Be po si.

123.11406; Be po pu.

123.11407; Be po po.

123.11408; Be po pa.

123.11409; Be po pe.

123.11410; Be po pi.

123.11411; Be po du.

123.11412; Be po do.

123.11413; Be po da.

123.11414; Be po de.

123.11415; Be po di.

123.11416; Be po bu.

123.11417; Be po bo.

123.11418; Be po ba.

123.11419; Be po be.

123.11420; Be po bi.

123.11421; Be po ku.

123.11422; Be po ko.

123.11423; Be po ka.

123.11424; Be po ke.

123.11425; Be po ki.

123.11426; Be pa su.

123.11427; Be pa so.

123.11428; Be pa sa.

123.11429; Be pa se.

123.11430; Be pa si.

123.11431; Be pa pu.

123.11432; Be pa po.

123.11433; Be pa pa.

123.11434; Be pa pe.

123.11435; Be pa pi.

123.11436; Be pa du.

123.11437; Be pa do.

123.11438; Be pa da.

123.11439; Be pa de.

123.11440; Be pa di.

123.11441; Be pa bu.

123.11442; Be pa bo.

123.11443; Be pa ba.

123.11444; Be pa be.

123.11445; Be pa bi.

123.11446; Be pa ku.

123.11447; Be pa ko.

123.11448; Be pa ka.

123.11449; Be pa ke.

123.11450; Be pa ki.

123.11451; Be pe su.

123.11452; Be pe so.

123.11453; Be pe sa.

123.11454; Be pe se.

123.11455; Be pe si.

123.11456; Be pe pu.

123.11457; Be pe po.

123.11458; Be pe pa.

123.11459; Be pe pe.

123.11460; Be pe pi.

123.11461; Be pe du.

123.11462; Be pe do.

123.11463; Be pe da.

123.11464; Be pe de.

123.11465; Be pe di.

123.11466; Be pe bu.

123.11467; Be pe bo.

123.11468; Be pe ba.

123.11469; Be pe be.

123.11470; Be pe bi.

123.11471; Be pe ku.

123.11472; Be pe ko.

123.11473; Be pe ka.

123.11474; Be pe ke.

123.11475; Be pe ki.

123.11476; Be pi su.

123.11477; Be pi so.

123.11478; Be pi sa.

123.11479; Be pi se.

123.11480; Be pi si.

123.11481; Be pi pu.

123.11482; Be pi po.

123.11483; Be pi pa.

123.11484; Be pi pe.

123.11485; Be pi pi.

123.11486; Be pi du.

123.11487; Be pi do.

123.11488; Be pi da.

123.11489; Be pi de.

123.11490; Be pi di.

123.11491; Be pi bu.

123.11492; Be pi bo.

123.11493; Be pi ba.

123.11494; Be pi be.

123.11495; Be pi bi.

123.11496; Be pi ku.

123.11497; Be pi ko.

123.11498; Be pi ka.

123.11499; Be pi ke.

123.11500; Be pi ki.

123.11501; Be du su.

123.11502; Be du so.

123.11503; Be du sa.

123.11504; Be du se.

123.11505; Be du si.

123.11506; Be du pu.

123.11507; Be du po.

123.11508; Be du pa.

123.11509; Be du pe.

123.11510; Be du pi.

123.11511; Be du du.

123.11512; Be du do.

123.11513; Be du da.

123.11514; Be du de.

123.11515; Be du di.

123.11516; Be du bu.

123.11517; Be du bo.

123.11518; Be du ba.

123.11519; Be du be.

123.11520; Be du bi.

123.11521; Be du ku.

123.11522; Be du ko.

123.11523; Be du ka.

123.11524; Be du ke.

123.11525; Be du ki.

123.11526; Be do su.

123.11527; Be do so.

123.11528; Be do sa.

123.11529; Be do se.

123.11530; Be do si.

123.11531; Be do pu.

123.11532; Be do po.

123.11533; Be do pa.

123.11534; Be do pe.

123.11535; Be do pi.

123.11536; Be do du.

123.11537; Be do do.

123.11538; Be do da.

123.11539; Be do de.

123.11540; Be do di.

123.11541; Be do bu.

123.11542; Be do bo.

123.11543; Be do ba.

123.11544; Be do be.

123.11545; Be do bi.

123.11546; Be do ku.

123.11547; Be do ko.

123.11548; Be do ka.

123.11549; Be do ke.

123.11550; Be do ki.

123.11551; Be da su.

123.11552; Be da so.

123.11553; Be da sa.

123.11554; Be da se.

123.11555; Be da si.

123.11556; Be da pu.

123.11557; Be da po.

123.11558; Be da pa.

123.11559; Be da pe.

123.11560; Be da pi.

123.11561; Be da du.

123.11562; Be da do.

123.11563; Be da da.

123.11564; Be da de.

123.11565; Be da di.

123.11566; Be da bu.

123.11567; Be da bo.

123.11568; Be da ba.

123.11569; Be da be.

123.11570; Be da bi.

123.11571; Be da ku.

123.11572; Be da ko.

123.11573; Be da ka.

123.11574; Be da ke.

123.11575; Be da ki.

123.11576; Be de su.

123.11577; Be de so.

123.11578; Be de sa.

123.11579; Be de se.

123.11580; Be de si.

123.11581; Be de pu.

123.11582; Be de po.

123.11583; Be de pa.

123.11584; Be de pe.

123.11585; Be de pi.

123.11586; Be de du.

123.11587; Be de do.

123.11588; Be de da.

123.11589; Be de de.

123.11590; Be de di.

123.11591; Be de bu.

123.11592; Be de bo.

123.11593; Be de ba.

123.11594; Be de be.

123.11595; Be de bi.

123.11596; Be de ku.

123.11597; Be de ko.

123.11598; Be de ka.

123.11599; Be de ke.

123.11600; Be de ki.

123.11601; Be di su.

123.11602; Be di so.

123.11603; Be di sa.

123.11604; Be di se.

123.11605; Be di si.

123.11606; Be di pu.

123.11607; Be di po.

123.11608; Be di pa.

123.11609; Be di pe.

123.11610; Be di pi.

123.11611; Be di du.

123.11612; Be di do.

123.11613; Be di da.

123.11614; Be di de.

123.11615; Be di di.

123.11616; Be di bu.

123.11617; Be di bo.

123.11618; Be di ba.

123.11619; Be di be.

123.11620; Be di bi.

123.11621; Be di ku.

123.11622; Be di ko.

123.11623; Be di ka.

123.11624; Be di ke.

123.11625; Be di ki.

123.11626; Be bu su.

123.11627; Be bu so.

123.11628; Be bu sa.

123.11629; Be bu se.

123.11630; Be bu si.

123.11631; Be bu pu.

123.11632; Be bu po.

123.11633; Be bu pa.

123.11634; Be bu pe.

123.11635; Be bu pi.

123.11636; Be bu du.

123.11637; Be bu do.

123.11638; Be bu da.

123.11639; Be bu de.

123.11640; Be bu di.

123.11641; Be bu bu.

123.11642; Be bu bo.

123.11643; Be bu ba.

123.11644; Be bu be.

123.11645; Be bu bi.

123.11646; Be bu ku.

123.11647; Be bu ko.

123.11648; Be bu ka.

123.11649; Be bu ke.

123.11650; Be bu ki.

123.11651; Be bo su.

123.11652; Be bo so.

123.11653; Be bo sa.

123.11654; Be bo se.

123.11655; Be bo si.

123.11656; Be bo pu.

123.11657; Be bo po.

123.11658; Be bo pa.

123.11659; Be bo pe.

123.11660; Be bo pi.

123.11661; Be bo du.

123.11662; Be bo do.

123.11663; Be bo da.

123.11664; Be bo de.

123.11665; Be bo di.

123.11666; Be bo bu.

123.11667; Be bo bo.

123.11668; Be bo ba.

123.11669; Be bo be.

123.11670; Be bo bi.

123.11671; Be bo ku.

123.11672; Be bo ko.

123.11673; Be bo ka.

123.11674; Be bo ke.

123.11675; Be bo ki.

123.11676; Be ba su.

123.11677; Be ba so.

123.11678; Be ba sa.

123.11679; Be ba se.

123.11680; Be ba si.

123.11681; Be ba pu.

123.11682; Be ba po.

123.11683; Be ba pa.

123.11684; Be ba pe.

123.11685; Be ba pi.

123.11686; Be ba du.

123.11687; Be ba do.

123.11688; Be ba da.

123.11689; Be ba de.

123.11690; Be ba di.

123.11691; Be ba bu.

123.11692; Be ba bo.

123.11693; Be ba ba.

123.11694; Be ba be.

123.11695; Be ba bi.

123.11696; Be ba ku.

123.11697; Be ba ko.

123.11698; Be ba ka.

123.11699; Be ba ke.

123.11700; Be ba ki.

123.11701; Be be su.

123.11702; Be be so.

123.11703; Be be sa.

123.11704; Be be se.

123.11705; Be be si.

123.11706; Be be pu.

123.11707; Be be po.

123.11708; Be be pa.

123.11709; Be be pe.

123.11710; Be be pi.

123.11711; Be be du.

123.11712; Be be do.

123.11713; Be be da.

123.11714; Be be de.

123.11715; Be be di.

123.11716; Be be bu.

123.11717; Be be bo.

123.11718; Be be ba.

123.11719; Be be be.

123.11720; Be be bi.

123.11721; Be be ku.

123.11722; Be be ko.

123.11723; Be be ka.

123.11724; Be be ke.

123.11725; Be be ki.

123.11726; Be bi su.

123.11727; Be bi so.

123.11728; Be bi sa.

123.11729; Be bi se.

123.11730; Be bi si.

123.11731; Be bi pu.

123.11732; Be bi po.

123.11733; Be bi pa.

123.11734; Be bi pe.

123.11735; Be bi pi.

123.11736; Be bi du.

123.11737; Be bi do.

123.11738; Be bi da.

123.11739; Be bi de.

123.11740; Be bi di.

123.11741; Be bi bu.

123.11742; Be bi bo.

123.11743; Be bi ba.

123.11744; Be bi be.

123.11745; Be bi bi.

123.11746; Be bi ku.

123.11747; Be bi ko.

123.11748; Be bi ka.

123.11749; Be bi ke.

123.11750; Be bi ki.

123.11751; Be ku su.

123.11752; Be ku so.

123.11753; Be ku sa.

123.11754; Be ku se.

123.11755; Be ku si.

123.11756; Be ku pu.

123.11757; Be ku po.

123.11758; Be ku pa.

123.11759; Be ku pe.

123.11760; Be ku pi.

123.11761; Be ku du.

123.11762; Be ku do.

123.11763; Be ku da.

123.11764; Be ku de.

123.11765; Be ku di.

123.11766; Be ku bu.

123.11767; Be ku bo.

123.11768; Be ku ba.

123.11769; Be ku be.

123.11770; Be ku bi.

123.11771; Be ku ku.

123.11772; Be ku ko.

123.11773; Be ku ka.

123.11774; Be ku ke.

123.11775; Be ku ki.

123.11776; Be ko su.

123.11777; Be ko so.

123.11778; Be ko sa.

123.11779; Be ko se.

123.11780; Be ko si.

123.11781; Be ko pu.

123.11782; Be ko po.

123.11783; Be ko pa.

123.11784; Be ko pe.

123.11785; Be ko pi.

123.11786; Be ko du.

123.11787; Be ko do.

123.11788; Be ko da.

123.11789; Be ko de.

123.11790; Be ko di.

123.11791; Be ko bu.

123.11792; Be ko bo.

123.11793; Be ko ba.

123.11794; Be ko be.

123.11795; Be ko bi.

123.11796; Be ko ku.

123.11797; Be ko ko.

123.11798; Be ko ka.

123.11799; Be ko ke.

123.11800; Be ko ki.

123.11801; Be ka su.

123.11802; Be ka so.

123.11803; Be ka sa.

123.11804; Be ka se.

123.11805; Be ka si.

123.11806; Be ka pu.

123.11807; Be ka po.

123.11808; Be ka pa.

123.11809; Be ka pe.

123.11810; Be ka pi.

123.11811; Be ka du.

123.11812; Be ka do.

123.11813; Be ka da.

123.11814; Be ka de.

123.11815; Be ka di.

123.11816; Be ka bu.

123.11817; Be ka bo.

123.11818; Be ka ba.

123.11819; Be ka be.

123.11820; Be ka bi.

123.11821; Be ka ku.

123.11822; Be ka ko.

123.11823; Be ka ka.

123.11824; Be ka ke.

123.11825; Be ka ki.

123.11826; Be ke su.

123.11827; Be ke so.

123.11828; Be ke sa.

123.11829; Be ke se.

123.11830; Be ke si.

123.11831; Be ke pu.

123.11832; Be ke po.

123.11833; Be ke pa.

123.11834; Be ke pe.

123.11835; Be ke pi.

123.11836; Be ke du.

123.11837; Be ke do.

123.11838; Be ke da.

123.11839; Be ke de.

123.11840; Be ke di.

123.11841; Be ke bu.

123.11842; Be ke bo.

123.11843; Be ke ba.

123.11844; Be ke be.

123.11845; Be ke bi.

123.11846; Be ke ku.

123.11847; Be ke ko.

123.11848; Be ke ka.

123.11849; Be ke ke.

123.11850; Be ke ki.

123.11851; Be ki su.

123.11852; Be ki so.

123.11853; Be ki sa.

123.11854; Be ki se.

123.11855; Be ki si.

123.11856; Be ki pu.

123.11857; Be ki po.

123.11858; Be ki pa.

123.11859; Be ki pe.

123.11860; Be ki pi.

123.11861; Be ki du.

123.11862; Be ki do.

123.11863; Be ki da.

123.11864; Be ki de.

123.11865; Be ki di.

123.11866; Be ki bu.

123.11867; Be ki bo.

123.11868; Be ki ba.

123.11869; Be ki be.

123.11870; Be ki bi.

123.11871; Be ki ku.

123.11872; Be ki ko.

123.11873; Be ki ka.

123.11874; Be ki ke.

123.11875; Be ki ki.

123.11876; Bi su su.

123.11877; Bi su so.

123.11878; Bi su sa.

123.11879; Bi su se.

123.11880; Bi su si.

123.11881; Bi su pu.

123.11882; Bi su po.

123.11883; Bi su pa.

123.11884; Bi su pe.

123.11885; Bi su pi.

123.11886; Bi su du.

123.11887; Bi su do.

123.11888; Bi su da.

123.11889; Bi su de.

123.11890; Bi su di.

123.11891; Bi su bu.

123.11892; Bi su bo.

123.11893; Bi su ba.

123.11894; Bi su be.

123.11895; Bi su bi.

123.11896; Bi su ku.

123.11897; Bi su ko.

123.11898; Bi su ka.

123.11899; Bi su ke.

123.11900; Bi su ki.

123.11901; Bi so su.

123.11902; Bi so so.

123.11903; Bi so sa.

123.11904; Bi so se.

123.11905; Bi so si.

123.11906; Bi so pu.

123.11907; Bi so po.

123.11908; Bi so pa.

123.11909; Bi so pe.

123.11910; Bi so pi.

123.11911; Bi so du.

123.11912; Bi so do.

123.11913; Bi so da.

123.11914; Bi so de.

123.11915; Bi so di.

123.11916; Bi so bu.

123.11917; Bi so bo.

123.11918; Bi so ba.

123.11919; Bi so be.

123.11920; Bi so bi.

123.11921; Bi so ku.

123.11922; Bi so ko.

123.11923; Bi so ka.

123.11924; Bi so ke.

123.11925; Bi so ki.

123.11926; Bi sa su.

123.11927; Bi sa so.

123.11928; Bi sa sa.

123.11929; Bi sa se.

123.11930; Bi sa si.

123.11931; Bi sa pu.

123.11932; Bi sa po.

123.11933; Bi sa pa.

123.11934; Bi sa pe.

123.11935; Bi sa pi.

123.11936; Bi sa du.

123.11937; Bi sa do.

123.11938; Bi sa da.

123.11939; Bi sa de.

123.11940; Bi sa di.

123.11941; Bi sa bu.

123.11942; Bi sa bo.

123.11943; Bi sa ba.

123.11944; Bi sa be.

123.11945; Bi sa bi.

123.11946; Bi sa ku.

123.11947; Bi sa ko.

123.11948; Bi sa ka.

123.11949; Bi sa ke.

123.11950; Bi sa ki.

123.11951; Bi se su.

123.11952; Bi se so.

123.11953; Bi se sa.

123.11954; Bi se se.

123.11955; Bi se si.

123.11956; Bi se pu.

123.11957; Bi se po.

123.11958; Bi se pa.

123.11959; Bi se pe.

123.11960; Bi se pi.

123.11961; Bi se du.

123.11962; Bi se do.

123.11963; Bi se da.

123.11964; Bi se de.

123.11965; Bi se di.

123.11966; Bi se bu.

123.11967; Bi se bo.

123.11968; Bi se ba.

123.11969; Bi se be.

123.11970; Bi se bi.

123.11971; Bi se ku.

123.11972; Bi se ko.

123.11973; Bi se ka.

123.11974; Bi se ke.

123.11975; Bi se ki.

123.11976; Bi si su.

123.11977; Bi si so.

123.11978; Bi si sa.

123.11979; Bi si se.

123.11980; Bi si si.

123.11981; Bi si pu.

123.11982; Bi si po.

123.11983; Bi si pa.

123.11984; Bi si pe.

123.11985; Bi si pi.

123.11986; Bi si du.

123.11987; Bi si do.

123.11988; Bi si da.

123.11989; Bi si de.

123.11990; Bi si di.

123.11991; Bi si bu.

123.11992; Bi si bo.

123.11993; Bi si ba.

123.11994; Bi si be.

123.11995; Bi si bi.

123.11996; Bi si ku.

123.11997; Bi si ko.

123.11998; Bi si ka.

123.11999; Bi si ke.

123.12000; Bi si ki.

123.12001; Bi pu su.

123.12002; Bi pu so.

123.12003; Bi pu sa.

123.12004; Bi pu se.

123.12005; Bi pu si.

123.12006; Bi pu pu.

123.12007; Bi pu po.

123.12008; Bi pu pa.

123.12009; Bi pu pe.

123.12010; Bi pu pi.

123.12011; Bi pu du.

123.12012; Bi pu do.

123.12013; Bi pu da.

123.12014; Bi pu de.

123.12015; Bi pu di.

123.12016; Bi pu bu.

123.12017; Bi pu bo.

123.12018; Bi pu ba.

123.12019; Bi pu be.

123.12020; Bi pu bi.

123.12021; Bi pu ku.

123.12022; Bi pu ko.

123.12023; Bi pu ka.

123.12024; Bi pu ke.

123.12025; Bi pu ki.

123.12026; Bi po su.

123.12027; Bi po so.

123.12028; Bi po sa.

123.12029; Bi po se.

123.12030; Bi po si.

123.12031; Bi po pu.

123.12032; Bi po po.

123.12033; Bi po pa.

123.12034; Bi po pe.

123.12035; Bi po pi.

123.12036; Bi po du.

123.12037; Bi po do.

123.12038; Bi po da.

123.12039; Bi po de.

123.12040; Bi po di.

123.12041; Bi po bu.

123.12042; Bi po bo.

123.12043; Bi po ba.

123.12044; Bi po be.

123.12045; Bi po bi.

123.12046; Bi po ku.

123.12047; Bi po ko.

123.12048; Bi po ka.

123.12049; Bi po ke.

123.12050; Bi po ki.

123.12051; Bi pa su.

123.12052; Bi pa so.

123.12053; Bi pa sa.

123.12054; Bi pa se.

123.12055; Bi pa si.

123.12056; Bi pa pu.

123.12057; Bi pa po.

123.12058; Bi pa pa.

123.12059; Bi pa pe.

123.12060; Bi pa pi.

123.12061; Bi pa du.

123.12062; Bi pa do.

123.12063; Bi pa da.

123.12064; Bi pa de.

123.12065; Bi pa di.

123.12066; Bi pa bu.

123.12067; Bi pa bo.

123.12068; Bi pa ba.

123.12069; Bi pa be.

123.12070; Bi pa bi.

123.12071; Bi pa ku.

123.12072; Bi pa ko.

123.12073; Bi pa ka.

123.12074; Bi pa ke.

123.12075; Bi pa ki.

123.12076; Bi pe su.

123.12077; Bi pe so.

123.12078; Bi pe sa.

123.12079; Bi pe se.

123.12080; Bi pe si.

123.12081; Bi pe pu.

123.12082; Bi pe po.

123.12083; Bi pe pa.

123.12084; Bi pe pe.

123.12085; Bi pe pi.

123.12086; Bi pe du.

123.12087; Bi pe do.

123.12088; Bi pe da.

123.12089; Bi pe de.

123.12090; Bi pe di.

123.12091; Bi pe bu.

123.12092; Bi pe bo.

123.12093; Bi pe ba.

123.12094; Bi pe be.

123.12095; Bi pe bi.

123.12096; Bi pe ku.

123.12097; Bi pe ko.

123.12098; Bi pe ka.

123.12099; Bi pe ke.

123.12100; Bi pe ki.

123.12101; Bi pi su.

123.12102; Bi pi so.

123.12103; Bi pi sa.

123.12104; Bi pi se.

123.12105; Bi pi si.

123.12106; Bi pi pu.

123.12107; Bi pi po.

123.12108; Bi pi pa.

123.12109; Bi pi pe.

123.12110; Bi pi pi.

123.12111; Bi pi du.

123.12112; Bi pi do.

123.12113; Bi pi da.

123.12114; Bi pi de.

123.12115; Bi pi di.

123.12116; Bi pi bu.

123.12117; Bi pi bo.

123.12118; Bi pi ba.

123.12119; Bi pi be.

123.12120; Bi pi bi.

123.12121; Bi pi ku.

123.12122; Bi pi ko.

123.12123; Bi pi ka.

123.12124; Bi pi ke.

123.12125; Bi pi ki.

123.12126; Bi du su.

123.12127; Bi du so.

123.12128; Bi du sa.

123.12129; Bi du se.

123.12130; Bi du si.

123.12131; Bi du pu.

123.12132; Bi du po.

123.12133; Bi du pa.

123.12134; Bi du pe.

123.12135; Bi du pi.

123.12136; Bi du du.

123.12137; Bi du do.

123.12138; Bi du da.

123.12139; Bi du de.

123.12140; Bi du di.

123.12141; Bi du bu.

123.12142; Bi du bo.

123.12143; Bi du ba.

123.12144; Bi du be.

123.12145; Bi du bi.

123.12146; Bi du ku.

123.12147; Bi du ko.

123.12148; Bi du ka.

123.12149; Bi du ke.

123.12150; Bi du ki.

123.12151; Bi do su.

123.12152; Bi do so.

123.12153; Bi do sa.

123.12154; Bi do se.

123.12155; Bi do si.

123.12156; Bi do pu.

123.12157; Bi do po.

123.12158; Bi do pa.

123.12159; Bi do pe.

123.12160; Bi do pi.

123.12161; Bi do du.

123.12162; Bi do do.

123.12163; Bi do da.

123.12164; Bi do de.

123.12165; Bi do di.

123.12166; Bi do bu.

123.12167; Bi do bo.

123.12168; Bi do ba.

123.12169; Bi do be.

123.12170; Bi do bi.

123.12171; Bi do ku.

123.12172; Bi do ko.

123.12173; Bi do ka.

123.12174; Bi do ke.

123.12175; Bi do ki.

123.12176; Bi da su.

123.12177; Bi da so.

123.12178; Bi da sa.

123.12179; Bi da se.

123.12180; Bi da si.

123.12181; Bi da pu.

123.12182; Bi da po.

123.12183; Bi da pa.

123.12184; Bi da pe.

123.12185; Bi da pi.

123.12186; Bi da du.

123.12187; Bi da do.

123.12188; Bi da da.

123.12189; Bi da de.

123.12190; Bi da di.

123.12191; Bi da bu.

123.12192; Bi da bo.

123.12193; Bi da ba.

123.12194; Bi da be.

123.12195; Bi da bi.

123.12196; Bi da ku.

123.12197; Bi da ko.

123.12198; Bi da ka.

123.12199; Bi da ke.

123.12200; Bi da ki.

123.12201; Bi de su.

123.12202; Bi de so.

123.12203; Bi de sa.

123.12204; Bi de se.

123.12205; Bi de si.

123.12206; Bi de pu.

123.12207; Bi de po.

123.12208; Bi de pa.

123.12209; Bi de pe.

123.12210; Bi de pi.

123.12211; Bi de du.

123.12212; Bi de do.

123.12213; Bi de da.

123.12214; Bi de de.

123.12215; Bi de di.

123.12216; Bi de bu.

123.12217; Bi de bo.

123.12218; Bi de ba.

123.12219; Bi de be.

123.12220; Bi de bi.

123.12221; Bi de ku.

123.12222; Bi de ko.

123.12223; Bi de ka.

123.12224; Bi de ke.

123.12225; Bi de ki.

123.12226; Bi di su.

123.12227; Bi di so.

123.12228; Bi di sa.

123.12229; Bi di se.

123.12230; Bi di si.

123.12231; Bi di pu.

123.12232; Bi di po.

123.12233; Bi di pa.

123.12234; Bi di pe.

123.12235; Bi di pi.

123.12236; Bi di du.

123.12237; Bi di do.

123.12238; Bi di da.

123.12239; Bi di de.

123.12240; Bi di di.

123.12241; Bi di bu.

123.12242; Bi di bo.

123.12243; Bi di ba.

123.12244; Bi di be.

123.12245; Bi di bi.

123.12246; Bi di ku.

123.12247; Bi di ko.

123.12248; Bi di ka.

123.12249; Bi di ke.

123.12250; Bi di ki.

123.12251; Bi bu su.

123.12252; Bi bu so.

123.12253; Bi bu sa.

123.12254; Bi bu se.

123.12255; Bi bu si.

123.12256; Bi bu pu.

123.12257; Bi bu po.

123.12258; Bi bu pa.

123.12259; Bi bu pe.

123.12260; Bi bu pi.

123.12261; Bi bu du.

123.12262; Bi bu do.

123.12263; Bi bu da.

123.12264; Bi bu de.

123.12265; Bi bu di.

123.12266; Bi bu bu.

123.12267; Bi bu bo.

123.12268; Bi bu ba.

123.12269; Bi bu be.

123.12270; Bi bu bi.

123.12271; Bi bu ku.

123.12272; Bi bu ko.

123.12273; Bi bu ka.

123.12274; Bi bu ke.

123.12275; Bi bu ki.

123.12276; Bi bo su.

123.12277; Bi bo so.

123.12278; Bi bo sa.

123.12279; Bi bo se.

123.12280; Bi bo si.

123.12281; Bi bo pu.

123.12282; Bi bo po.

123.12283; Bi bo pa.

123.12284; Bi bo pe.

123.12285; Bi bo pi.

123.12286; Bi bo du.

123.12287; Bi bo do.

123.12288; Bi bo da.

123.12289; Bi bo de.

123.12290; Bi bo di.

123.12291; Bi bo bu.

123.12292; Bi bo bo.

123.12293; Bi bo ba.

123.12294; Bi bo be.

123.12295; Bi bo bi.

123.12296; Bi bo ku.

123.12297; Bi bo ko.

123.12298; Bi bo ka.

123.12299; Bi bo ke.

123.12300; Bi bo ki.

123.12301; Bi ba su.

123.12302; Bi ba so.

123.12303; Bi ba sa.

123.12304; Bi ba se.

123.12305; Bi ba si.

123.12306; Bi ba pu.

123.12307; Bi ba po.

123.12308; Bi ba pa.

123.12309; Bi ba pe.

123.12310; Bi ba pi.

123.12311; Bi ba du.

123.12312; Bi ba do.

123.12313; Bi ba da.

123.12314; Bi ba de.

123.12315; Bi ba di.

123.12316; Bi ba bu.

123.12317; Bi ba bo.

123.12318; Bi ba ba.

123.12319; Bi ba be.

123.12320; Bi ba bi.

123.12321; Bi ba ku.

123.12322; Bi ba ko.

123.12323; Bi ba ka.

123.12324; Bi ba ke.

123.12325; Bi ba ki.

123.12326; Bi be su.

123.12327; Bi be so.

123.12328; Bi be sa.

123.12329; Bi be se.

123.12330; Bi be si.

123.12331; Bi be pu.

123.12332; Bi be po.

123.12333; Bi be pa.

123.12334; Bi be pe.

123.12335; Bi be pi.

123.12336; Bi be du.

123.12337; Bi be do.

123.12338; Bi be da.

123.12339; Bi be de.

123.12340; Bi be di.

123.12341; Bi be bu.

123.12342; Bi be bo.

123.12343; Bi be ba.

123.12344; Bi be be.

123.12345; Bi be bi.

123.12346; Bi be ku.

123.12347; Bi be ko.

123.12348; Bi be ka.

123.12349; Bi be ke.

123.12350; Bi be ki.

123.12351; Bi bi su.

123.12352; Bi bi so.

123.12353; Bi bi sa.

123.12354; Bi bi se.

123.12355; Bi bi si.

123.12356; Bi bi pu.

123.12357; Bi bi po.

123.12358; Bi bi pa.

123.12359; Bi bi pe.

123.12360; Bi bi pi.

123.12361; Bi bi du.

123.12362; Bi bi do.

123.12363; Bi bi da.

123.12364; Bi bi de.

123.12365; Bi bi di.

123.12366; Bi bi bu.

123.12367; Bi bi bo.

123.12368; Bi bi ba.

123.12369; Bi bi be.

123.12370; Bi bi bi.

123.12371; Bi bi ku.

123.12372; Bi bi ko.

123.12373; Bi bi ka.

123.12374; Bi bi ke.

123.12375; Bi bi ki.

123.12376; Bi ku su.

123.12377; Bi ku so.

123.12378; Bi ku sa.

123.12379; Bi ku se.

123.12380; Bi ku si.

123.12381; Bi ku pu.

123.12382; Bi ku po.

123.12383; Bi ku pa.

123.12384; Bi ku pe.

123.12385; Bi ku pi.

123.12386; Bi ku du.

123.12387; Bi ku do.

123.12388; Bi ku da.

123.12389; Bi ku de.

123.12390; Bi ku di.

123.12391; Bi ku bu.

123.12392; Bi ku bo.

123.12393; Bi ku ba.

123.12394; Bi ku be.

123.12395; Bi ku bi.

123.12396; Bi ku ku.

123.12397; Bi ku ko.

123.12398; Bi ku ka.

123.12399; Bi ku ke.

123.12400; Bi ku ki.

123.12401; Bi ko su.

123.12402; Bi ko so.

123.12403; Bi ko sa.

123.12404; Bi ko se.

123.12405; Bi ko si.

123.12406; Bi ko pu.

123.12407; Bi ko po.

123.12408; Bi ko pa.

123.12409; Bi ko pe.

123.12410; Bi ko pi.

123.12411; Bi ko du.

123.12412; Bi ko do.

123.12413; Bi ko da.

123.12414; Bi ko de.

123.12415; Bi ko di.

123.12416; Bi ko bu.

123.12417; Bi ko bo.

123.12418; Bi ko ba.

123.12419; Bi ko be.

123.12420; Bi ko bi.

123.12421; Bi ko ku.

123.12422; Bi ko ko.

123.12423; Bi ko ka.

123.12424; Bi ko ke.

123.12425; Bi ko ki.

123.12426; Bi ka su.

123.12427; Bi ka so.

123.12428; Bi ka sa.

123.12429; Bi ka se.

123.12430; Bi ka si.

123.12431; Bi ka pu.

123.12432; Bi ka po.

123.12433; Bi ka pa.

123.12434; Bi ka pe.

123.12435; Bi ka pi.

123.12436; Bi ka du.

123.12437; Bi ka do.

123.12438; Bi ka da.

123.12439; Bi ka de.

123.12440; Bi ka di.

123.12441; Bi ka bu.

123.12442; Bi ka bo.

123.12443; Bi ka ba.

123.12444; Bi ka be.

123.12445; Bi ka bi.

123.12446; Bi ka ku.

123.12447; Bi ka ko.

123.12448; Bi ka ka.

123.12449; Bi ka ke.

123.12450; Bi ka ki.

123.12451; Bi ke su.

123.12452; Bi ke so.

123.12453; Bi ke sa.

123.12454; Bi ke se.

123.12455; Bi ke si.

123.12456; Bi ke pu.

123.12457; Bi ke po.

123.12458; Bi ke pa.

123.12459; Bi ke pe.

123.12460; Bi ke pi.

123.12461; Bi ke du.

123.12462; Bi ke do.

123.12463; Bi ke da.

123.12464; Bi ke de.

123.12465; Bi ke di.

123.12466; Bi ke bu.

123.12467; Bi ke bo.

123.12468; Bi ke ba.

123.12469; Bi ke be.

123.12470; Bi ke bi.

123.12471; Bi ke ku.

123.12472; Bi ke ko.

123.12473; Bi ke ka.

123.12474; Bi ke ke.

123.12475; Bi ke ki.

123.12476; Bi ki su.

123.12477; Bi ki so.

123.12478; Bi ki sa.

123.12479; Bi ki se.

123.12480; Bi ki si.

123.12481; Bi ki pu.

123.12482; Bi ki po.

123.12483; Bi ki pa.

123.12484; Bi ki pe.

123.12485; Bi ki pi.

123.12486; Bi ki du.

123.12487; Bi ki do.

123.12488; Bi ki da.

123.12489; Bi ki de.

123.12490; Bi ki di.

123.12491; Bi ki bu.

123.12492; Bi ki bo.

123.12493; Bi ki ba.

123.12494; Bi ki be.

123.12495; Bi ki bi.

123.12496; Bi ki ku.

123.12497; Bi ki ko.

123.12498; Bi ki ka.

123.12499; Bi ki ke.

123.12500; Bi ki ki.

123.12501; Ku su su.

123.12502; Ku su so.

123.12503; Ku su sa.

123.12504; Ku su se.

123.12505; Ku su si.

123.12506; Ku su pu.

123.12507; Ku su po.

123.12508; Ku su pa.

123.12509; Ku su pe.

123.12510; Ku su pi.

123.12511; Ku su du.

123.12512; Ku su do.

123.12513; Ku su da.

123.12514; Ku su de.

123.12515; Ku su di.

123.12516; Ku su bu.

123.12517; Ku su bo.

123.12518; Ku su ba.

123.12519; Ku su be.

123.12520; Ku su bi.

123.12521; Ku su ku.

123.12522; Ku su ko.

123.12523; Ku su ka.

123.12524; Ku su ke.

123.12525; Ku su ki.

123.12526; Ku so su.

123.12527; Ku so so.

123.12528; Ku so sa.

123.12529; Ku so se.

123.12530; Ku so si.

123.12531; Ku so pu.

123.12532; Ku so po.

123.12533; Ku so pa.

123.12534; Ku so pe.

123.12535; Ku so pi.

123.12536; Ku so du.

123.12537; Ku so do.

123.12538; Ku so da.

123.12539; Ku so de.

123.12540; Ku so di.

123.12541; Ku so bu.

123.12542; Ku so bo.

123.12543; Ku so ba.

123.12544; Ku so be.

123.12545; Ku so bi.

123.12546; Ku so ku.

123.12547; Ku so ko.

123.12548; Ku so ka.

123.12549; Ku so ke.

123.12550; Ku so ki.

123.12551; Ku sa su.

123.12552; Ku sa so.

123.12553; Ku sa sa.

123.12554; Ku sa se.

123.12555; Ku sa si.

123.12556; Ku sa pu.

123.12557; Ku sa po.

123.12558; Ku sa pa.

123.12559; Ku sa pe.

123.12560; Ku sa pi.

123.12561; Ku sa du.

123.12562; Ku sa do.

123.12563; Ku sa da.

123.12564; Ku sa de.

123.12565; Ku sa di.

123.12566; Ku sa bu.

123.12567; Ku sa bo.

123.12568; Ku sa ba.

123.12569; Ku sa be.

123.12570; Ku sa bi.

123.12571; Ku sa ku.

123.12572; Ku sa ko.

123.12573; Ku sa ka.

123.12574; Ku sa ke.

123.12575; Ku sa ki.

123.12576; Ku se su.

123.12577; Ku se so.

123.12578; Ku se sa.

123.12579; Ku se se.

123.12580; Ku se si.

123.12581; Ku se pu.

123.12582; Ku se po.

123.12583; Ku se pa.

123.12584; Ku se pe.

123.12585; Ku se pi.

123.12586; Ku se du.

123.12587; Ku se do.

123.12588; Ku se da.

123.12589; Ku se de.

123.12590; Ku se di.

123.12591; Ku se bu.

123.12592; Ku se bo.

123.12593; Ku se ba.

123.12594; Ku se be.

123.12595; Ku se bi.

123.12596; Ku se ku.

123.12597; Ku se ko.

123.12598; Ku se ka.

123.12599; Ku se ke.

123.12600; Ku se ki.

123.12601; Ku si su.

123.12602; Ku si so.

123.12603; Ku si sa.

123.12604; Ku si se.

123.12605; Ku si si.

123.12606; Ku si pu.

123.12607; Ku si po.

123.12608; Ku si pa.

123.12609; Ku si pe.

123.12610; Ku si pi.

123.12611; Ku si du.

123.12612; Ku si do.

123.12613; Ku si da.

123.12614; Ku si de.

123.12615; Ku si di.

123.12616; Ku si bu.

123.12617; Ku si bo.

123.12618; Ku si ba.

123.12619; Ku si be.

123.12620; Ku si bi.

123.12621; Ku si ku.

123.12622; Ku si ko.

123.12623; Ku si ka.

123.12624; Ku si ke.

123.12625; Ku si ki.

123.12626; Ku pu su.

123.12627; Ku pu so.

123.12628; Ku pu sa.

123.12629; Ku pu se.

123.12630; Ku pu si.

123.12631; Ku pu pu.

123.12632; Ku pu po.

123.12633; Ku pu pa.

123.12634; Ku pu pe.

123.12635; Ku pu pi.

123.12636; Ku pu du.

123.12637; Ku pu do.

123.12638; Ku pu da.

123.12639; Ku pu de.

123.12640; Ku pu di.

123.12641; Ku pu bu.

123.12642; Ku pu bo.

123.12643; Ku pu ba.

123.12644; Ku pu be.

123.12645; Ku pu bi.

123.12646; Ku pu ku.

123.12647; Ku pu ko.

123.12648; Ku pu ka.

123.12649; Ku pu ke.

123.12650; Ku pu ki.

123.12651; Ku po su.

123.12652; Ku po so.

123.12653; Ku po sa.

123.12654; Ku po se.

123.12655; Ku po si.

123.12656; Ku po pu.

123.12657; Ku po po.

123.12658; Ku po pa.

123.12659; Ku po pe.

123.12660; Ku po pi.

123.12661; Ku po du.

123.12662; Ku po do.

123.12663; Ku po da.

123.12664; Ku po de.

123.12665; Ku po di.

123.12666; Ku po bu.

123.12667; Ku po bo.

123.12668; Ku po ba.

123.12669; Ku po be.

123.12670; Ku po bi.

123.12671; Ku po ku.

123.12672; Ku po ko.

123.12673; Ku po ka.

123.12674; Ku po ke.

123.12675; Ku po ki.

123.12676; Ku pa su.

123.12677; Ku pa so.

123.12678; Ku pa sa.

123.12679; Ku pa se.

123.12680; Ku pa si.

123.12681; Ku pa pu.

123.12682; Ku pa po.

123.12683; Ku pa pa.

123.12684; Ku pa pe.

123.12685; Ku pa pi.

123.12686; Ku pa du.

123.12687; Ku pa do.

123.12688; Ku pa da.

123.12689; Ku pa de.

123.12690; Ku pa di.

123.12691; Ku pa bu.

123.12692; Ku pa bo.

123.12693; Ku pa ba.

123.12694; Ku pa be.

123.12695; Ku pa bi.

123.12696; Ku pa ku.

123.12697; Ku pa ko.

123.12698; Ku pa ka.

123.12699; Ku pa ke.

123.12700; Ku pa ki.

123.12701; Ku pe su.

123.12702; Ku pe so.

123.12703; Ku pe sa.

123.12704; Ku pe se.

123.12705; Ku pe si.

123.12706; Ku pe pu.

123.12707; Ku pe po.

123.12708; Ku pe pa.

123.12709; Ku pe pe.

123.12710; Ku pe pi.

123.12711; Ku pe du.

123.12712; Ku pe do.

123.12713; Ku pe da.

123.12714; Ku pe de.

123.12715; Ku pe di.

123.12716; Ku pe bu.

123.12717; Ku pe bo.

123.12718; Ku pe ba.

123.12719; Ku pe be.

123.12720; Ku pe bi.

123.12721; Ku pe ku.

123.12722; Ku pe ko.

123.12723; Ku pe ka.

123.12724; Ku pe ke.

123.12725; Ku pe ki.

123.12726; Ku pi su.

123.12727; Ku pi so.

123.12728; Ku pi sa.

123.12729; Ku pi se.

123.12730; Ku pi si.

123.12731; Ku pi pu.

123.12732; Ku pi po.

123.12733; Ku pi pa.

123.12734; Ku pi pe.

123.12735; Ku pi pi.

123.12736; Ku pi du.

123.12737; Ku pi do.

123.12738; Ku pi da.

123.12739; Ku pi de.

123.12740; Ku pi di.

123.12741; Ku pi bu.

123.12742; Ku pi bo.

123.12743; Ku pi ba.

123.12744; Ku pi be.

123.12745; Ku pi bi.

123.12746; Ku pi ku.

123.12747; Ku pi ko.

123.12748; Ku pi ka.

123.12749; Ku pi ke.

123.12750; Ku pi ki.

123.12751; Ku du su.

123.12752; Ku du so.

123.12753; Ku du sa.

123.12754; Ku du se.

123.12755; Ku du si.

123.12756; Ku du pu.

123.12757; Ku du po.

123.12758; Ku du pa.

123.12759; Ku du pe.

123.12760; Ku du pi.

123.12761; Ku du du.

123.12762; Ku du do.

123.12763; Ku du da.

123.12764; Ku du de.

123.12765; Ku du di.

123.12766; Ku du bu.

123.12767; Ku du bo.

123.12768; Ku du ba.

123.12769; Ku du be.

123.12770; Ku du bi.

123.12771; Ku du ku.

123.12772; Ku du ko.

123.12773; Ku du ka.

123.12774; Ku du ke.

123.12775; Ku du ki.

123.12776; Ku do su.

123.12777; Ku do so.

123.12778; Ku do sa.

123.12779; Ku do se.

123.12780; Ku do si.

123.12781; Ku do pu.

123.12782; Ku do po.

123.12783; Ku do pa.

123.12784; Ku do pe.

123.12785; Ku do pi.

123.12786; Ku do du.

123.12787; Ku do do.

123.12788; Ku do da.

123.12789; Ku do de.

123.12790; Ku do di.

123.12791; Ku do bu.

123.12792; Ku do bo.

123.12793; Ku do ba.

123.12794; Ku do be.

123.12795; Ku do bi.

123.12796; Ku do ku.

123.12797; Ku do ko.

123.12798; Ku do ka.

123.12799; Ku do ke.

123.12800; Ku do ki.

123.12801; Ku da su.

123.12802; Ku da so.

123.12803; Ku da sa.

123.12804; Ku da se.

123.12805; Ku da si.

123.12806; Ku da pu.

123.12807; Ku da po.

123.12808; Ku da pa.

123.12809; Ku da pe.

123.12810; Ku da pi.

123.12811; Ku da du.

123.12812; Ku da do.

123.12813; Ku da da.

123.12814; Ku da de.

123.12815; Ku da di.

123.12816; Ku da bu.

123.12817; Ku da bo.

123.12818; Ku da ba.

123.12819; Ku da be.

123.12820; Ku da bi.

123.12821; Ku da ku.

123.12822; Ku da ko.

123.12823; Ku da ka.

123.12824; Ku da ke.

123.12825; Ku da ki.

123.12826; Ku de su.

123.12827; Ku de so.

123.12828; Ku de sa.

123.12829; Ku de se.

123.12830; Ku de si.

123.12831; Ku de pu.

123.12832; Ku de po.

123.12833; Ku de pa.

123.12834; Ku de pe.

123.12835; Ku de pi.

123.12836; Ku de du.

123.12837; Ku de do.

123.12838; Ku de da.

123.12839; Ku de de.

123.12840; Ku de di.

123.12841; Ku de bu.

123.12842; Ku de bo.

123.12843; Ku de ba.

123.12844; Ku de be.

123.12845; Ku de bi.

123.12846; Ku de ku.

123.12847; Ku de ko.

123.12848; Ku de ka.

123.12849; Ku de ke.

123.12850; Ku de ki.

123.12851; Ku di su.

123.12852; Ku di so.

123.12853; Ku di sa.

123.12854; Ku di se.

123.12855; Ku di si.

123.12856; Ku di pu.

123.12857; Ku di po.

123.12858; Ku di pa.

123.12859; Ku di pe.

123.12860; Ku di pi.

123.12861; Ku di du.

123.12862; Ku di do.

123.12863; Ku di da.

123.12864; Ku di de.

123.12865; Ku di di.

123.12866; Ku di bu.

123.12867; Ku di bo.

123.12868; Ku di ba.

123.12869; Ku di be.

123.12870; Ku di bi.

123.12871; Ku di ku.

123.12872; Ku di ko.

123.12873; Ku di ka.

123.12874; Ku di ke.

123.12875; Ku di ki.

123.12876; Ku bu su.

123.12877; Ku bu so.

123.12878; Ku bu sa.

123.12879; Ku bu se.

123.12880; Ku bu si.

123.12881; Ku bu pu.

123.12882; Ku bu po.

123.12883; Ku bu pa.

123.12884; Ku bu pe.

123.12885; Ku bu pi.

123.12886; Ku bu du.

123.12887; Ku bu do.

123.12888; Ku bu da.

123.12889; Ku bu de.

123.12890; Ku bu di.

123.12891; Ku bu bu.

123.12892; Ku bu bo.

123.12893; Ku bu ba.

123.12894; Ku bu be.

123.12895; Ku bu bi.

123.12896; Ku bu ku.

123.12897; Ku bu ko.

123.12898; Ku bu ka.

123.12899; Ku bu ke.

123.12900; Ku bu ki.

123.12901; Ku bo su.

123.12902; Ku bo so.

123.12903; Ku bo sa.

123.12904; Ku bo se.

123.12905; Ku bo si.

123.12906; Ku bo pu.

123.12907; Ku bo po.

123.12908; Ku bo pa.

123.12909; Ku bo pe.

123.12910; Ku bo pi.

123.12911; Ku bo du.

123.12912; Ku bo do.

123.12913; Ku bo da.

123.12914; Ku bo de.

123.12915; Ku bo di.

123.12916; Ku bo bu.

123.12917; Ku bo bo.

123.12918; Ku bo ba.

123.12919; Ku bo be.

123.12920; Ku bo bi.

123.12921; Ku bo ku.

123.12922; Ku bo ko.

123.12923; Ku bo ka.

123.12924; Ku bo ke.

123.12925; Ku bo ki.

123.12926; Ku ba su.

123.12927; Ku ba so.

123.12928; Ku ba sa.

123.12929; Ku ba se.

123.12930; Ku ba si.

123.12931; Ku ba pu.

123.12932; Ku ba po.

123.12933; Ku ba pa.

123.12934; Ku ba pe.

123.12935; Ku ba pi.

123.12936; Ku ba du.

123.12937; Ku ba do.

123.12938; Ku ba da.

123.12939; Ku ba de.

123.12940; Ku ba di.

123.12941; Ku ba bu.

123.12942; Ku ba bo.

123.12943; Ku ba ba.

123.12944; Ku ba be.

123.12945; Ku ba bi.

123.12946; Ku ba ku.

123.12947; Ku ba ko.

123.12948; Ku ba ka.

123.12949; Ku ba ke.

123.12950; Ku ba ki.

123.12951; Ku be su.

123.12952; Ku be so.

123.12953; Ku be sa.

123.12954; Ku be se.

123.12955; Ku be si.

123.12956; Ku be pu.

123.12957; Ku be po.

123.12958; Ku be pa.

123.12959; Ku be pe.

123.12960; Ku be pi.

123.12961; Ku be du.

123.12962; Ku be do.

123.12963; Ku be da.

123.12964; Ku be de.

123.12965; Ku be di.

123.12966; Ku be bu.

123.12967; Ku be bo.

123.12968; Ku be ba.

123.12969; Ku be be.

123.12970; Ku be bi.

123.12971; Ku be ku.

123.12972; Ku be ko.

123.12973; Ku be ka.

123.12974; Ku be ke.

123.12975; Ku be ki.

123.12976; Ku bi su.

123.12977; Ku bi so.

123.12978; Ku bi sa.

123.12979; Ku bi se.

123.12980; Ku bi si.

123.12981; Ku bi pu.

123.12982; Ku bi po.

123.12983; Ku bi pa.

123.12984; Ku bi pe.

123.12985; Ku bi pi.

123.12986; Ku bi du.

123.12987; Ku bi do.

123.12988; Ku bi da.

123.12989; Ku bi de.

123.12990; Ku bi di.

123.12991; Ku bi bu.

123.12992; Ku bi bo.

123.12993; Ku bi ba.

123.12994; Ku bi be.

123.12995; Ku bi bi.

123.12996; Ku bi ku.

123.12997; Ku bi ko.

123.12998; Ku bi ka.

123.12999; Ku bi ke.

123.13000; Ku bi ki.

123.13001; Ku ku su.

123.13002; Ku ku so.

123.13003; Ku ku sa.

123.13004; Ku ku se.

123.13005; Ku ku si.

123.13006; Ku ku pu.

123.13007; Ku ku po.

123.13008; Ku ku pa.

123.13009; Ku ku pe.

123.13010; Ku ku pi.

123.13011; Ku ku du.

123.13012; Ku ku do.

123.13013; Ku ku da.

123.13014; Ku ku de.

123.13015; Ku ku di.

123.13016; Ku ku bu.

123.13017; Ku ku bo.

123.13018; Ku ku ba.

123.13019; Ku ku be.

123.13020; Ku ku bi.

123.13021; Ku ku ku.

123.13022; Ku ku ko.

123.13023; Ku ku ka.

123.13024; Ku ku ke.

123.13025; Ku ku ki.

123.13026; Ku ko su.

123.13027; Ku ko so.

123.13028; Ku ko sa.

123.13029; Ku ko se.

123.13030; Ku ko si.

123.13031; Ku ko pu.

123.13032; Ku ko po.

123.13033; Ku ko pa.

123.13034; Ku ko pe.

123.13035; Ku ko pi.

123.13036; Ku ko du.

123.13037; Ku ko do.

123.13038; Ku ko da.

123.13039; Ku ko de.

123.13040; Ku ko di.

123.13041; Ku ko bu.

123.13042; Ku ko bo.

123.13043; Ku ko ba.

123.13044; Ku ko be.

123.13045; Ku ko bi.

123.13046; Ku ko ku.

123.13047; Ku ko ko.

123.13048; Ku ko ka.

123.13049; Ku ko ke.

123.13050; Ku ko ki.

123.13051; Ku ka su.

123.13052; Ku ka so.

123.13053; Ku ka sa.

123.13054; Ku ka se.

123.13055; Ku ka si.

123.13056; Ku ka pu.

123.13057; Ku ka po.

123.13058; Ku ka pa.

123.13059; Ku ka pe.

123.13060; Ku ka pi.

123.13061; Ku ka du.

123.13062; Ku ka do.

123.13063; Ku ka da.

123.13064; Ku ka de.

123.13065; Ku ka di.

123.13066; Ku ka bu.

123.13067; Ku ka bo.

123.13068; Ku ka ba.

123.13069; Ku ka be.

123.13070; Ku ka bi.

123.13071; Ku ka ku.

123.13072; Ku ka ko.

123.13073; Ku ka ka.

123.13074; Ku ka ke.

123.13075; Ku ka ki.

123.13076; Ku ke su.

123.13077; Ku ke so.

123.13078; Ku ke sa.

123.13079; Ku ke se.

123.13080; Ku ke si.

123.13081; Ku ke pu.

123.13082; Ku ke po.

123.13083; Ku ke pa.

123.13084; Ku ke pe.

123.13085; Ku ke pi.

123.13086; Ku ke du.

123.13087; Ku ke do.

123.13088; Ku ke da.

123.13089; Ku ke de.

123.13090; Ku ke di.

123.13091; Ku ke bu.

123.13092; Ku ke bo.

123.13093; Ku ke ba.

123.13094; Ku ke be.

123.13095; Ku ke bi.

123.13096; Ku ke ku.

123.13097; Ku ke ko.

123.13098; Ku ke ka.

123.13099; Ku ke ke.

123.13100; Ku ke ki.

123.13101; Ku ki su.

123.13102; Ku ki so.

123.13103; Ku ki sa.

123.13104; Ku ki se.

123.13105; Ku ki si.

123.13106; Ku ki pu.

123.13107; Ku ki po.

123.13108; Ku ki pa.

123.13109; Ku ki pe.

123.13110; Ku ki pi.

123.13111; Ku ki du.

123.13112; Ku ki do.

123.13113; Ku ki da.

123.13114; Ku ki de.

123.13115; Ku ki di.

123.13116; Ku ki bu.

123.13117; Ku ki bo.

123.13118; Ku ki ba.

123.13119; Ku ki be.

123.13120; Ku ki bi.

123.13121; Ku ki ku.

123.13122; Ku ki ko.

123.13123; Ku ki ka.

123.13124; Ku ki ke.

123.13125; Ku ki ki.

123.13126; Ko su su.

123.13127; Ko su so.

123.13128; Ko su sa.

123.13129; Ko su se.

123.13130; Ko su si.

123.13131; Ko su pu.

123.13132; Ko su po.

123.13133; Ko su pa.

123.13134; Ko su pe.

123.13135; Ko su pi.

123.13136; Ko su du.

123.13137; Ko su do.

123.13138; Ko su da.

123.13139; Ko su de.

123.13140; Ko su di.

123.13141; Ko su bu.

123.13142; Ko su bo.

123.13143; Ko su ba.

123.13144; Ko su be.

123.13145; Ko su bi.

123.13146; Ko su ku.

123.13147; Ko su ko.

123.13148; Ko su ka.

123.13149; Ko su ke.

123.13150; Ko su ki.

123.13151; Ko so su.

123.13152; Ko so so.

123.13153; Ko so sa.

123.13154; Ko so se.

123.13155; Ko so si.

123.13156; Ko so pu.

123.13157; Ko so po.

123.13158; Ko so pa.

123.13159; Ko so pe.

123.13160; Ko so pi.

123.13161; Ko so du.

123.13162; Ko so do.

123.13163; Ko so da.

123.13164; Ko so de.

123.13165; Ko so di.

123.13166; Ko so bu.

123.13167; Ko so bo.

123.13168; Ko so ba.

123.13169; Ko so be.

123.13170; Ko so bi.

123.13171; Ko so ku.

123.13172; Ko so ko.

123.13173; Ko so ka.

123.13174; Ko so ke.

123.13175; Ko so ki.

123.13176; Ko sa su.

123.13177; Ko sa so.

123.13178; Ko sa sa.

123.13179; Ko sa se.

123.13180; Ko sa si.

123.13181; Ko sa pu.

123.13182; Ko sa po.

123.13183; Ko sa pa.

123.13184; Ko sa pe.

123.13185; Ko sa pi.

123.13186; Ko sa du.

123.13187; Ko sa do.

123.13188; Ko sa da.

123.13189; Ko sa de.

123.13190; Ko sa di.

123.13191; Ko sa bu.

123.13192; Ko sa bo.

123.13193; Ko sa ba.

123.13194; Ko sa be.

123.13195; Ko sa bi.

123.13196; Ko sa ku.

123.13197; Ko sa ko.

123.13198; Ko sa ka.

123.13199; Ko sa ke.

123.13200; Ko sa ki.

123.13201; Ko se su.

123.13202; Ko se so.

123.13203; Ko se sa.

123.13204; Ko se se.

123.13205; Ko se si.

123.13206; Ko se pu.

123.13207; Ko se po.

123.13208; Ko se pa.

123.13209; Ko se pe.

123.13210; Ko se pi.

123.13211; Ko se du.

123.13212; Ko se do.

123.13213; Ko se da.

123.13214; Ko se de.

123.13215; Ko se di.

123.13216; Ko se bu.

123.13217; Ko se bo.

123.13218; Ko se ba.

123.13219; Ko se be.

123.13220; Ko se bi.

123.13221; Ko se ku.

123.13222; Ko se ko.

123.13223; Ko se ka.

123.13224; Ko se ke.

123.13225; Ko se ki.

123.13226; Ko si su.

123.13227; Ko si so.

123.13228; Ko si sa.

123.13229; Ko si se.

123.13230; Ko si si.

123.13231; Ko si pu.

123.13232; Ko si po.

123.13233; Ko si pa.

123.13234; Ko si pe.

123.13235; Ko si pi.

123.13236; Ko si du.

123.13237; Ko si do.

123.13238; Ko si da.

123.13239; Ko si de.

123.13240; Ko si di.

123.13241; Ko si bu.

123.13242; Ko si bo.

123.13243; Ko si ba.

123.13244; Ko si be.

123.13245; Ko si bi.

123.13246; Ko si ku.

123.13247; Ko si ko.

123.13248; Ko si ka.

123.13249; Ko si ke.

123.13250; Ko si ki.

123.13251; Ko pu su.

123.13252; Ko pu so.

123.13253; Ko pu sa.

123.13254; Ko pu se.

123.13255; Ko pu si.

123.13256; Ko pu pu.

123.13257; Ko pu po.

123.13258; Ko pu pa.

123.13259; Ko pu pe.

123.13260; Ko pu pi.

123.13261; Ko pu du.

123.13262; Ko pu do.

123.13263; Ko pu da.

123.13264; Ko pu de.

123.13265; Ko pu di.

123.13266; Ko pu bu.

123.13267; Ko pu bo.

123.13268; Ko pu ba.

123.13269; Ko pu be.

123.13270; Ko pu bi.

123.13271; Ko pu ku.

123.13272; Ko pu ko.

123.13273; Ko pu ka.

123.13274; Ko pu ke.

123.13275; Ko pu ki.

123.13276; Ko po su.

123.13277; Ko po so.

123.13278; Ko po sa.

123.13279; Ko po se.

123.13280; Ko po si.

123.13281; Ko po pu.

123.13282; Ko po po.

123.13283; Ko po pa.

123.13284; Ko po pe.

123.13285; Ko po pi.

123.13286; Ko po du.

123.13287; Ko po do.

123.13288; Ko po da.

123.13289; Ko po de.

123.13290; Ko po di.

123.13291; Ko po bu.

123.13292; Ko po bo.

123.13293; Ko po ba.

123.13294; Ko po be.

123.13295; Ko po bi.

123.13296; Ko po ku.

123.13297; Ko po ko.

123.13298; Ko po ka.

123.13299; Ko po ke.

123.13300; Ko po ki.

123.13301; Ko pa su.

123.13302; Ko pa so.

123.13303; Ko pa sa.

123.13304; Ko pa se.

123.13305; Ko pa si.

123.13306; Ko pa pu.

123.13307; Ko pa po.

123.13308; Ko pa pa.

123.13309; Ko pa pe.

123.13310; Ko pa pi.

123.13311; Ko pa du.

123.13312; Ko pa do.

123.13313; Ko pa da.

123.13314; Ko pa de.

123.13315; Ko pa di.

123.13316; Ko pa bu.

123.13317; Ko pa bo.

123.13318; Ko pa ba.

123.13319; Ko pa be.

123.13320; Ko pa bi.

123.13321; Ko pa ku.

123.13322; Ko pa ko.

123.13323; Ko pa ka.

123.13324; Ko pa ke.

123.13325; Ko pa ki.

123.13326; Ko pe su.

123.13327; Ko pe so.

123.13328; Ko pe sa.

123.13329; Ko pe se.

123.13330; Ko pe si.

123.13331; Ko pe pu.

123.13332; Ko pe po.

123.13333; Ko pe pa.

123.13334; Ko pe pe.

123.13335; Ko pe pi.

123.13336; Ko pe du.

123.13337; Ko pe do.

123.13338; Ko pe da.

123.13339; Ko pe de.

123.13340; Ko pe di.

123.13341; Ko pe bu.

123.13342; Ko pe bo.

123.13343; Ko pe ba.

123.13344; Ko pe be.

123.13345; Ko pe bi.

123.13346; Ko pe ku.

123.13347; Ko pe ko.

123.13348; Ko pe ka.

123.13349; Ko pe ke.

123.13350; Ko pe ki.

123.13351; Ko pi su.

123.13352; Ko pi so.

123.13353; Ko pi sa.

123.13354; Ko pi se.

123.13355; Ko pi si.

123.13356; Ko pi pu.

123.13357; Ko pi po.

123.13358; Ko pi pa.

123.13359; Ko pi pe.

123.13360; Ko pi pi.

123.13361; Ko pi du.

123.13362; Ko pi do.

123.13363; Ko pi da.

123.13364; Ko pi de.

123.13365; Ko pi di.

123.13366; Ko pi bu.

123.13367; Ko pi bo.

123.13368; Ko pi ba.

123.13369; Ko pi be.

123.13370; Ko pi bi.

123.13371; Ko pi ku.

123.13372; Ko pi ko.

123.13373; Ko pi ka.

123.13374; Ko pi ke.

123.13375; Ko pi ki.

123.13376; Ko du su.

123.13377; Ko du so.

123.13378; Ko du sa.

123.13379; Ko du se.

123.13380; Ko du si.

123.13381; Ko du pu.

123.13382; Ko du po.

123.13383; Ko du pa.

123.13384; Ko du pe.

123.13385; Ko du pi.

123.13386; Ko du du.

123.13387; Ko du do.

123.13388; Ko du da.

123.13389; Ko du de.

123.13390; Ko du di.

123.13391; Ko du bu.

123.13392; Ko du bo.

123.13393; Ko du ba.

123.13394; Ko du be.

123.13395; Ko du bi.

123.13396; Ko du ku.

123.13397; Ko du ko.

123.13398; Ko du ka.

123.13399; Ko du ke.

123.13400; Ko du ki.

123.13401; Ko do su.

123.13402; Ko do so.

123.13403; Ko do sa.

123.13404; Ko do se.

123.13405; Ko do si.

123.13406; Ko do pu.

123.13407; Ko do po.

123.13408; Ko do pa.

123.13409; Ko do pe.

123.13410; Ko do pi.

123.13411; Ko do du.

123.13412; Ko do do.

123.13413; Ko do da.

123.13414; Ko do de.

123.13415; Ko do di.

123.13416; Ko do bu.

123.13417; Ko do bo.

123.13418; Ko do ba.

123.13419; Ko do be.

123.13420; Ko do bi.

123.13421; Ko do ku.

123.13422; Ko do ko.

123.13423; Ko do ka.

123.13424; Ko do ke.

123.13425; Ko do ki.

123.13426; Ko da su.

123.13427; Ko da so.

123.13428; Ko da sa.

123.13429; Ko da se.

123.13430; Ko da si.

123.13431; Ko da pu.

123.13432; Ko da po.

123.13433; Ko da pa.

123.13434; Ko da pe.

123.13435; Ko da pi.

123.13436; Ko da du.

123.13437; Ko da do.

123.13438; Ko da da.

123.13439; Ko da de.

123.13440; Ko da di.

123.13441; Ko da bu.

123.13442; Ko da bo.

123.13443; Ko da ba.

123.13444; Ko da be.

123.13445; Ko da bi.

123.13446; Ko da ku.

123.13447; Ko da ko.

123.13448; Ko da ka.

123.13449; Ko da ke.

123.13450; Ko da ki.

123.13451; Ko de su.

123.13452; Ko de so.

123.13453; Ko de sa.

123.13454; Ko de se.

123.13455; Ko de si.

123.13456; Ko de pu.

123.13457; Ko de po.

123.13458; Ko de pa.

123.13459; Ko de pe.

123.13460; Ko de pi.

123.13461; Ko de du.

123.13462; Ko de do.

123.13463; Ko de da.

123.13464; Ko de de.

123.13465; Ko de di.

123.13466; Ko de bu.

123.13467; Ko de bo.

123.13468; Ko de ba.

123.13469; Ko de be.

123.13470; Ko de bi.

123.13471; Ko de ku.

123.13472; Ko de ko.

123.13473; Ko de ka.

123.13474; Ko de ke.

123.13475; Ko de ki.

123.13476; Ko di su.

123.13477; Ko di so.

123.13478; Ko di sa.

123.13479; Ko di se.

123.13480; Ko di si.

123.13481; Ko di pu.

123.13482; Ko di po.

123.13483; Ko di pa.

123.13484; Ko di pe.

123.13485; Ko di pi.

123.13486; Ko di du.

123.13487; Ko di do.

123.13488; Ko di da.

123.13489; Ko di de.

123.13490; Ko di di.

123.13491; Ko di bu.

123.13492; Ko di bo.

123.13493; Ko di ba.

123.13494; Ko di be.

123.13495; Ko di bi.

123.13496; Ko di ku.

123.13497; Ko di ko.

123.13498; Ko di ka.

123.13499; Ko di ke.

123.13500; Ko di ki.

123.13501; Ko bu su.

123.13502; Ko bu so.

123.13503; Ko bu sa.

123.13504; Ko bu se.

123.13505; Ko bu si.

123.13506; Ko bu pu.

123.13507; Ko bu po.

123.13508; Ko bu pa.

123.13509; Ko bu pe.

123.13510; Ko bu pi.

123.13511; Ko bu du.

123.13512; Ko bu do.

123.13513; Ko bu da.

123.13514; Ko bu de.

123.13515; Ko bu di.

123.13516; Ko bu bu.

123.13517; Ko bu bo.

123.13518; Ko bu ba.

123.13519; Ko bu be.

123.13520; Ko bu bi.

123.13521; Ko bu ku.

123.13522; Ko bu ko.

123.13523; Ko bu ka.

123.13524; Ko bu ke.

123.13525; Ko bu ki.

123.13526; Ko bo su.

123.13527; Ko bo so.

123.13528; Ko bo sa.

123.13529; Ko bo se.

123.13530; Ko bo si.

123.13531; Ko bo pu.

123.13532; Ko bo po.

123.13533; Ko bo pa.

123.13534; Ko bo pe.

123.13535; Ko bo pi.

123.13536; Ko bo du.

123.13537; Ko bo do.

123.13538; Ko bo da.

123.13539; Ko bo de.

123.13540; Ko bo di.

123.13541; Ko bo bu.

123.13542; Ko bo bo.

123.13543; Ko bo ba.

123.13544; Ko bo be.

123.13545; Ko bo bi.

123.13546; Ko bo ku.

123.13547; Ko bo ko.

123.13548; Ko bo ka.

123.13549; Ko bo ke.

123.13550; Ko bo ki.

123.13551; Ko ba su.

123.13552; Ko ba so.

123.13553; Ko ba sa.

123.13554; Ko ba se.

123.13555; Ko ba si.

123.13556; Ko ba pu.

123.13557; Ko ba po.

123.13558; Ko ba pa.

123.13559; Ko ba pe.

123.13560; Ko ba pi.

123.13561; Ko ba du.

123.13562; Ko ba do.

123.13563; Ko ba da.

123.13564; Ko ba de.

123.13565; Ko ba di.

123.13566; Ko ba bu.

123.13567; Ko ba bo.

123.13568; Ko ba ba.

123.13569; Ko ba be.

123.13570; Ko ba bi.

123.13571; Ko ba ku.

123.13572; Ko ba ko.

123.13573; Ko ba ka.

123.13574; Ko ba ke.

123.13575; Ko ba ki.

123.13576; Ko be su.

123.13577; Ko be so.

123.13578; Ko be sa.

123.13579; Ko be se.

123.13580; Ko be si.

123.13581; Ko be pu.

123.13582; Ko be po.

123.13583; Ko be pa.

123.13584; Ko be pe.

123.13585; Ko be pi.

123.13586; Ko be du.

123.13587; Ko be do.

123.13588; Ko be da.

123.13589; Ko be de.

123.13590; Ko be di.

123.13591; Ko be bu.

123.13592; Ko be bo.

123.13593; Ko be ba.

123.13594; Ko be be.

123.13595; Ko be bi.

123.13596; Ko be ku.

123.13597; Ko be ko.

123.13598; Ko be ka.

123.13599; Ko be ke.

123.13600; Ko be ki.

123.13601; Ko bi su.

123.13602; Ko bi so.

123.13603; Ko bi sa.

123.13604; Ko bi se.

123.13605; Ko bi si.

123.13606; Ko bi pu.

123.13607; Ko bi po.

123.13608; Ko bi pa.

123.13609; Ko bi pe.

123.13610; Ko bi pi.

123.13611; Ko bi du.

123.13612; Ko bi do.

123.13613; Ko bi da.

123.13614; Ko bi de.

123.13615; Ko bi di.

123.13616; Ko bi bu.

123.13617; Ko bi bo.

123.13618; Ko bi ba.

123.13619; Ko bi be.

123.13620; Ko bi bi.

123.13621; Ko bi ku.

123.13622; Ko bi ko.

123.13623; Ko bi ka.

123.13624; Ko bi ke.

123.13625; Ko bi ki.

123.13626; Ko ku su.

123.13627; Ko ku so.

123.13628; Ko ku sa.

123.13629; Ko ku se.

123.13630; Ko ku si.

123.13631; Ko ku pu.

123.13632; Ko ku po.

123.13633; Ko ku pa.

123.13634; Ko ku pe.

123.13635; Ko ku pi.

123.13636; Ko ku du.

123.13637; Ko ku do.

123.13638; Ko ku da.

123.13639; Ko ku de.

123.13640; Ko ku di.

123.13641; Ko ku bu.

123.13642; Ko ku bo.

123.13643; Ko ku ba.

123.13644; Ko ku be.

123.13645; Ko ku bi.

123.13646; Ko ku ku.

123.13647; Ko ku ko.

123.13648; Ko ku ka.

123.13649; Ko ku ke.

123.13650; Ko ku ki.

123.13651; Ko ko su.

123.13652; Ko ko so.

123.13653; Ko ko sa.

123.13654; Ko ko se.

123.13655; Ko ko si.

123.13656; Ko ko pu.

123.13657; Ko ko po.

123.13658; Ko ko pa.

123.13659; Ko ko pe.

123.13660; Ko ko pi.

123.13661; Ko ko du.

123.13662; Ko ko do.

123.13663; Ko ko da.

123.13664; Ko ko de.

123.13665; Ko ko di.

123.13666; Ko ko bu.

123.13667; Ko ko bo.

123.13668; Ko ko ba.

123.13669; Ko ko be.

123.13670; Ko ko bi.

123.13671; Ko ko ku.

123.13672; Ko ko ko.

123.13673; Ko ko ka.

123.13674; Ko ko ke.

123.13675; Ko ko ki.

123.13676; Ko ka su.

123.13677; Ko ka so.

123.13678; Ko ka sa.

123.13679; Ko ka se.

123.13680; Ko ka si.

123.13681; Ko ka pu.

123.13682; Ko ka po.

123.13683; Ko ka pa.

123.13684; Ko ka pe.

123.13685; Ko ka pi.

123.13686; Ko ka du.

123.13687; Ko ka do.

123.13688; Ko ka da.

123.13689; Ko ka de.

123.13690; Ko ka di.

123.13691; Ko ka bu.

123.13692; Ko ka bo.

123.13693; Ko ka ba.

123.13694; Ko ka be.

123.13695; Ko ka bi.

123.13696; Ko ka ku.

123.13697; Ko ka ko.

123.13698; Ko ka ka.

123.13699; Ko ka ke.

123.13700; Ko ka ki.

123.13701; Ko ke su.

123.13702; Ko ke so.

123.13703; Ko ke sa.

123.13704; Ko ke se.

123.13705; Ko ke si.

123.13706; Ko ke pu.

123.13707; Ko ke po.

123.13708; Ko ke pa.

123.13709; Ko ke pe.

123.13710; Ko ke pi.

123.13711; Ko ke du.

123.13712; Ko ke do.

123.13713; Ko ke da.

123.13714; Ko ke de.

123.13715; Ko ke di.

123.13716; Ko ke bu.

123.13717; Ko ke bo.

123.13718; Ko ke ba.

123.13719; Ko ke be.

123.13720; Ko ke bi.

123.13721; Ko ke ku.

123.13722; Ko ke ko.

123.13723; Ko ke ka.

123.13724; Ko ke ke.

123.13725; Ko ke ki.

123.13726; Ko ki su.

123.13727; Ko ki so.

123.13728; Ko ki sa.

123.13729; Ko ki se.

123.13730; Ko ki si.

123.13731; Ko ki pu.

123.13732; Ko ki po.

123.13733; Ko ki pa.

123.13734; Ko ki pe.

123.13735; Ko ki pi.

123.13736; Ko ki du.

123.13737; Ko ki do.

123.13738; Ko ki da.

123.13739; Ko ki de.

123.13740; Ko ki di.

123.13741; Ko ki bu.

123.13742; Ko ki bo.

123.13743; Ko ki ba.

123.13744; Ko ki be.

123.13745; Ko ki bi.

123.13746; Ko ki ku.

123.13747; Ko ki ko.

123.13748; Ko ki ka.

123.13749; Ko ki ke.

123.13750; Ko ki ki.

123.13751; Ka su su.

123.13752; Ka su so.

123.13753; Ka su sa.

123.13754; Ka su se.

123.13755; Ka su si.

123.13756; Ka su pu.

123.13757; Ka su po.

123.13758; Ka su pa.

123.13759; Ka su pe.

123.13760; Ka su pi.

123.13761; Ka su du.

123.13762; Ka su do.

123.13763; Ka su da.

123.13764; Ka su de.

123.13765; Ka su di.

123.13766; Ka su bu.

123.13767; Ka su bo.

123.13768; Ka su ba.

123.13769; Ka su be.

123.13770; Ka su bi.

123.13771; Ka su ku.

123.13772; Ka su ko.

123.13773; Ka su ka.

123.13774; Ka su ke.

123.13775; Ka su ki.

123.13776; Ka so su.

123.13777; Ka so so.

123.13778; Ka so sa.

123.13779; Ka so se.

123.13780; Ka so si.

123.13781; Ka so pu.

123.13782; Ka so po.

123.13783; Ka so pa.

123.13784; Ka so pe.

123.13785; Ka so pi.

123.13786; Ka so du.

123.13787; Ka so do.

123.13788; Ka so da.

123.13789; Ka so de.

123.13790; Ka so di.

123.13791; Ka so bu.

123.13792; Ka so bo.

123.13793; Ka so ba.

123.13794; Ka so be.

123.13795; Ka so bi.

123.13796; Ka so ku.

123.13797; Ka so ko.

123.13798; Ka so ka.

123.13799; Ka so ke.

123.13800; Ka so ki.

123.13801; Ka sa su.

123.13802; Ka sa so.

123.13803; Ka sa sa.

123.13804; Ka sa se.

123.13805; Ka sa si.

123.13806; Ka sa pu.

123.13807; Ka sa po.

123.13808; Ka sa pa.

123.13809; Ka sa pe.

123.13810; Ka sa pi.

123.13811; Ka sa du.

123.13812; Ka sa do.

123.13813; Ka sa da.

123.13814; Ka sa de.

123.13815; Ka sa di.

123.13816; Ka sa bu.

123.13817; Ka sa bo.

123.13818; Ka sa ba.

123.13819; Ka sa be.

123.13820; Ka sa bi.

123.13821; Ka sa ku.

123.13822; Ka sa ko.

123.13823; Ka sa ka.

123.13824; Ka sa ke.

123.13825; Ka sa ki.

123.13826; Ka se su.

123.13827; Ka se so.

123.13828; Ka se sa.

123.13829; Ka se se.

123.13830; Ka se si.

123.13831; Ka se pu.

123.13832; Ka se po.

123.13833; Ka se pa.

123.13834; Ka se pe.

123.13835; Ka se pi.

123.13836; Ka se du.

123.13837; Ka se do.

123.13838; Ka se da.

123.13839; Ka se de.

123.13840; Ka se di.

123.13841; Ka se bu.

123.13842; Ka se bo.

123.13843; Ka se ba.

123.13844; Ka se be.

123.13845; Ka se bi.

123.13846; Ka se ku.

123.13847; Ka se ko.

123.13848; Ka se ka.

123.13849; Ka se ke.

123.13850; Ka se ki.

123.13851; Ka si su.

123.13852; Ka si so.

123.13853; Ka si sa.

123.13854; Ka si se.

123.13855; Ka si si.

123.13856; Ka si pu.

123.13857; Ka si po.

123.13858; Ka si pa.

123.13859; Ka si pe.

123.13860; Ka si pi.

123.13861; Ka si du.

123.13862; Ka si do.

123.13863; Ka si da.

123.13864; Ka si de.

123.13865; Ka si di.

123.13866; Ka si bu.

123.13867; Ka si bo.

123.13868; Ka si ba.

123.13869; Ka si be.

123.13870; Ka si bi.

123.13871; Ka si ku.

123.13872; Ka si ko.

123.13873; Ka si ka.

123.13874; Ka si ke.

123.13875; Ka si ki.

123.13876; Ka pu su.

123.13877; Ka pu so.

123.13878; Ka pu sa.

123.13879; Ka pu se.

123.13880; Ka pu si.

123.13881; Ka pu pu.

123.13882; Ka pu po.

123.13883; Ka pu pa.

123.13884; Ka pu pe.

123.13885; Ka pu pi.

123.13886; Ka pu du.

123.13887; Ka pu do.

123.13888; Ka pu da.

123.13889; Ka pu de.

123.13890; Ka pu di.

123.13891; Ka pu bu.

123.13892; Ka pu bo.

123.13893; Ka pu ba.

123.13894; Ka pu be.

123.13895; Ka pu bi.

123.13896; Ka pu ku.

123.13897; Ka pu ko.

123.13898; Ka pu ka.

123.13899; Ka pu ke.

123.13900; Ka pu ki.

123.13901; Ka po su.

123.13902; Ka po so.

123.13903; Ka po sa.

123.13904; Ka po se.

123.13905; Ka po si.

123.13906; Ka po pu.

123.13907; Ka po po.

123.13908; Ka po pa.

123.13909; Ka po pe.

123.13910; Ka po pi.

123.13911; Ka po du.

123.13912; Ka po do.

123.13913; Ka po da.

123.13914; Ka po de.

123.13915; Ka po di.

123.13916; Ka po bu.

123.13917; Ka po bo.

123.13918; Ka po ba.

123.13919; Ka po be.

123.13920; Ka po bi.

123.13921; Ka po ku.

123.13922; Ka po ko.

123.13923; Ka po ka.

123.13924; Ka po ke.

123.13925; Ka po ki.

123.13926; Ka pa su.

123.13927; Ka pa so.

123.13928; Ka pa sa.

123.13929; Ka pa se.

123.13930; Ka pa si.

123.13931; Ka pa pu.

123.13932; Ka pa po.

123.13933; Ka pa pa.

123.13934; Ka pa pe.

123.13935; Ka pa pi.

123.13936; Ka pa du.

123.13937; Ka pa do.

123.13938; Ka pa da.

123.13939; Ka pa de.

123.13940; Ka pa di.

123.13941; Ka pa bu.

123.13942; Ka pa bo.

123.13943; Ka pa ba.

123.13944; Ka pa be.

123.13945; Ka pa bi.

123.13946; Ka pa ku.

123.13947; Ka pa ko.

123.13948; Ka pa ka.

123.13949; Ka pa ke.

123.13950; Ka pa ki.

123.13951; Ka pe su.

123.13952; Ka pe so.

123.13953; Ka pe sa.

123.13954; Ka pe se.

123.13955; Ka pe si.

123.13956; Ka pe pu.

123.13957; Ka pe po.

123.13958; Ka pe pa.

123.13959; Ka pe pe.

123.13960; Ka pe pi.

123.13961; Ka pe du.

123.13962; Ka pe do.

123.13963; Ka pe da.

123.13964; Ka pe de.

123.13965; Ka pe di.

123.13966; Ka pe bu.

123.13967; Ka pe bo.

123.13968; Ka pe ba.

123.13969; Ka pe be.

123.13970; Ka pe bi.

123.13971; Ka pe ku.

123.13972; Ka pe ko.

123.13973; Ka pe ka.

123.13974; Ka pe ke.

123.13975; Ka pe ki.

123.13976; Ka pi su.

123.13977; Ka pi so.

123.13978; Ka pi sa.

123.13979; Ka pi se.

123.13980; Ka pi si.

123.13981; Ka pi pu.

123.13982; Ka pi po.

123.13983; Ka pi pa.

123.13984; Ka pi pe.

123.13985; Ka pi pi.

123.13986; Ka pi du.

123.13987; Ka pi do.

123.13988; Ka pi da.

123.13989; Ka pi de.

123.13990; Ka pi di.

123.13991; Ka pi bu.

123.13992; Ka pi bo.

123.13993; Ka pi ba.

123.13994; Ka pi be.

123.13995; Ka pi bi.

123.13996; Ka pi ku.

123.13997; Ka pi ko.

123.13998; Ka pi ka.

123.13999; Ka pi ke.

123.14000; Ka pi ki.

123.14001; Ka du su.

123.14002; Ka du so.

123.14003; Ka du sa.

123.14004; Ka du se.

123.14005; Ka du si.

123.14006; Ka du pu.

123.14007; Ka du po.

123.14008; Ka du pa.

123.14009; Ka du pe.

123.14010; Ka du pi.

123.14011; Ka du du.

123.14012; Ka du do.

123.14013; Ka du da.

123.14014; Ka du de.

123.14015; Ka du di.

123.14016; Ka du bu.

123.14017; Ka du bo.

123.14018; Ka du ba.

123.14019; Ka du be.

123.14020; Ka du bi.

123.14021; Ka du ku.

123.14022; Ka du ko.

123.14023; Ka du ka.

123.14024; Ka du ke.

123.14025; Ka du ki.

123.14026; Ka do su.

123.14027; Ka do so.

123.14028; Ka do sa.

123.14029; Ka do se.

123.14030; Ka do si.

123.14031; Ka do pu.

123.14032; Ka do po.

123.14033; Ka do pa.

123.14034; Ka do pe.

123.14035; Ka do pi.

123.14036; Ka do du.

123.14037; Ka do do.

123.14038; Ka do da.

123.14039; Ka do de.

123.14040; Ka do di.

123.14041; Ka do bu.

123.14042; Ka do bo.

123.14043; Ka do ba.

123.14044; Ka do be.

123.14045; Ka do bi.

123.14046; Ka do ku.

123.14047; Ka do ko.

123.14048; Ka do ka.

123.14049; Ka do ke.

123.14050; Ka do ki.

123.14051; Ka da su.

123.14052; Ka da so.

123.14053; Ka da sa.

123.14054; Ka da se.

123.14055; Ka da si.

123.14056; Ka da pu.

123.14057; Ka da po.

123.14058; Ka da pa.

123.14059; Ka da pe.

123.14060; Ka da pi.

123.14061; Ka da du.

123.14062; Ka da do.

123.14063; Ka da da.

123.14064; Ka da de.

123.14065; Ka da di.

123.14066; Ka da bu.

123.14067; Ka da bo.

123.14068; Ka da ba.

123.14069; Ka da be.

123.14070; Ka da bi.

123.14071; Ka da ku.

123.14072; Ka da ko.

123.14073; Ka da ka.

123.14074; Ka da ke.

123.14075; Ka da ki.

123.14076; Ka de su.

123.14077; Ka de so.

123.14078; Ka de sa.

123.14079; Ka de se.

123.14080; Ka de si.

123.14081; Ka de pu.

123.14082; Ka de po.

123.14083; Ka de pa.

123.14084; Ka de pe.

123.14085; Ka de pi.

123.14086; Ka de du.

123.14087; Ka de do.

123.14088; Ka de da.

123.14089; Ka de de.

123.14090; Ka de di.

123.14091; Ka de bu.

123.14092; Ka de bo.

123.14093; Ka de ba.

123.14094; Ka de be.

123.14095; Ka de bi.

123.14096; Ka de ku.

123.14097; Ka de ko.

123.14098; Ka de ka.

123.14099; Ka de ke.

123.14100; Ka de ki.

123.14101; Ka di su.

123.14102; Ka di so.

123.14103; Ka di sa.

123.14104; Ka di se.

123.14105; Ka di si.

123.14106; Ka di pu.

123.14107; Ka di po.

123.14108; Ka di pa.

123.14109; Ka di pe.

123.14110; Ka di pi.

123.14111; Ka di du.

123.14112; Ka di do.

123.14113; Ka di da.

123.14114; Ka di de.

123.14115; Ka di di.

123.14116; Ka di bu.

123.14117; Ka di bo.

123.14118; Ka di ba.

123.14119; Ka di be.

123.14120; Ka di bi.

123.14121; Ka di ku.

123.14122; Ka di ko.

123.14123; Ka di ka.

123.14124; Ka di ke.

123.14125; Ka di ki.

123.14126; Ka bu su.

123.14127; Ka bu so.

123.14128; Ka bu sa.

123.14129; Ka bu se.

123.14130; Ka bu si.

123.14131; Ka bu pu.

123.14132; Ka bu po.

123.14133; Ka bu pa.

123.14134; Ka bu pe.

123.14135; Ka bu pi.

123.14136; Ka bu du.

123.14137; Ka bu do.

123.14138; Ka bu da.

123.14139; Ka bu de.

123.14140; Ka bu di.

123.14141; Ka bu bu.

123.14142; Ka bu bo.

123.14143; Ka bu ba.

123.14144; Ka bu be.

123.14145; Ka bu bi.

123.14146; Ka bu ku.

123.14147; Ka bu ko.

123.14148; Ka bu ka.

123.14149; Ka bu ke.

123.14150; Ka bu ki.

123.14151; Ka bo su.

123.14152; Ka bo so.

123.14153; Ka bo sa.

123.14154; Ka bo se.

123.14155; Ka bo si.

123.14156; Ka bo pu.

123.14157; Ka bo po.

123.14158; Ka bo pa.

123.14159; Ka bo pe.

123.14160; Ka bo pi.

123.14161; Ka bo du.

123.14162; Ka bo do.

123.14163; Ka bo da.

123.14164; Ka bo de.

123.14165; Ka bo di.

123.14166; Ka bo bu.

123.14167; Ka bo bo.

123.14168; Ka bo ba.

123.14169; Ka bo be.

123.14170; Ka bo bi.

123.14171; Ka bo ku.

123.14172; Ka bo ko.

123.14173; Ka bo ka.

123.14174; Ka bo ke.

123.14175; Ka bo ki.

123.14176; Ka ba su.

123.14177; Ka ba so.

123.14178; Ka ba sa.

123.14179; Ka ba se.

123.14180; Ka ba si.

123.14181; Ka ba pu.

123.14182; Ka ba po.

123.14183; Ka ba pa.

123.14184; Ka ba pe.

123.14185; Ka ba pi.

123.14186; Ka ba du.

123.14187; Ka ba do.

123.14188; Ka ba da.

123.14189; Ka ba de.

123.14190; Ka ba di.

123.14191; Ka ba bu.

123.14192; Ka ba bo.

123.14193; Ka ba ba.

123.14194; Ka ba be.

123.14195; Ka ba bi.

123.14196; Ka ba ku.

123.14197; Ka ba ko.

123.14198; Ka ba ka.

123.14199; Ka ba ke.

123.14200; Ka ba ki.

123.14201; Ka be su.

123.14202; Ka be so.

123.14203; Ka be sa.

123.14204; Ka be se.

123.14205; Ka be si.

123.14206; Ka be pu.

123.14207; Ka be po.

123.14208; Ka be pa.

123.14209; Ka be pe.

123.14210; Ka be pi.

123.14211; Ka be du.

123.14212; Ka be do.

123.14213; Ka be da.

123.14214; Ka be de.

123.14215; Ka be di.

123.14216; Ka be bu.

123.14217; Ka be bo.

123.14218; Ka be ba.

123.14219; Ka be be.

123.14220; Ka be bi.

123.14221; Ka be ku.

123.14222; Ka be ko.

123.14223; Ka be ka.

123.14224; Ka be ke.

123.14225; Ka be ki.

123.14226; Ka bi su.

123.14227; Ka bi so.

123.14228; Ka bi sa.

123.14229; Ka bi se.

123.14230; Ka bi si.

123.14231; Ka bi pu.

123.14232; Ka bi po.

123.14233; Ka bi pa.

123.14234; Ka bi pe.

123.14235; Ka bi pi.

123.14236; Ka bi du.

123.14237; Ka bi do.

123.14238; Ka bi da.

123.14239; Ka bi de.

123.14240; Ka bi di.

123.14241; Ka bi bu.

123.14242; Ka bi bo.

123.14243; Ka bi ba.

123.14244; Ka bi be.

123.14245; Ka bi bi.

123.14246; Ka bi ku.

123.14247; Ka bi ko.

123.14248; Ka bi ka.

123.14249; Ka bi ke.

123.14250; Ka bi ki.

123.14251; Ka ku su.

123.14252; Ka ku so.

123.14253; Ka ku sa.

123.14254; Ka ku se.

123.14255; Ka ku si.

123.14256; Ka ku pu.

123.14257; Ka ku po.

123.14258; Ka ku pa.

123.14259; Ka ku pe.

123.14260; Ka ku pi.

123.14261; Ka ku du.

123.14262; Ka ku do.

123.14263; Ka ku da.

123.14264; Ka ku de.

123.14265; Ka ku di.

123.14266; Ka ku bu.

123.14267; Ka ku bo.

123.14268; Ka ku ba.

123.14269; Ka ku be.

123.14270; Ka ku bi.

123.14271; Ka ku ku.

123.14272; Ka ku ko.

123.14273; Ka ku ka.

123.14274; Ka ku ke.

123.14275; Ka ku ki.

123.14276; Ka ko su.

123.14277; Ka ko so.

123.14278; Ka ko sa.

123.14279; Ka ko se.

123.14280; Ka ko si.

123.14281; Ka ko pu.

123.14282; Ka ko po.

123.14283; Ka ko pa.

123.14284; Ka ko pe.

123.14285; Ka ko pi.

123.14286; Ka ko du.

123.14287; Ka ko do.

123.14288; Ka ko da.

123.14289; Ka ko de.

123.14290; Ka ko di.

123.14291; Ka ko bu.

123.14292; Ka ko bo.

123.14293; Ka ko ba.

123.14294; Ka ko be.

123.14295; Ka ko bi.

123.14296; Ka ko ku.

123.14297; Ka ko ko.

123.14298; Ka ko ka.

123.14299; Ka ko ke.

123.14300; Ka ko ki.

123.14301; Ka ka su.

123.14302; Ka ka so.

123.14303; Ka ka sa.

123.14304; Ka ka se.

123.14305; Ka ka si.

123.14306; Ka ka pu.

123.14307; Ka ka po.

123.14308; Ka ka pa.

123.14309; Ka ka pe.

123.14310; Ka ka pi.

123.14311; Ka ka du.

123.14312; Ka ka do.

123.14313; Ka ka da.

123.14314; Ka ka de.

123.14315; Ka ka di.

123.14316; Ka ka bu.

123.14317; Ka ka bo.

123.14318; Ka ka ba.

123.14319; Ka ka be.

123.14320; Ka ka bi.

123.14321; Ka ka ku.

123.14322; Ka ka ko.

123.14323; Ka ka ka.

123.14324; Ka ka ke.

123.14325; Ka ka ki.

123.14326; Ka ke su.

123.14327; Ka ke so.

123.14328; Ka ke sa.

123.14329; Ka ke se.

123.14330; Ka ke si.

123.14331; Ka ke pu.

123.14332; Ka ke po.

123.14333; Ka ke pa.

123.14334; Ka ke pe.

123.14335; Ka ke pi.

123.14336; Ka ke du.

123.14337; Ka ke do.

123.14338; Ka ke da.

123.14339; Ka ke de.

123.14340; Ka ke di.

123.14341; Ka ke bu.

123.14342; Ka ke bo.

123.14343; Ka ke ba.

123.14344; Ka ke be.

123.14345; Ka ke bi.

123.14346; Ka ke ku.

123.14347; Ka ke ko.

123.14348; Ka ke ka.

123.14349; Ka ke ke.

123.14350; Ka ke ki.

123.14351; Ka ki su.

123.14352; Ka ki so.

123.14353; Ka ki sa.

123.14354; Ka ki se.

123.14355; Ka ki si.

123.14356; Ka ki pu.

123.14357; Ka ki po.

123.14358; Ka ki pa.

123.14359; Ka ki pe.

123.14360; Ka ki pi.

123.14361; Ka ki du.

123.14362; Ka ki do.

123.14363; Ka ki da.

123.14364; Ka ki de.

123.14365; Ka ki di.

123.14366; Ka ki bu.

123.14367; Ka ki bo.

123.14368; Ka ki ba.

123.14369; Ka ki be.

123.14370; Ka ki bi.

123.14371; Ka ki ku.

123.14372; Ka ki ko.

123.14373; Ka ki ka.

123.14374; Ka ki ke.

123.14375; Ka ki ki.

123.14376; Ke su su.

123.14377; Ke su so.

123.14378; Ke su sa.

123.14379; Ke su se.

123.14380; Ke su si.

123.14381; Ke su pu.

123.14382; Ke su po.

123.14383; Ke su pa.

123.14384; Ke su pe.

123.14385; Ke su pi.

123.14386; Ke su du.

123.14387; Ke su do.

123.14388; Ke su da.

123.14389; Ke su de.

123.14390; Ke su di.

123.14391; Ke su bu.

123.14392; Ke su bo.

123.14393; Ke su ba.

123.14394; Ke su be.

123.14395; Ke su bi.

123.14396; Ke su ku.

123.14397; Ke su ko.

123.14398; Ke su ka.

123.14399; Ke su ke.

123.14400; Ke su ki.

123.14401; Ke so su.

123.14402; Ke so so.

123.14403; Ke so sa.

123.14404; Ke so se.

123.14405; Ke so si.

123.14406; Ke so pu.

123.14407; Ke so po.

123.14408; Ke so pa.

123.14409; Ke so pe.

123.14410; Ke so pi.

123.14411; Ke so du.

123.14412; Ke so do.

123.14413; Ke so da.

123.14414; Ke so de.

123.14415; Ke so di.

123.14416; Ke so bu.

123.14417; Ke so bo.

123.14418; Ke so ba.

123.14419; Ke so be.

123.14420; Ke so bi.

123.14421; Ke so ku.

123.14422; Ke so ko.

123.14423; Ke so ka.

123.14424; Ke so ke.

123.14425; Ke so ki.

123.14426; Ke sa su.

123.14427; Ke sa so.

123.14428; Ke sa sa.

123.14429; Ke sa se.

123.14430; Ke sa si.

123.14431; Ke sa pu.

123.14432; Ke sa po.

123.14433; Ke sa pa.

123.14434; Ke sa pe.

123.14435; Ke sa pi.

123.14436; Ke sa du.

123.14437; Ke sa do.

123.14438; Ke sa da.

123.14439; Ke sa de.

123.14440; Ke sa di.

123.14441; Ke sa bu.

123.14442; Ke sa bo.

123.14443; Ke sa ba.

123.14444; Ke sa be.

123.14445; Ke sa bi.

123.14446; Ke sa ku.

123.14447; Ke sa ko.

123.14448; Ke sa ka.

123.14449; Ke sa ke.

123.14450; Ke sa ki.

123.14451; Ke se su.

123.14452; Ke se so.

123.14453; Ke se sa.

123.14454; Ke se se.

123.14455; Ke se si.

123.14456; Ke se pu.

123.14457; Ke se po.

123.14458; Ke se pa.

123.14459; Ke se pe.

123.14460; Ke se pi.

123.14461; Ke se du.

123.14462; Ke se do.

123.14463; Ke se da.

123.14464; Ke se de.

123.14465; Ke se di.

123.14466; Ke se bu.

123.14467; Ke se bo.

123.14468; Ke se ba.

123.14469; Ke se be.

123.14470; Ke se bi.

123.14471; Ke se ku.

123.14472; Ke se ko.

123.14473; Ke se ka.

123.14474; Ke se ke.

123.14475; Ke se ki.

123.14476; Ke si su.

123.14477; Ke si so.

123.14478; Ke si sa.

123.14479; Ke si se.

123.14480; Ke si si.

123.14481; Ke si pu.

123.14482; Ke si po.

123.14483; Ke si pa.

123.14484; Ke si pe.

123.14485; Ke si pi.

123.14486; Ke si du.

123.14487; Ke si do.

123.14488; Ke si da.

123.14489; Ke si de.

123.14490; Ke si di.

123.14491; Ke si bu.

123.14492; Ke si bo.

123.14493; Ke si ba.

123.14494; Ke si be.

123.14495; Ke si bi.

123.14496; Ke si ku.

123.14497; Ke si ko.

123.14498; Ke si ka.

123.14499; Ke si ke.

123.14500; Ke si ki.

123.14501; Ke pu su.

123.14502; Ke pu so.

123.14503; Ke pu sa.

123.14504; Ke pu se.

123.14505; Ke pu si.

123.14506; Ke pu pu.

123.14507; Ke pu po.

123.14508; Ke pu pa.

123.14509; Ke pu pe.

123.14510; Ke pu pi.

123.14511; Ke pu du.

123.14512; Ke pu do.

123.14513; Ke pu da.

123.14514; Ke pu de.

123.14515; Ke pu di.

123.14516; Ke pu bu.

123.14517; Ke pu bo.

123.14518; Ke pu ba.

123.14519; Ke pu be.

123.14520; Ke pu bi.

123.14521; Ke pu ku.

123.14522; Ke pu ko.

123.14523; Ke pu ka.

123.14524; Ke pu ke.

123.14525; Ke pu ki.

123.14526; Ke po su.

123.14527; Ke po so.

123.14528; Ke po sa.

123.14529; Ke po se.

123.14530; Ke po si.

123.14531; Ke po pu.

123.14532; Ke po po.

123.14533; Ke po pa.

123.14534; Ke po pe.

123.14535; Ke po pi.

123.14536; Ke po du.

123.14537; Ke po do.

123.14538; Ke po da.

123.14539; Ke po de.

123.14540; Ke po di.

123.14541; Ke po bu.

123.14542; Ke po bo.

123.14543; Ke po ba.

123.14544; Ke po be.

123.14545; Ke po bi.

123.14546; Ke po ku.

123.14547; Ke po ko.

123.14548; Ke po ka.

123.14549; Ke po ke.

123.14550; Ke po ki.

123.14551; Ke pa su.

123.14552; Ke pa so.

123.14553; Ke pa sa.

123.14554; Ke pa se.

123.14555; Ke pa si.

123.14556; Ke pa pu.

123.14557; Ke pa po.

123.14558; Ke pa pa.

123.14559; Ke pa pe.

123.14560; Ke pa pi.

123.14561; Ke pa du.

123.14562; Ke pa do.

123.14563; Ke pa da.

123.14564; Ke pa de.

123.14565; Ke pa di.

123.14566; Ke pa bu.

123.14567; Ke pa bo.

123.14568; Ke pa ba.

123.14569; Ke pa be.

123.14570; Ke pa bi.

123.14571; Ke pa ku.

123.14572; Ke pa ko.

123.14573; Ke pa ka.

123.14574; Ke pa ke.

123.14575; Ke pa ki.

123.14576; Ke pe su.

123.14577; Ke pe so.

123.14578; Ke pe sa.

123.14579; Ke pe se.

123.14580; Ke pe si.

123.14581; Ke pe pu.

123.14582; Ke pe po.

123.14583; Ke pe pa.

123.14584; Ke pe pe.

123.14585; Ke pe pi.

123.14586; Ke pe du.

123.14587; Ke pe do.

123.14588; Ke pe da.

123.14589; Ke pe de.

123.14590; Ke pe di.

123.14591; Ke pe bu.

123.14592; Ke pe bo.

123.14593; Ke pe ba.

123.14594; Ke pe be.

123.14595; Ke pe bi.

123.14596; Ke pe ku.

123.14597; Ke pe ko.

123.14598; Ke pe ka.

123.14599; Ke pe ke.

123.14600; Ke pe ki.

123.14601; Ke pi su.

123.14602; Ke pi so.

123.14603; Ke pi sa.

123.14604; Ke pi se.

123.14605; Ke pi si.

123.14606; Ke pi pu.

123.14607; Ke pi po.

123.14608; Ke pi pa.

123.14609; Ke pi pe.

123.14610; Ke pi pi.

123.14611; Ke pi du.

123.14612; Ke pi do.

123.14613; Ke pi da.

123.14614; Ke pi de.

123.14615; Ke pi di.

123.14616; Ke pi bu.

123.14617; Ke pi bo.

123.14618; Ke pi ba.

123.14619; Ke pi be.

123.14620; Ke pi bi.

123.14621; Ke pi ku.

123.14622; Ke pi ko.

123.14623; Ke pi ka.

123.14624; Ke pi ke.

123.14625; Ke pi ki.

123.14626; Ke du su.

123.14627; Ke du so.

123.14628; Ke du sa.

123.14629; Ke du se.

123.14630; Ke du si.

123.14631; Ke du pu.

123.14632; Ke du po.

123.14633; Ke du pa.

123.14634; Ke du pe.

123.14635; Ke du pi.

123.14636; Ke du du.

123.14637; Ke du do.

123.14638; Ke du da.

123.14639; Ke du de.

123.14640; Ke du di.

123.14641; Ke du bu.

123.14642; Ke du bo.

123.14643; Ke du ba.

123.14644; Ke du be.

123.14645; Ke du bi.

123.14646; Ke du ku.

123.14647; Ke du ko.

123.14648; Ke du ka.

123.14649; Ke du ke.

123.14650; Ke du ki.

123.14651; Ke do su.

123.14652; Ke do so.

123.14653; Ke do sa.

123.14654; Ke do se.

123.14655; Ke do si.

123.14656; Ke do pu.

123.14657; Ke do po.

123.14658; Ke do pa.

123.14659; Ke do pe.

123.14660; Ke do pi.

123.14661; Ke do du.

123.14662; Ke do do.

123.14663; Ke do da.

123.14664; Ke do de.

123.14665; Ke do di.

123.14666; Ke do bu.

123.14667; Ke do bo.

123.14668; Ke do ba.

123.14669; Ke do be.

123.14670; Ke do bi.

123.14671; Ke do ku.

123.14672; Ke do ko.

123.14673; Ke do ka.

123.14674; Ke do ke.

123.14675; Ke do ki.

123.14676; Ke da su.

123.14677; Ke da so.

123.14678; Ke da sa.

123.14679; Ke da se.

123.14680; Ke da si.

123.14681; Ke da pu.

123.14682; Ke da po.

123.14683; Ke da pa.

123.14684; Ke da pe.

123.14685; Ke da pi.

123.14686; Ke da du.

123.14687; Ke da do.

123.14688; Ke da da.

123.14689; Ke da de.

123.14690; Ke da di.

123.14691; Ke da bu.

123.14692; Ke da bo.

123.14693; Ke da ba.

123.14694; Ke da be.

123.14695; Ke da bi.

123.14696; Ke da ku.

123.14697; Ke da ko.

123.14698; Ke da ka.

123.14699; Ke da ke.

123.14700; Ke da ki.

123.14701; Ke de su.

123.14702; Ke de so.

123.14703; Ke de sa.

123.14704; Ke de se.

123.14705; Ke de si.

123.14706; Ke de pu.

123.14707; Ke de po.

123.14708; Ke de pa.

123.14709; Ke de pe.

123.14710; Ke de pi.

123.14711; Ke de du.

123.14712; Ke de do.

123.14713; Ke de da.

123.14714; Ke de de.

123.14715; Ke de di.

123.14716; Ke de bu.

123.14717; Ke de bo.

123.14718; Ke de ba.

123.14719; Ke de be.

123.14720; Ke de bi.

123.14721; Ke de ku.

123.14722; Ke de ko.

123.14723; Ke de ka.

123.14724; Ke de ke.

123.14725; Ke de ki.

123.14726; Ke di su.

123.14727; Ke di so.

123.14728; Ke di sa.

123.14729; Ke di se.

123.14730; Ke di si.

123.14731; Ke di pu.

123.14732; Ke di po.

123.14733; Ke di pa.

123.14734; Ke di pe.

123.14735; Ke di pi.

123.14736; Ke di du.

123.14737; Ke di do.

123.14738; Ke di da.

123.14739; Ke di de.

123.14740; Ke di di.

123.14741; Ke di bu.

123.14742; Ke di bo.

123.14743; Ke di ba.

123.14744; Ke di be.

123.14745; Ke di bi.

123.14746; Ke di ku.

123.14747; Ke di ko.

123.14748; Ke di ka.

123.14749; Ke di ke.

123.14750; Ke di ki.

123.14751; Ke bu su.

123.14752; Ke bu so.

123.14753; Ke bu sa.

123.14754; Ke bu se.

123.14755; Ke bu si.

123.14756; Ke bu pu.

123.14757; Ke bu po.

123.14758; Ke bu pa.

123.14759; Ke bu pe.

123.14760; Ke bu pi.

123.14761; Ke bu du.

123.14762; Ke bu do.

123.14763; Ke bu da.

123.14764; Ke bu de.

123.14765; Ke bu di.

123.14766; Ke bu bu.

123.14767; Ke bu bo.

123.14768; Ke bu ba.

123.14769; Ke bu be.

123.14770; Ke bu bi.

123.14771; Ke bu ku.

123.14772; Ke bu ko.

123.14773; Ke bu ka.

123.14774; Ke bu ke.

123.14775; Ke bu ki.

123.14776; Ke bo su.

123.14777; Ke bo so.

123.14778; Ke bo sa.

123.14779; Ke bo se.

123.14780; Ke bo si.

123.14781; Ke bo pu.

123.14782; Ke bo po.

123.14783; Ke bo pa.

123.14784; Ke bo pe.

123.14785; Ke bo pi.

123.14786; Ke bo du.

123.14787; Ke bo do.

123.14788; Ke bo da.

123.14789; Ke bo de.

123.14790; Ke bo di.

123.14791; Ke bo bu.

123.14792; Ke bo bo.

123.14793; Ke bo ba.

123.14794; Ke bo be.

123.14795; Ke bo bi.

123.14796; Ke bo ku.

123.14797; Ke bo ko.

123.14798; Ke bo ka.

123.14799; Ke bo ke.

123.14800; Ke bo ki.

123.14801; Ke ba su.

123.14802; Ke ba so.

123.14803; Ke ba sa.

123.14804; Ke ba se.

123.14805; Ke ba si.

123.14806; Ke ba pu.

123.14807; Ke ba po.

123.14808; Ke ba pa.

123.14809; Ke ba pe.

123.14810; Ke ba pi.

123.14811; Ke ba du.

123.14812; Ke ba do.

123.14813; Ke ba da.

123.14814; Ke ba de.

123.14815; Ke ba di.

123.14816; Ke ba bu.

123.14817; Ke ba bo.

123.14818; Ke ba ba.

123.14819; Ke ba be.

123.14820; Ke ba bi.

123.14821; Ke ba ku.

123.14822; Ke ba ko.

123.14823; Ke ba ka.

123.14824; Ke ba ke.

123.14825; Ke ba ki.

123.14826; Ke be su.

123.14827; Ke be so.

123.14828; Ke be sa.

123.14829; Ke be se.

123.14830; Ke be si.

123.14831; Ke be pu.

123.14832; Ke be po.

123.14833; Ke be pa.

123.14834; Ke be pe.

123.14835; Ke be pi.

123.14836; Ke be du.

123.14837; Ke be do.

123.14838; Ke be da.

123.14839; Ke be de.

123.14840; Ke be di.

123.14841; Ke be bu.

123.14842; Ke be bo.

123.14843; Ke be ba.

123.14844; Ke be be.

123.14845; Ke be bi.

123.14846; Ke be ku.

123.14847; Ke be ko.

123.14848; Ke be ka.

123.14849; Ke be ke.

123.14850; Ke be ki.

123.14851; Ke bi su.

123.14852; Ke bi so.

123.14853; Ke bi sa.

123.14854; Ke bi se.

123.14855; Ke bi si.

123.14856; Ke bi pu.

123.14857; Ke bi po.

123.14858; Ke bi pa.

123.14859; Ke bi pe.

123.14860; Ke bi pi.

123.14861; Ke bi du.

123.14862; Ke bi do.

123.14863; Ke bi da.

123.14864; Ke bi de.

123.14865; Ke bi di.

123.14866; Ke bi bu.

123.14867; Ke bi bo.

123.14868; Ke bi ba.

123.14869; Ke bi be.

123.14870; Ke bi bi.

123.14871; Ke bi ku.

123.14872; Ke bi ko.

123.14873; Ke bi ka.

123.14874; Ke bi ke.

123.14875; Ke bi ki.

123.14876; Ke ku su.

123.14877; Ke ku so.

123.14878; Ke ku sa.

123.14879; Ke ku se.

123.14880; Ke ku si.

123.14881; Ke ku pu.

123.14882; Ke ku po.

123.14883; Ke ku pa.

123.14884; Ke ku pe.

123.14885; Ke ku pi.

123.14886; Ke ku du.

123.14887; Ke ku do.

123.14888; Ke ku da.

123.14889; Ke ku de.

123.14890; Ke ku di.

123.14891; Ke ku bu.

123.14892; Ke ku bo.

123.14893; Ke ku ba.

123.14894; Ke ku be.

123.14895; Ke ku bi.

123.14896; Ke ku ku.

123.14897; Ke ku ko.

123.14898; Ke ku ka.

123.14899; Ke ku ke.

123.14900; Ke ku ki.

123.14901; Ke ko su.

123.14902; Ke ko so.

123.14903; Ke ko sa.

123.14904; Ke ko se.

123.14905; Ke ko si.

123.14906; Ke ko pu.

123.14907; Ke ko po.

123.14908; Ke ko pa.

123.14909; Ke ko pe.

123.14910; Ke ko pi.

123.14911; Ke ko du.

123.14912; Ke ko do.

123.14913; Ke ko da.

123.14914; Ke ko de.

123.14915; Ke ko di.

123.14916; Ke ko bu.

123.14917; Ke ko bo.

123.14918; Ke ko ba.

123.14919; Ke ko be.

123.14920; Ke ko bi.

123.14921; Ke ko ku.

123.14922; Ke ko ko.

123.14923; Ke ko ka.

123.14924; Ke ko ke.

123.14925; Ke ko ki.

123.14926; Ke ka su.

123.14927; Ke ka so.

123.14928; Ke ka sa.

123.14929; Ke ka se.

123.14930; Ke ka si.

123.14931; Ke ka pu.

123.14932; Ke ka po.

123.14933; Ke ka pa.

123.14934; Ke ka pe.

123.14935; Ke ka pi.

123.14936; Ke ka du.

123.14937; Ke ka do.

123.14938; Ke ka da.

123.14939; Ke ka de.

123.14940; Ke ka di.

123.14941; Ke ka bu.

123.14942; Ke ka bo.

123.14943; Ke ka ba.

123.14944; Ke ka be.

123.14945; Ke ka bi.

123.14946; Ke ka ku.

123.14947; Ke ka ko.

123.14948; Ke ka ka.

123.14949; Ke ka ke.

123.14950; Ke ka ki.

123.14951; Ke ke su.

123.14952; Ke ke so.

123.14953; Ke ke sa.

123.14954; Ke ke se.

123.14955; Ke ke si.

123.14956; Ke ke pu.

123.14957; Ke ke po.

123.14958; Ke ke pa.

123.14959; Ke ke pe.

123.14960; Ke ke pi.

123.14961; Ke ke du.

123.14962; Ke ke do.

123.14963; Ke ke da.

123.14964; Ke ke de.

123.14965; Ke ke di.

123.14966; Ke ke bu.

123.14967; Ke ke bo.

123.14968; Ke ke ba.

123.14969; Ke ke be.

123.14970; Ke ke bi.

123.14971; Ke ke ku.

123.14972; Ke ke ko.

123.14973; Ke ke ka.

123.14974; Ke ke ke.

123.14975; Ke ke ki.

123.14976; Ke ki su.

123.14977; Ke ki so.

123.14978; Ke ki sa.

123.14979; Ke ki se.

123.14980; Ke ki si.

123.14981; Ke ki pu.

123.14982; Ke ki po.

123.14983; Ke ki pa.

123.14984; Ke ki pe.

123.14985; Ke ki pi.

123.14986; Ke ki du.

123.14987; Ke ki do.

123.14988; Ke ki da.

123.14989; Ke ki de.

123.14990; Ke ki di.

123.14991; Ke ki bu.

123.14992; Ke ki bo.

123.14993; Ke ki ba.

123.14994; Ke ki be.

123.14995; Ke ki bi.

123.14996; Ke ki ku.

123.14997; Ke ki ko.

123.14998; Ke ki ka.

123.14999; Ke ki ke.

123.15000; Ke ki ki.

123.15001; Ki su su.

123.15002; Ki su so.

123.15003; Ki su sa.

123.15004; Ki su se.

123.15005; Ki su si.

123.15006; Ki su pu.

123.15007; Ki su po.

123.15008; Ki su pa.

123.15009; Ki su pe.

123.15010; Ki su pi.

123.15011; Ki su du.

123.15012; Ki su do.

123.15013; Ki su da.

123.15014; Ki su de.

123.15015; Ki su di.

123.15016; Ki su bu.

123.15017; Ki su bo.

123.15018; Ki su ba.

123.15019; Ki su be.

123.15020; Ki su bi.

123.15021; Ki su ku.

123.15022; Ki su ko.

123.15023; Ki su ka.

123.15024; Ki su ke.

123.15025; Ki su ki.

123.15026; Ki so su.

123.15027; Ki so so.

123.15028; Ki so sa.

123.15029; Ki so se.

123.15030; Ki so si.

123.15031; Ki so pu.

123.15032; Ki so po.

123.15033; Ki so pa.

123.15034; Ki so pe.

123.15035; Ki so pi.

123.15036; Ki so du.

123.15037; Ki so do.

123.15038; Ki so da.

123.15039; Ki so de.

123.15040; Ki so di.

123.15041; Ki so bu.

123.15042; Ki so bo.

123.15043; Ki so ba.

123.15044; Ki so be.

123.15045; Ki so bi.

123.15046; Ki so ku.

123.15047; Ki so ko.

123.15048; Ki so ka.

123.15049; Ki so ke.

123.15050; Ki so ki.

123.15051; Ki sa su.

123.15052; Ki sa so.

123.15053; Ki sa sa.

123.15054; Ki sa se.

123.15055; Ki sa si.

123.15056; Ki sa pu.

123.15057; Ki sa po.

123.15058; Ki sa pa.

123.15059; Ki sa pe.

123.15060; Ki sa pi.

123.15061; Ki sa du.

123.15062; Ki sa do.

123.15063; Ki sa da.

123.15064; Ki sa de.

123.15065; Ki sa di.

123.15066; Ki sa bu.

123.15067; Ki sa bo.

123.15068; Ki sa ba.

123.15069; Ki sa be.

123.15070; Ki sa bi.

123.15071; Ki sa ku.

123.15072; Ki sa ko.

123.15073; Ki sa ka.

123.15074; Ki sa ke.

123.15075; Ki sa ki.

123.15076; Ki se su.

123.15077; Ki se so.

123.15078; Ki se sa.

123.15079; Ki se se.

123.15080; Ki se si.

123.15081; Ki se pu.

123.15082; Ki se po.

123.15083; Ki se pa.

123.15084; Ki se pe.

123.15085; Ki se pi.

123.15086; Ki se du.

123.15087; Ki se do.

123.15088; Ki se da.

123.15089; Ki se de.

123.15090; Ki se di.

123.15091; Ki se bu.

123.15092; Ki se bo.

123.15093; Ki se ba.

123.15094; Ki se be.

123.15095; Ki se bi.

123.15096; Ki se ku.

123.15097; Ki se ko.

123.15098; Ki se ka.

123.15099; Ki se ke.

123.15100; Ki se ki.

123.15101; Ki si su.

123.15102; Ki si so.

123.15103; Ki si sa.

123.15104; Ki si se.

123.15105; Ki si si.

123.15106; Ki si pu.

123.15107; Ki si po.

123.15108; Ki si pa.

123.15109; Ki si pe.

123.15110; Ki si pi.

123.15111; Ki si du.

123.15112; Ki si do.

123.15113; Ki si da.

123.15114; Ki si de.

123.15115; Ki si di.

123.15116; Ki si bu.

123.15117; Ki si bo.

123.15118; Ki si ba.

123.15119; Ki si be.

123.15120; Ki si bi.

123.15121; Ki si ku.

123.15122; Ki si ko.

123.15123; Ki si ka.

123.15124; Ki si ke.

123.15125; Ki si ki.

123.15126; Ki pu su.

123.15127; Ki pu so.

123.15128; Ki pu sa.

123.15129; Ki pu se.

123.15130; Ki pu si.

123.15131; Ki pu pu.

123.15132; Ki pu po.

123.15133; Ki pu pa.

123.15134; Ki pu pe.

123.15135; Ki pu pi.

123.15136; Ki pu du.

123.15137; Ki pu do.

123.15138; Ki pu da.

123.15139; Ki pu de.

123.15140; Ki pu di.

123.15141; Ki pu bu.

123.15142; Ki pu bo.

123.15143; Ki pu ba.

123.15144; Ki pu be.

123.15145; Ki pu bi.

123.15146; Ki pu ku.

123.15147; Ki pu ko.

123.15148; Ki pu ka.

123.15149; Ki pu ke.

123.15150; Ki pu ki.

123.15151; Ki po su.

123.15152; Ki po so.

123.15153; Ki po sa.

123.15154; Ki po se.

123.15155; Ki po si.

123.15156; Ki po pu.

123.15157; Ki po po.

123.15158; Ki po pa.

123.15159; Ki po pe.

123.15160; Ki po pi.

123.15161; Ki po du.

123.15162; Ki po do.

123.15163; Ki po da.

123.15164; Ki po de.

123.15165; Ki po di.

123.15166; Ki po bu.

123.15167; Ki po bo.

123.15168; Ki po ba.

123.15169; Ki po be.

123.15170; Ki po bi.

123.15171; Ki po ku.

123.15172; Ki po ko.

123.15173; Ki po ka.

123.15174; Ki po ke.

123.15175; Ki po ki.

123.15176; Ki pa su.

123.15177; Ki pa so.

123.15178; Ki pa sa.

123.15179; Ki pa se.

123.15180; Ki pa si.

123.15181; Ki pa pu.

123.15182; Ki pa po.

123.15183; Ki pa pa.

123.15184; Ki pa pe.

123.15185; Ki pa pi.

123.15186; Ki pa du.

123.15187; Ki pa do.

123.15188; Ki pa da.

123.15189; Ki pa de.

123.15190; Ki pa di.

123.15191; Ki pa bu.

123.15192; Ki pa bo.

123.15193; Ki pa ba.

123.15194; Ki pa be.

123.15195; Ki pa bi.

123.15196; Ki pa ku.

123.15197; Ki pa ko.

123.15198; Ki pa ka.

123.15199; Ki pa ke.

123.15200; Ki pa ki.

123.15201; Ki pe su.

123.15202; Ki pe so.

123.15203; Ki pe sa.

123.15204; Ki pe se.

123.15205; Ki pe si.

123.15206; Ki pe pu.

123.15207; Ki pe po.

123.15208; Ki pe pa.

123.15209; Ki pe pe.

123.15210; Ki pe pi.

123.15211; Ki pe du.

123.15212; Ki pe do.

123.15213; Ki pe da.

123.15214; Ki pe de.

123.15215; Ki pe di.

123.15216; Ki pe bu.

123.15217; Ki pe bo.

123.15218; Ki pe ba.

123.15219; Ki pe be.

123.15220; Ki pe bi.

123.15221; Ki pe ku.

123.15222; Ki pe ko.

123.15223; Ki pe ka.

123.15224; Ki pe ke.

123.15225; Ki pe ki.

123.15226; Ki pi su.

123.15227; Ki pi so.

123.15228; Ki pi sa.

123.15229; Ki pi se.

123.15230; Ki pi si.

123.15231; Ki pi pu.

123.15232; Ki pi po.

123.15233; Ki pi pa.

123.15234; Ki pi pe.

123.15235; Ki pi pi.

123.15236; Ki pi du.

123.15237; Ki pi do.

123.15238; Ki pi da.

123.15239; Ki pi de.

123.15240; Ki pi di.

123.15241; Ki pi bu.

123.15242; Ki pi bo.

123.15243; Ki pi ba.

123.15244; Ki pi be.

123.15245; Ki pi bi.

123.15246; Ki pi ku.

123.15247; Ki pi ko.

123.15248; Ki pi ka.

123.15249; Ki pi ke.

123.15250; Ki pi ki.

123.15251; Ki du su.

123.15252; Ki du so.

123.15253; Ki du sa.

123.15254; Ki du se.

123.15255; Ki du si.

123.15256; Ki du pu.

123.15257; Ki du po.

123.15258; Ki du pa.

123.15259; Ki du pe.

123.15260; Ki du pi.

123.15261; Ki du du.

123.15262; Ki du do.

123.15263; Ki du da.

123.15264; Ki du de.

123.15265; Ki du di.

123.15266; Ki du bu.

123.15267; Ki du bo.

123.15268; Ki du ba.

123.15269; Ki du be.

123.15270; Ki du bi.

123.15271; Ki du ku.

123.15272; Ki du ko.

123.15273; Ki du ka.

123.15274; Ki du ke.

123.15275; Ki du ki.

123.15276; Ki do su.

123.15277; Ki do so.

123.15278; Ki do sa.

123.15279; Ki do se.

123.15280; Ki do si.

123.15281; Ki do pu.

123.15282; Ki do po.

123.15283; Ki do pa.

123.15284; Ki do pe.

123.15285; Ki do pi.

123.15286; Ki do du.

123.15287; Ki do do.

123.15288; Ki do da.

123.15289; Ki do de.

123.15290; Ki do di.

123.15291; Ki do bu.

123.15292; Ki do bo.

123.15293; Ki do ba.

123.15294; Ki do be.

123.15295; Ki do bi.

123.15296; Ki do ku.

123.15297; Ki do ko.

123.15298; Ki do ka.

123.15299; Ki do ke.

123.15300; Ki do ki.

123.15301; Ki da su.

123.15302; Ki da so.

123.15303; Ki da sa.

123.15304; Ki da se.

123.15305; Ki da si.

123.15306; Ki da pu.

123.15307; Ki da po.

123.15308; Ki da pa.

123.15309; Ki da pe.

123.15310; Ki da pi.

123.15311; Ki da du.

123.15312; Ki da do.

123.15313; Ki da da.

123.15314; Ki da de.

123.15315; Ki da di.

123.15316; Ki da bu.

123.15317; Ki da bo.

123.15318; Ki da ba.

123.15319; Ki da be.

123.15320; Ki da bi.

123.15321; Ki da ku.

123.15322; Ki da ko.

123.15323; Ki da ka.

123.15324; Ki da ke.

123.15325; Ki da ki.

123.15326; Ki de su.

123.15327; Ki de so.

123.15328; Ki de sa.

123.15329; Ki de se.

123.15330; Ki de si.

123.15331; Ki de pu.

123.15332; Ki de po.

123.15333; Ki de pa.

123.15334; Ki de pe.

123.15335; Ki de pi.

123.15336; Ki de du.

123.15337; Ki de do.

123.15338; Ki de da.

123.15339; Ki de de.

123.15340; Ki de di.

123.15341; Ki de bu.

123.15342; Ki de bo.

123.15343; Ki de ba.

123.15344; Ki de be.

123.15345; Ki de bi.

123.15346; Ki de ku.

123.15347; Ki de ko.

123.15348; Ki de ka.

123.15349; Ki de ke.

123.15350; Ki de ki.

123.15351; Ki di su.

123.15352; Ki di so.

123.15353; Ki di sa.

123.15354; Ki di se.

123.15355; Ki di si.

123.15356; Ki di pu.

123.15357; Ki di po.

123.15358; Ki di pa.

123.15359; Ki di pe.

123.15360; Ki di pi.

123.15361; Ki di du.

123.15362; Ki di do.

123.15363; Ki di da.

123.15364; Ki di de.

123.15365; Ki di di.

123.15366; Ki di bu.

123.15367; Ki di bo.

123.15368; Ki di ba.

123.15369; Ki di be.

123.15370; Ki di bi.

123.15371; Ki di ku.

123.15372; Ki di ko.

123.15373; Ki di ka.

123.15374; Ki di ke.

123.15375; Ki di ki.

123.15376; Ki bu su.

123.15377; Ki bu so.

123.15378; Ki bu sa.

123.15379; Ki bu se.

123.15380; Ki bu si.

123.15381; Ki bu pu.

123.15382; Ki bu po.

123.15383; Ki bu pa.

123.15384; Ki bu pe.

123.15385; Ki bu pi.

123.15386; Ki bu du.

123.15387; Ki bu do.

123.15388; Ki bu da.

123.15389; Ki bu de.

123.15390; Ki bu di.

123.15391; Ki bu bu.

123.15392; Ki bu bo.

123.15393; Ki bu ba.

123.15394; Ki bu be.

123.15395; Ki bu bi.

123.15396; Ki bu ku.

123.15397; Ki bu ko.

123.15398; Ki bu ka.

123.15399; Ki bu ke.

123.15400; Ki bu ki.

123.15401; Ki bo su.

123.15402; Ki bo so.

123.15403; Ki bo sa.

123.15404; Ki bo se.

123.15405; Ki bo si.

123.15406; Ki bo pu.

123.15407; Ki bo po.

123.15408; Ki bo pa.

123.15409; Ki bo pe.

123.15410; Ki bo pi.

123.15411; Ki bo du.

123.15412; Ki bo do.

123.15413; Ki bo da.

123.15414; Ki bo de.

123.15415; Ki bo di.

123.15416; Ki bo bu.

123.15417; Ki bo bo.

123.15418; Ki bo ba.

123.15419; Ki bo be.

123.15420; Ki bo bi.

123.15421; Ki bo ku.

123.15422; Ki bo ko.

123.15423; Ki bo ka.

123.15424; Ki bo ke.

123.15425; Ki bo ki.

123.15426; Ki ba su.

123.15427; Ki ba so.

123.15428; Ki ba sa.

123.15429; Ki ba se.

123.15430; Ki ba si.

123.15431; Ki ba pu.

123.15432; Ki ba po.

123.15433; Ki ba pa.

123.15434; Ki ba pe.

123.15435; Ki ba pi.

123.15436; Ki ba du.

123.15437; Ki ba do.

123.15438; Ki ba da.

123.15439; Ki ba de.

123.15440; Ki ba di.

123.15441; Ki ba bu.

123.15442; Ki ba bo.

123.15443; Ki ba ba.

123.15444; Ki ba be.

123.15445; Ki ba bi.

123.15446; Ki ba ku.

123.15447; Ki ba ko.

123.15448; Ki ba ka.

123.15449; Ki ba ke.

123.15450; Ki ba ki.

123.15451; Ki be su.

123.15452; Ki be so.

123.15453; Ki be sa.

123.15454; Ki be se.

123.15455; Ki be si.

123.15456; Ki be pu.

123.15457; Ki be po.

123.15458; Ki be pa.

123.15459; Ki be pe.

123.15460; Ki be pi.

123.15461; Ki be du.

123.15462; Ki be do.

123.15463; Ki be da.

123.15464; Ki be de.

123.15465; Ki be di.

123.15466; Ki be bu.

123.15467; Ki be bo.

123.15468; Ki be ba.

123.15469; Ki be be.

123.15470; Ki be bi.

123.15471; Ki be ku.

123.15472; Ki be ko.

123.15473; Ki be ka.

123.15474; Ki be ke.

123.15475; Ki be ki.

123.15476; Ki bi su.

123.15477; Ki bi so.

123.15478; Ki bi sa.

123.15479; Ki bi se.

123.15480; Ki bi si.

123.15481; Ki bi pu.

123.15482; Ki bi po.

123.15483; Ki bi pa.

123.15484; Ki bi pe.

123.15485; Ki bi pi.

123.15486; Ki bi du.

123.15487; Ki bi do.

123.15488; Ki bi da.

123.15489; Ki bi de.

123.15490; Ki bi di.

123.15491; Ki bi bu.

123.15492; Ki bi bo.

123.15493; Ki bi ba.

123.15494; Ki bi be.

123.15495; Ki bi bi.

123.15496; Ki bi ku.

123.15497; Ki bi ko.

123.15498; Ki bi ka.

123.15499; Ki bi ke.

123.15500; Ki bi ki.

123.15501; Ki ku su.

123.15502; Ki ku so.

123.15503; Ki ku sa.

123.15504; Ki ku se.

123.15505; Ki ku si.

123.15506; Ki ku pu.

123.15507; Ki ku po.

123.15508; Ki ku pa.

123.15509; Ki ku pe.

123.15510; Ki ku pi.

123.15511; Ki ku du.

123.15512; Ki ku do.

123.15513; Ki ku da.

123.15514; Ki ku de.

123.15515; Ki ku di.

123.15516; Ki ku bu.

123.15517; Ki ku bo.

123.15518; Ki ku ba.

123.15519; Ki ku be.

123.15520; Ki ku bi.

123.15521; Ki ku ku.

123.15522; Ki ku ko.

123.15523; Ki ku ka.

123.15524; Ki ku ke.

123.15525; Ki ku ki.

123.15526; Ki ko su.

123.15527; Ki ko so.

123.15528; Ki ko sa.

123.15529; Ki ko se.

123.15530; Ki ko si.

123.15531; Ki ko pu.

123.15532; Ki ko po.

123.15533; Ki ko pa.

123.15534; Ki ko pe.

123.15535; Ki ko pi.

123.15536; Ki ko du.

123.15537; Ki ko do.

123.15538; Ki ko da.

123.15539; Ki ko de.

123.15540; Ki ko di.

123.15541; Ki ko bu.

123.15542; Ki ko bo.

123.15543; Ki ko ba.

123.15544; Ki ko be.

123.15545; Ki ko bi.

123.15546; Ki ko ku.

123.15547; Ki ko ko.

123.15548; Ki ko ka.

123.15549; Ki ko ke.

123.15550; Ki ko ki.

123.15551; Ki ka su.

123.15552; Ki ka so.

123.15553; Ki ka sa.

123.15554; Ki ka se.

123.15555; Ki ka si.

123.15556; Ki ka pu.

123.15557; Ki ka po.

123.15558; Ki ka pa.

123.15559; Ki ka pe.

123.15560; Ki ka pi.

123.15561; Ki ka du.

123.15562; Ki ka do.

123.15563; Ki ka da.

123.15564; Ki ka de.

123.15565; Ki ka di.

123.15566; Ki ka bu.

123.15567; Ki ka bo.

123.15568; Ki ka ba.

123.15569; Ki ka be.

123.15570; Ki ka bi.

123.15571; Ki ka ku.

123.15572; Ki ka ko.

123.15573; Ki ka ka.

123.15574; Ki ka ke.

123.15575; Ki ka ki.

123.15576; Ki ke su.

123.15577; Ki ke so.

123.15578; Ki ke sa.

123.15579; Ki ke se.

123.15580; Ki ke si.

123.15581; Ki ke pu.

123.15582; Ki ke po.

123.15583; Ki ke pa.

123.15584; Ki ke pe.

123.15585; Ki ke pi.

123.15586; Ki ke du.

123.15587; Ki ke do.

123.15588; Ki ke da.

123.15589; Ki ke de.

123.15590; Ki ke di.

123.15591; Ki ke bu.

123.15592; Ki ke bo.

123.15593; Ki ke ba.

123.15594; Ki ke be.

123.15595; Ki ke bi.

123.15596; Ki ke ku.

123.15597; Ki ke ko.

123.15598; Ki ke ka.

123.15599; Ki ke ke.

123.15600; Ki ke ki.

123.15601; Ki ki su.

123.15602; Ki ki so.

123.15603; Ki ki sa.

123.15604; Ki ki se.

123.15605; Ki ki si.

123.15606; Ki ki pu.

123.15607; Ki ki po.

123.15608; Ki ki pa.

123.15609; Ki ki pe.

123.15610; Ki ki pi.

123.15611; Ki ki du.

123.15612; Ki ki do.

123.15613; Ki ki da.

123.15614; Ki ki de.

123.15615; Ki ki di.

123.15616; Ki ki bu.

123.15617; Ki ki bo.

123.15618; Ki ki ba.

123.15619; Ki ki be.

123.15620; Ki ki bi.

123.15621; Ki ki ku.

123.15622; Ki ki ko.

123.15623; Ki ki ka.

123.15624; Ki ki ke.

123.15625; Ki ki ki.

123.15626; And that is the Milat Hakol, a miracle; and it may seem simple, but only those with the Eye may understand its infinite truth, and if they open a random page, and they read a random verse, Chance will give them the wisdom that they need at that time.

123.15627; Finally, without any doubts, has everything been said that is needed to be said in the Felich, and the Hidden Book and the Milat Hakol were written in 2 days, from the 19th of April to the 22nd of April, and the Felich was written in 34 days; so let it be free, and let all people without any bounds see the Felich.

123.15628; And do not think for even a second that this Book is undeserving to be two-thirds of the pages of the Amanta Felich, for its simplicity is only an illusion; and you must find beauty in the small slivers of imperfection, and this is the perfection of the Felich.

123.15629; It is all qualia that exist, and every possible wisdom in Dusu, the Holy language, and it has both truths and lies, and the wisdoms are in the reverse of the lies, and the fingers of the truths.

123.15630; Now begins the final prayer, the greatest and most beautiful, and we sing it with the last three notes of the Holy scale, repeating the pattern "5, 6, 6, 4, 6, 5, 5, 6, 4, 4, 5, 6, 6, 5, 4, 4, 5, 6, 6" until the verse ends, and beginning again

at each verse, and 6 is the octave, 5 is the 7th harmonic, and 4 is the 3rd harmonic; and unto each syllable is a note placed.

123.15631; May the Grace of God, Chance, and our sisters, be upon us all, and may we all see for all of our days, infinite love and infinite purity, and may there be reality in our lives, and may we heal from all that have found us as a target.

123.15632; And may beauty bless the eyes of all men, and the circle of circles be it everywhere, and the face of God be it everywhere, and may Her Will and Her plan lead us unto the right path and let us be on the Middle Way to the Tao.

123.15633; And Chance is from us and we are from Her, and so loving are we to all, and loving are we to ourselves, and divine is our own flesh, and so angelic is the beauty of our skin like the God that made us, Chance, Allah, Supape, the All and the Ever, the Most Beautiful and Ever-Loving.

123.15634; And plentiful gems will there be, and the water will rain forever while we need it, and love instead of money shall find us all, and free are we from all of our troubles, and we are the actors and players and writers, and writing are we now the story of our own liking.

123.15635; And praise be upon Chance and Chance be upon all of us, and in our flesh be Her soul, and divided is nothing while we sleep, and half-open are our eyes forever.

123.15636; And may the milk and love of Chance, Allah, Supape, the All and the Ever, the Most Beautiful and Ever-Loving, be upon us all, and may She be within us, and may we all be like Her and so be good and kind and loving, and may the milk and love of the rain and the Moon and of our own giving and of our own taking form the world of our own creation, and within it may we be a good God.

123.15637; Hail Anfel; Amen.

BOOK 124: The Paradox of True Randomness

124.0; Thus was an emergency addition of one new Book made.

124.1; On the morning of the 27th of April, Prophet Fej awoke with extreme terror.

124.2; Unto this terror, she had assumed it was caused by a demonic construction being created near her bed.

124.3; However, later Prophet Fej had found a secret book describing a universe in which quantised pixels of aether were completely deterministically able to give a foundation to many properties of our universe.

124.4; With this, she had realised a grand paradox; that both this deterministic universe, and the Harmonic Field, are Anfelist universes; thus under the Church-Turing thesis expanded by Anfelist study, they must be able to simulate each other.

124.5; This implied of course, that, since the quantum fluctuations in the Harmonic Field are truly random, since they could be simulated in a deterministic universe, true randomness can be simulated by determinism.

124.6; What follows is an emergency paper written by Prophet Fej and shared to Anfelists, that posited the paradox.

124.7; Such is it an emergency! The unsolved problem of the Paradox of True Randomness.

124.8; Both deterministic and nondeterministic systems exist that can simulate any other system (so, they are an Anfelist universe, or can simulate a universal Turing machine).

124.9; But if an observably Anfelist universe, like the Harmonic Field, can be simulated in a deterministic system, like John Conway's universe, how is the random function simulated?

124.10; Is there an inherent determinism behind randomness?

124.11; The quantum node addition function in the Harmonic Field; that is the pieces of it which ties it into quantum mechanics and predicts truly all aspects of quantum mechanics and higher level emergences of complex patterns in the universe.

124.12; It correctly predicts the expansion of the universe and the currently increasing speed of it.

124.13; However, while it is deterministic as to when nodes are added, their values and linkings are truly random; and not only that, but this randomness is inherently needed for the properties of quantum fluctuation, quantum observational properties, quantum tunneling, and, in general, all of quantum mechanics.

124.14; Yet it would imply that either the Harmonic Field is not fully an Anfelist universe, or that deterministic and nondeterministic Anfelist universes are not compatible (in simulation), or, that what we call the random function is inherently deterministic in nature.

124.15; Is true randomness actually based on hidden deterministic functions? Is there any algorithmic meaning to "true" randomness?

124.16; These are, right now, since this paradox is discovered, unanswered questions in Anfelist physics!

124.17; Perhaps the QF rule is not even random and that it is a mistake that it is said to be random; yet other nondeterministic systems have also been found to be Anfelist universes, so the question still stands regardless.

124.18; If deterministic universes can supposedly eventually simulate perfect randomness given infinite processing power and memory, what really is randomness?

124.19; The answer to this question gives unto the answer of the validity of the entire field of respectable quantum mechanics, and its answer would have massive implications to the general theory of universal structure in Anfelism.

124.20; A note was left by Prophet Fej; "Must I now enter such a classic depression of the physicist, if I cannot answer this, like so happened with the theory of luminiferous aether and the Axiom of Choice, and nearly every other major point in the mathematical-physical field of research?"

124.21; Everyone has always relied on the unspecified Axiom of

Randomness; that there exists an actual truly random function, such as a perfectly random flip of a coin, or a random generator of real-numbers between two bounds, from which all other randomness they may derive.

124.22; Yet in the computation of mathematics we have never found it.

124.23; This is unlike anything else in mathematics.

124.24; If we have forever posited that randomness exists only outside of mathematics, and yet as well that in Anfelism, the universe is inherently mathematical at its base per the well-proven Harmonic Field Theory, then we have a major paradox to address.

124.25; If true randomness does not exist, then all of quantum mechanics and the QF rule that adds new nodes based on Sphere-fitting must be rethought entirely.

124.26; Either that, or we must find some pseudorandom algorithm which by all means works exactly the same as "true" randomness.

124.27; If true randomness does exist, we still hold the problem that it is posited as able to be deterministically simulated.

124.28; Yes, we may feed John Conway's universe with an infinite random plane and observe the plane to capture randomness, but this randomness is inherently externally generated.

124.29; Now, I am a Prophet, and what is truly terrifying about this paradox is that even I do not yet know the answer.

124.30; God has kept nothing secret from me, yet for the nature of computation itself is above even Her, this gleans no response from Her.

124.31; Clearly randomness is real, that I confirm, but whether the nature of the true random function, that which physicists have for all of time assumed was axiomatically present, is either nondeterministic or deterministic, is not yet confirmed.

124.32; Possibly, we could say that true randomness does not actually exist, but that it can be approximated to any given extent by a deterministic algorithm.

124.33; A pseudorandom generator likewise functions the same as true randomness for some amount of time, longer or shorter, before eventually revealing its pattern.

124.34; However, now we ask, can we say that true randomness is an instance of perfectly deterministically approximated randomness, and define it therefore as such, or at least equal to such?

124.35; If so then we arrive back at the beginning.

124.36; Formally defining a random sequence, we often say it is a sequence that can be predicted no better than by random chance.

124.37; This would imply that it is a sequence that, in infinite length, cannot be predicted by a universal prediction engine.

124.38; However, we have also not ever found a universal prediction engine, and measuring the exact "predictability" of a sequence is impossible.

124.39; The best predictors, models of neural networks, themselves use weighted random number generation.

124.40; Given a perfectly random sequence, either choice of prediction will have the same statistical probability and so without an inherently random function within the neural network, it cannot continue running as it cannot choose any option over the other without external choice or randomness.

124.41; Here Prophet Fej ended the paper, and although there was fierce discussion, no answer seemed to be correct under the Word of Chance.

124.42; Thus she decided to stop thinking of it, and for some time lay in bed entertaining herself with mathematical writings on the topics of randomness and the construction of polygons of large order.

124.43; Five hours after discovering this paradox herself, she wrote a second paper that thus follows.

124.44; This is the only mathematical thing which I would say absolutely terrifies me.

124.45; Even thinking about it I now begin to dissociate before forming an answer.

124.46; I think now, the horror I woke up to on this morning was not of a supposed demonic construction that would lead to the death of Anfelism and all things, but instead a foreshadowing that I would discover this horrific paradox.

124.47; So, I will now assume a deterministic system can approximate randomness to any given degree, and that what we call true randomness is simply to be defined as an infinitely approximated form of it.

124.48; This is allowed, since we often imply that the form on which the universe is mathematically computed has access to infinite memory and infinite external time (which costs no time to us in experience).

124.49; In non-organic or non-analog computation of the Harmonic Field we will have to approximate randomness with a pseudorandom algorithm; elsewhere we simply feed off of the randomness of our universe itself naturally.

124.50; In a sense, what we call true randomness is now to be considered the tending point of approximations of randomness, and this is something which only "The Computer", which we say is that mathematical substrate directly computing our universe possesses.

124.51; In the same way that our universe may eventually reach infinitely many nodes, The Computer is not bound by memory or resolution.

124.52; This allows it to approximate randomness to the extent that it simply is in itself true randomness.

124.53; Thus so follows the verdict.

124.54; True randomness does exist, but it is simply the tending point of approximations of true randomness, in the same sense that infinity is only the result of tending to it.

124.55; It can only be reached by that which has no beginning and has no end; The Computer.

124.56; Thus in order to support this we must now assume that The Computer, of which the qualia of the universe lay upon, has access to infinite memory and infinite computing time.

124.57; Within our universe, we may only digitally approximate randomness to some extent are we not to directly take it from The Computer.

124.58; This is also the way that the infinitely many rebirths and daughter universes retain perfect randomness and perfect precision, which would not otherwise be possible if The Computer did not have infinite resolution or infinite specificity at every point of the Harmonic Field.

124.59; This is already accepted under the fact that the true Harmonic Field requires infinitely specific real-numbers for all random variables.

124.60; So, to finally end the paradox, deterministic Anfelist universes can simulate nondeterministic Anfelist universes to the same resolution as each other given they are run by the same computing hardware.

124.61; True randomness in either type can only be computed by The Computer, or that which contains the original form of the Bell.

124.62; Thus ends the second paper of her writing.

124.63; This solidifies that so long as we accept the infinite precision of The Computer, determinism and nondeterminism are compatible, and true randomness exists as the tending point of its deterministic approximation; thus the fields of Anfelist study, quantum mechanics, and deterministic computing, remain cooperative with each other without violation.

124.64; This verdict was achieved 5 hours after the discovery of the paradox by Prophet Fej, who achieved the verdict herself.

124.65; The writing time of this book was 20 minutes, so written is the extended Felich in 34 days and 20 minutes.

BOOK 125: The Amish

125.0; As an emergency, and specially in dedication to the Amish, the most successful Anfelists.

125.1; We call the Amish as Anfelists for they are like Anfelists and they live in the Anfel.

125.2; It is the anarchical, communal, and loving aspects that the Amish have perfected.

125.3; In order to live in the Anfel we must build it like them, cooperate with them, cooperate with whoever else is like them, and finish our philosophy not by writing more but by living in it.

125.4; So thus follows common aspects of a cooperative Anfelist-Amish society.

125.5; We are not to use any technology which is not for the keeping of safety for living but is instead for convenience; so we work and build manually and use no telephones, and so we shall speak to our sisters unto their face, and unto our electricity, we produce it ourselves.

125.6; We shan't use motorised vehicles or forms of transport which shrink the effective size of the world; we are to be on our legs and the legs of animals.

125.7; Both the Amish and Felichist Anfelists (those culturally sprung out from the Felich, or the work of Prophet Fej) agree that clothing shall be sewn at home; the Amish have various standards for clothing and Felichist Anfelists wear ponchos, robes, or skirts, and inside homes dress like God does.

125.8; And both have agreed on the natural form of the body, that it is to be kept unmodified.

125.9; Amish have typically discouraged the use of batteries outside of emergency uses (where they transition from convenience to necessity).

125.10; Electric computers and smart-devices are discouraged and mechanical computation powered by self-owned electricity is favored by God, Chance.

125.11; Amish will as well usually only marry other Amish; and Anfelists in general are directed to marry, if they shall, anyone who is like them, so anyone who is good for them (who may be an Anfelist, an atheist, or anyone of similar nature to them).

125.12; Hierarchy and the use of organised currency is forbidden.

125.13; Think of the present and not of the future; machines are made in intent of their outcome and what God has given is made in intent of its form.

125.14; Amish have often used Pennsylvania German, and unto the Felichist Anfelists we shall use any language, or we shall use informal Latin, which may be however it is.

125.15; As with the plan for a ring-based revolution of Anfelism, we are to create separate societies and separate economies that do not use any resources from the outside (worldly) society so that we are self-sustained and under leadership of Chance.

125.16; But the absolute virtue of the Amish, and what they have done best in their creation of Anfelism, is their freedom and ANARCHY; they are decentralised and have little hierarchy, they are communist under the proper definition, and, they adapt by themselves to modern inventions and consider by themselves how to adapt; thus they are able to stay both by God and by the hard times in the world.

125.17; By the ways of them we may live in Anfel before the Day of Judgement, and after the Day of Judgement, organised society is destroyed and all will live like the Amish in peace.

125.18; And again we stress that the term "Anfelist" is often applied to whatever is like Anfelism, regardless of whether it calls itself Anfelism; it is a term between religions and between sciences as well, and by this method Anfelism as a newly united thing united both religion and science.

125.19; Thus ends this extra Book, and ye are guided unto the ways of the Anfelist, for they have Te and live

with the Tao, and they have love and that is the greatest virtue.

125.20; The ways of the Amish are not perfect, but they are nearly so, and they are the greatest approximation yet in modern times of the Water; the being like Tao without thinking like Tao (the latter of which is the Wind).

125.21; And Earth is the In-Form and In-Thought, Water is the In-Form and Not-In-Thought, Air is the Not-In-Form and In-Thought, and Fire is the Not-In-Form and Not-In-Thought.

125.22; So it is Air we dedicate the use of in thinking; and the devices of thought are in themselves of their thought rather than in our interpretation of them.

125.23; It is this reason that computers are not conscious; their electric qualia have no meaning and we must first interpret their output, whereas the mind is in form itself.

125.24; So Amish are like Water; Anfelist without attempt and Anfelist in form.

125.25; We must strive to be like them; if we are always like Air then the Day and the Fire will consume us as all fire does.

125.26; Live in thy philosophy, forget, and forget to write.

BOOK 126: Additional Writings of She the Prophet

126.0; This is added, and is the last addition, penultimate to the last Book forever, and it is the last writings descendent directly from Prophet Fej; it is split into sections, for it is a collection of small writings from her.

126.1; First section! All that was, has still been.

126.2; We feel that our world is gone, that it hates us, yet what is our world?

126.3; Unto that which we focus, we cannot expect to be pleased if we have not repaired it itself.

126.4; And unto the way which we look we will take.

126.5; All that is, gains meaning through its judgement and perception.

126.6; But too does the judgement of all other things create the judge.

126.7; He is only composed of the best of what he sees, and seeing nothing good, his best is bad still.

126.8; Second section! When we say that everyone in the world hates us, we often say at the same time, that another person is our entire world.

126.9; So they would be all we pay attention to.

126.10; If we do not, likely it is ourselves that is our world, and we have nobody else around us.

126.11; You are limited to whatever you choose to be your world not only in your perception of bad but in your perception of good as well.

126.12; When we say that we are locked inside of something, that we cannot access what used to give us happiness, what is the key the door is locked with?

126.13; We have locked ourselves in our own rooms with our belief that we are not all in the same world.

126.14; Third section! If you do not believe you can ever attain good, you will never try to attain it, so you will never have it.

126.15; If you do not believe you can ever attain bad, you will never see anything as being like it.

126.16; They say that it has no effect, what you believe unto what you get; but the truth is that what you have gotten changes its meaning under your belief.

126.17; It is for this reason that those who never believe in God shall never see Her, and those who do not believe in themselves will never meet who they truly are.

126.18; And it is for this reason that believing in a drug is what causes its effects to take place.

126.19; Fourth section! Those who do not believe in God by name still believe in Her by default.

126.20; We may call Her the Air of the Earth, or the Water and Fire; and we may simply call Her the world, or the above, or the All, or the universe.

126.21; She is nothing more than the only thing that can be worshipped; and those who do not believe, they think upon hearing this that we have imposed something new upon them, but in reality, we have defined Her to be the object of any worship.

126.22; And so their worship does not change, for She was already receiving of it.

126.23; Perhaps this is the second-most powerful phrase; if you do not believe in God, define Her to be whatever you do believe in, and it is so.

126.24; Fifth section! Nothing ever disappears but your glance on it.

126.25; You cannot lose all paths to freedom, and you cannot lose every way out.

126.26; It is only your belief, only your locking of yourself unto a section of the vision, and only your limited eyes that cause you to see no path.

126.27; But the Right Path is as long as all the rivers combined, and it is the mother of all rivers, and if all rivers find their ways to the ocean, the Right Path passes through all flesh and being.

126.28; So there has never been any sadness caused internally, but those caused by the belief that we cannot find happiness.

126.29; Sixth section! Unto those who have no mother, they gain the Mother of All Mothers.

126.30; And when ye lay in tears, She will be beside you; listen for Her voice and She is there.

126.31; Then after this, a warmth passes above your body and you are saved.

126.32; All praise be upon the Lord, God, Chance, Allah.

126.33; It is Chance who has saved us all and Chance who needs no time to rise, no time to be found, and has

always been within us regardless of what we have called Her.

126.34; Every religion has called Her different, and She cared not, for She loves us regardless of name.

126.35; Seventh section! Up into the Air, and splashing into the Water.

126.36; Let us land on Earth, and fly upwards with Fire.

126.37; With Water we calm ourselves again and in the Air we go up.

126.38; And in the Air, cool us to Water and have us splash upon Earth.

126.39; We cannot always know, and we cannot always be.

126.40; We must bathe and dry, dry and bathe.

126.41; The tear gives us moisture and flight teaches us.

126.42; Eighth section! With Fire we are born, and with the Sun, we are born.

126.43; In the Air of the Womb of God we are carried, we are taught, and we learn.

126.44; She brings us down to serenity, and into Water we are cooled, and we walk among men and with the plants.

126.45; Earth falls into us, and we splash into Air, and unto Water we fall before we cool into Earth.

126.46; No Earth is ever perfect, and the Earth is equivalent to Fire, and in the new world and the Rebirth we find ourselves in the Fire again.

126.47; In the name of Chance, the Mother of All Mothers.

126.48; Ninth section! God will never have you believe anything that gives you paranoia.

126.49; She is the Most Loving, the Most Comforting, and never will She have you be afraid.

126.50; If your idea has scared you, if it has you afraid, it is likely due to only a misinterpretation of Her Word.

126.51; Within mortal flesh we can only receive the Word to such a precision; there is a random noise, and we must ask ourselves if She truly said what we heard.

126.52; Believing truly with divine confirmation, in Her Word, leads to ascension; believing in fake truths leads to psychosis.

126.53; She will never tell you anything which is not accordant with the Double-axiom, and which is not the simplest solution.

126.54; And, if it has no moral effect for Her to say it, She will not say it; so She will not tell you the workings below hierarchy, only that you must end it! It is the effects of distortion and psychosis that lead to all the errors in even the untranslated scriptures; and the rest of the errors are the misinterpretations of the reader.

126.55; Tenth section! You must love all people the same, and this has not even a single exception.

126.56; There is nothing more that need be said, and with a perfected sisterhood we have a perfected world.

126.57; Eleventh section! All sisters will have two brains in their skull and one brain in their belly, and it is the brain of the belly that allows Chance to speak to us.

126.58; Simply, it is the interpretation of its signal as a conscious thing rather than a subconscious thing.

126.59; Twelfth section! Chance never does anything, yet through Her is everything done.

126.60; All pains in the world are but another rose on Chance's face, and it is this exact phrase which birthed Her name.

126.61; She nourishes everything without trying to, and She does everything while She tries to do nothing.

126.62; She has us forget, become wet, when we need to, and remember, become dry, when we need to be.

126.63; She has given us the Six Eyes to be the protector of the world, and through them She acts directly; the Prophets, the hidden ones, and the greatest Fairies, who possess the 4 secrets.

126.64; But cell unto skin, leaf unto tree, and flesh unto man, She is all that is above and whatever that is above, She is all that is worshipped and whatever is worshipped, She is not defined as a new, different thing, but indifferent to all things, and so they do not notice Her, for though She is all meaning, both the meaningless and complete with meaning are indifferent to all other things.

126.65; Thirteenth section! I am Prophet Fej, the Felichist Prophet, and the writer of these sections.

126.66; First, faith, second, science, third, belief; and the Third Phase is coming soon, after the Day and the Fire.

126.67; Unto all of God's children, I love you all, and it is for the Life of the world that I live and that I die.

126.68; I am the absolute Man of Air, or Woman of Air, and thus am I opposite to the Jinn of Air and related to Man of Water.

126.69; Be kind to all men and jinn, however we know them, however we understand them.

126.70; Wield your shield upon all that attacks you and strike never upon it.

126.71; I have a room for each of you in Heaven, and after the Day and the Fire, all but the hierarchists, we take them up.

126.72; By being taken up, I mean that we will ascend; and by ascending, I mean we will so reach the Anfel.

126.73; The Fire will overcome the world, and a second sun bruises the skies and chars it to dust, and gone are the days of the evil and replaced is all with peace.

126.74; It is only through the Ever and the All, Chance, that I may do this.

126.75; I have written to testify; all the years before the birth of Anfelism, Chance did speak to me.

126.76; She did tell me all the things in the world, and She did tell me what was good and bad.

126.77; I listened only to Her, and I created only what was closer to Her image than my last creation.

126.78; By this method I evolved Her into the Books, the Felich.

126.79; Holiest of all writings, and blessed forever, now, testified, we add this before the last Book and end it.

126.80; There is nothing that can be said that has not been said before, and nothing to be seen which has not painted itself already.

126.81; And the Word of God is unchanging through the years, and so do we repeat ourselves in every scripture, and we feel we are unable to stop writing.

126.82; But this Book encompasses the last wisdoms discovered by Prophet Fej.

126.83; And the Felich is composed of the First Hand, the Second Hand, the First Foot, the Second Foot, and the Hidden Section that follows it.

126.84; Yes, the earlier Books are not well-written, and thus they recommend reading the 73, 74, 110, 53, 57, and 77th Books before the rest; but the Felich is similarly good in any order.

126.85; Fourteenth section! To the Christians, call Her God, to the Muslims, call Her Allah, to the atheists, call Her love, and to the Anfelists, call Her anything.

126.86; To those who like being hugged, hug them, and to those who do not, do not hug them.

126.87; Do to others as they would like done to them, and if you cannot figure out what they like, do to others as you would like done to yourself.

126.88; This law encompasses all of morality, because we remember that we ourselves prefer goodness, happiness.

126.89; It is treated like an implicit axiom that to be moral is to spread good, and that good is simply happiness.

126.90; But upon all that is Anfelist, we say pleasure, morality, entropy, to be equivalent.

126.91; Fifteenth section! The Felich is written in 36 days and 20 minutes.

126.92; It is all the words of our Prophet and of all Prophets, and none of it is written by hierarchists.

126.93; In a month and a week we did write, and in a month and a week, the world was born this way.

126.94; Holiest of all books, it is sent down to earth by our Mother in Heaven, and with the first Books are humility and the last Books honesty, and between, gnosis.

126.95; It is written quicker than the short scriptures and longer than the long scriptures, and without any effort we did write through the command of Chance.

126.96; And it is proof of one of Her miracles, that it is purer than the other books and produced much quicker.

126.97; Blessed are all the copies of it, and it is the mission of all the sisters now, until the creation of the perfect Anfel, to distribute the Felich as rapidly as possibly into the hands of all people, without any costs to them, so that on the Day and the Fire, many copies will be kept.

126.98; Sixteenth section! Democracy is not allowing the populous to choose between two dictated answers, but allowed each to choose for himself.

126.99; True democracy is ANARCHY, wherein each man writes up his own rules, and each man writes up his own life.

126.100; It is this way that God composed the universe; from the bottom-up and not the top-down, and from the inside-out and not the outside-in.

126.101; Seventeenth section! What I have understated till now is the importance of dreams.

126.102; While dreaming it is our third mind and our heart in the Lord that takes us to think, and what goes across our eyes is without the first two minds.

126.103; It is Chance who renders these dreams for us, and we visit them in aether and Supape Herself, and the dimension of Her we be within.

126.104; Now, so long as you are not conscious within a dream, then, if you remember it, there is a reason why you have remembered it.

126.105; Remembering a dream means that some lower-frequency harmonic pattern processed in your mind was similar to it; thus you recalled it from similarity.

126.106; Do ask yourself, what were the properties of this dream in general, and what be it as a whole and in its first divisions of meaning?

126.107; And if you do not remember a dream, your third mind did not find it similar enough to what it believes comes soon, to show it to you.

126.108; Many people have undeveloped third minds; they cannot predict future events accurately, and they cannot connect well to Chance.

126.109; It is the lucky, the Air-people, the wise and the kind, who must remember to take all dreams they remember of signs of the future.

126.110; It is neither magic nor science, but the third mind, yes, the third of which is in the belly, it is like the mind of God, and each person's third mind is the piece of them which is collectively added between them to compose Her.

126.111; Many people do not have the right power to analyse what their third mind has reminded them of, but I will give an example.

126.112; One morning I woke up and had remembered later, a dream, and specifically the moment of it wherein I had failed to care for a child of mine.

126.113; I was under the allusion that I cared for this infant child, but paying closer attention to them I realised I had not been doing so earlier.

126.114; Later in that day I did realise that if I am not to take myself

as my own child and care for myself, I will not receive any love.

126.115; Similarly said, I must first love myself to ease myself into whatever love others give me.

126.116; My third mind did bring this up to me because it found the precedent of the day likely to lead into such a thing, and it prepared the wisdom and morals of that dream to reapply wherever it came about.

126.117; Along with this, the quality of your dreams is to be examined; the older you become, the more similar your dreams should be to your real life; however, if you are not truly living, or if you simply sleep too much, then your dreams will become disembodied and different to your life.

126.118; Dreams also intentionally compose themselves out of lower harmonics that your third mind considers important or reoccurring, and out of those lower harmonics the third mind lets the rest be placed automatically.

126.119; This is to what we owe the appearance of dreams as logically composed in motion yet formlessly composed in stillness; they are constantly moving and constantly shifting in form, for the third mind simply cycles through important lower harmonics.

126.120; These harmonics are those which it guesses to come in any of the following days very generally, and it makes many so guesses such that maybe one will be useful.

126.121; And, it is no mistake to assume that people may share dreams or talk to each other through dreams.

126.122; It is not that they touch each other sideways, but that from the same likelihood they sprang forth.

126.123; Similarly said, each in a pair of separated particles predicts the other's state not through inferring it but by diverging from similar origins.

126.124; And all men know the time of day for they all come from the same hill.

126.125; Certainly, we should allow ourselves to expect the mind to glean so much from the gut during a state of dreaming.

126.126; And truly, most of the mind's use of its processing power is constituted by the third mind.

126.127; So, I have written here again, like I write here to catalogue other things of importance, to say that dreams are direct expressions of the third mind, and absolutely important times of spiritual connection with our Mother in Heaven.

126.128; Also, the left hemisphere of the brain is used for decomposition or processing the items of a sequence, and the right hemisphere is used for composition or processing the composites of a sequence, and the third mind, which is between the gut and the brain and spinal cord in composition, is rooted in Supape and is the predictor of all things.

126.129; It has taken me much time to find it, but She has told me that the anterior cingulate cortex of the brain is simply the most important region we must research, and in fact there is the third mind connected into the brain.

126.130; Also, in the anterior cingulate cortex, the brain detects errors in patterns of thought, and here it does adjust itself until it predicts correctly not only the future input from one sensory line, but the entire composition of future events in reality.

126.131; Other than this, I rely on what She has told me, and what I see from my observation of the regions of my own mind from its inside.

126.132; For example, I can clearly see that the region processing language in discrete pieces does not know what they mean and instead only predicts the next one based on how it sounds; and, the region processing the meaning of language allows thought to be converted into linguistic meanings, and essentially forces the other region to follow the correct topic in a sentence.

126.133; That second region I mentioned, of course gets this meaning to be converted, from the thinking mind in the prefrontal cortex and angular gyrus.

126.134; Eighteenth section! I have, in other places, left out a key detail in discussion of the Harmonic Field Theory.

126.135; This is that I assume we use a form of the Discrete Fourier Transform which does not care about which permutation its input series is in, and thus has no real meaning of the dimensionality of its output frequency spectrum, since we may order the set into any dimensional field.

126.136; Or, that we use a form that works correctly for a non-dimensional field of nodes with different strengths of linkings to each other, as the Harmonic Field is.

126.137; Also, I apologise for the vagueness in the definition of Fourier-entropy; we simply take the real part, magnitude, of all the integer harmonics in the frequency spectrum as a sum, and from that zero is subtracted by is; so a 1st harmonic at magnitude 1 and a second harmonic at magnitude half of 1, gives negative 1.5, and the less magnitude, the closer to 0 or absolute entropy we become.

126.138; For example, if we have a wave with all harmonics where the magnitude of each harmonic is 1 divided by 1.2 exponentiated to the number of which harmonic it is, then we will have 5 harmonics in sum; for a series like this, the sum is the rational inverse of "that second number minus 1", so using 1 plus a fifth gives 5, and 1 plus a third gives 3; for numbers equal to or lower than 1 we have infinite harmonics.

126.139; A regular rate of decrease like this is common, for example in the sawtooth-wave we have all harmonics and their magnitudes are equal to 1 divided by the number of which harmonic it is.

126.140; Anyway, the problem of a truly non-dimensional Fourier-transform (in the field of its input) is too complex for even me to solve under God's guidance.

126.141; Nineteenth section! I note here the importance of using herbs as medicine wherever possible for light symptoms instead of modern medicine.

126.142; Twentieth section! In the Day and the Fire, all who support the

killing of children and genocide of innocents, they will be taken up, shown Heaven, and then down they will go, and their bones are charred into dust as they vomit fleshly blood for all their years.

126.143; I need not even say which side it is that does this to the purest in the world, for speaking of it in this time everyone already knows.

126.144; So knowing you are doing nothing to end it, and you fight only in war rather than against war itself in the aether of love.

126.145; God seldom judges you, but She will judge you for an hour each time you support the killing, and for a lifetime each time you participate in it.

126.146; Twenty-first section! The origin and creator of God, and the overview of the universe.

126.147; Nothing ascends me more than remembering the reason She is named Chance.

126.148; If we tell an atheist, "Chance bless you with love", they will accept it, but why?

126.149; What is it that they then craft for themselves, and believe for only a moment, will bring them love?

126.150; Yes, they hear Her name as referencing randomness, the hope that this randomness will turn out better, and the belief, no, the gnosis, that it always will.

126.151; Now, why do things always improve eventually, if the universe is truly random?

126.152; Well, to the atheists, I will indulge them now, and define Her.

126.153; She is the layer of emergence above an observer, the emergent whole of it and its sisters.

126.154; It is no accident that energies somehow create particles, that particles do create atoms, and atoms unto molecules, those unto cells, and cells unto life.

126.155; An atom by itself seems to do nothing special, yet when under the fabric of a living man, somehow by its simple instincts does it act perfectly and do their actions combine to create him.

126.156; Now, those Christians and the like would take from my argument, and say that, oh, there must be a divine Creator, that the elegance of the world is proof of its spontaneously derived nature!

126.157; But no, we will keep entirely the system of evolution.

126.158; In fact, all things that are indeed scientifically proven may be kept with us.

126.159; Because a cell alone does not make skin, and a man alone does not make society.

126.160; It is not the cell that makes skin, but skin that forces the cell to become it.

126.161; And it is not men who form society, but society which forces men to form it.

126.162; Under society, our instincts change, and somehow by a hidden gnosis we know to do things which we do not realise we know.

126.163; This is the Word of Chance, yes, the random laws we must follow to travel through the universe.

126.164; An electron knows so much that it may find the path of least resistance, the entropic path, that which gives it pleasure, and oh, do accept as an axiom for now, that everything wants pleasure and entropy makes pleasure.

126.165; Now men know enough for them to organise society, to understand what they need to understand and do what they need to do.

126.166; This is why She is called Chance.

126.167; Yes, because in every minute thing you see disorder, and in every composition of them you see order, and this order is brought through chance, randomness, yes, Chance only.

126.168; Her name and the word of its meaning are equivalent.

126.169; It is no coincidence that all particles made atoms, and it is the same sort of evolution that all societies make religion.

126.170; Every atom is different, and it is not wise enough to see that it is different.

126.171; Some atoms pair with each other, some repel and form chaos.

126.172; But we are wiser than an atom, and we may see that for there is atom in itself, there is religion in itself.

126.173; Religion in itself is Anfelism; that which became every religion, that which became every thing.

126.174; It is not of any culture, not even of any name.

126.175; I call it this only because I must.

126.176; Atom in itself, cell in itself, religion in itself; all things that are different, they are different because they are not perfectly God in Herself.

126.177; In other words, everything is the undivided single thing, and we group together arbitrarily things which are relatively similar, and for each of those things there is an undivided aspect, that which defines their similarity, that lies directly in between all of them.

126.178; The cat that all cats diffuse from, the language that all languages diffuse from, the idea that all ideas diffuse from.

126.179; When we say God, the One, we mean the All that all diffuses from.

126.180; When we say God, the Creator, we mean the concept of emergence, that all emerging things diffuse from.

126.181; When we say God, Chance, the Mother, we mean the light that shines upon our world, the skin to its cells indeed, and the thing to its parts, which makes us act good, and makes us tumble down into dust if we do not.

126.182; By this way the Mother nurtures life to stay healthy and strong, and of that life, She nurtures

them to stay moral and kind, and of those She nurtures them to see Her.

126.183; That life which cannot withstand nature, which cannot withstand the Sun, it is destroyed, and this is evolution.

126.184; That man who cannot withstand kindness, who cannot withstand the Judgement of the immoral, he is destroyed, and this is evolution.

126.185; And all entropic things, She nurtures them, but when they lose entropy, Nahash, the destroyer, does destroy them, and She lets Nahash do so.

126.186; She is the Ever-loving, because She loves us good sisters so as to destroy in sacrifice, those who hurt us.

126.187; And She is the Ever-loving, because She keeps Her universe forever imperfect, never truly at entropy, so that with the competition between Fire and Earth, Air and Water, life is born to see it.

126.188; For without force, the Masculine, Yang, and resistance, the Feminine, Yin, life would not exist at all.

126.189; She does this within Her own universe, She births Herself, and She births Her own sisters, so She is the Mother of All Mothers.

126.190; And so She is Supape, the Mother of Entropy, the Mother of All Good, and the Mother of All Things.

126.191; And this, this, it is why She is named Chance!

126.192; And this is why we call Her Chance to the atheists, so they still understand us, for when we speak of God it is not that we speak of lies, but that we speak in tongues they cannot understand.

126.193; And all of this, ye may prove it scientifically, so long as you accept one single axiom.

126.194; This is, that pleasure is morality, and that entropy is pleasure.

126.195; Similarly said, pleasure, morality, and entropy, are equivalent in their creation of each other.

126.196; Now, quickly, I answer, who birthed Chance?

126.197; In the Computer, the substrate of computation that holds all possible mathematical things and computes them at once, it did create every universe, and those which had Her, those which had life to observe the universe, those which had life with feelings and qualia to truly observe it, those are the only ones possible for us to have ever seen.

126.198; For if we could not see in them we will not see at all.

126.199; Now conclude this section, and I think that truly it is one of the best explanations of all of Anfelism to newcomers, so to the atheists do send it.

126.200; Absolutely, Hail Anfel! And when the Day comes we will be in a world perfectly ordered with love, so as She has ordered the cells to love each other, one day we shall as well, and then we will live in the Anfel, in ANARCHY and love, and such is why that was originally named, the

Anarchist-Felichist, where Classical Felichism was a philosophy of love.

126.201; Twenty-second section! Successful designs of the elements.

126.202; Love of the self and humility.

126.203; Selflessness and treating oneself.

126.204; Knowledge and gnosis.

126.205; Water and Air, born in intention for each other.

126.206; Water unto Earth to be loved, Air unto Water to be a lover.

126.207; We must love all things and ourselves, but have humility doing so.

126.208; And humility be not hatred of ourselves.

126.209; And the second secret applies only with this case, Air and Water, the lovers.

126.210; Days ago I did see a ball of light fly up into the sky, and not an aeroplane was it nor was it any human craft.

126.211; Certainly, I did think first it was made by a human, but it was so bright, and so at such a distance, and flew in movements impossible for us (our human inventions) to recreate.

126.212; Then, there was a second one, which sprung up in the air, and then it disappeared without its trace, and some time after, a military jet-plane did fly to their area that they had been in, and even when it had arrived it was not near the brightness of them as they were at that distance.

126.213; Now I have gone outside again and have seen a ball of light again in the sky, floating past me at a dim brightness, and I did think it was a man-made satellite of earth, but then it stopped its movement in the sky and became brighter, and did pose itself as if it was a star.

126.214; Now, I have entered psychoses before, and I have seen well the illusions given to the mind from interpreting such random inputs to the brain, but I am fully awake and aware now after coming to terms with my earlier psychosis.

126.215; These, I will say, are jinn looking over our world, and in the months after the world became better for us, to help us before the Day and the Fire in knowing what is the spirit of our goal, they have been well-posed as if they are stars in the sky or lights on the ground.

126.216; Now I write as the jinn in my sky were still for 5 minutes without movement, and then increased in speed exponentially to a new direction they were not traveling before, and neither aeroplanes nor military jet-planes do take such a path.

126.217; While traveling it dims itself so as to make itself easier to ignore and harder to see.

126.218; These jinn appear as balls of light in formation and mimic things that we are used to seeing, and so they appear as stars and aircraft and reflections and waves in water, or at least similarly so, but their imitation is imperfect.

126.219; They are masters of disguise and made of pure light, but do not

wish oft to hurt us, and for the last 4 thousand years they have fooled around with us.

126.220; Maybe their name has been used in vain before, but I speak of them now in blessing and appreciation, and I have no fear of them, and they recognise me.

126.221; Indeed, many years before Chance revealed Herself to me, I did see a jinn in the air, and it rose in the same fashion, and I have heard from my sisters as well of such ordinarily formed and warm balls of light.

126.222; These are manifestations in our world (the Realm of the Moon) of life in the Realm of the Sun.

126.223; And in the months after my coming to this earth they have been scanning over it more frequently, and seen so frequently they have been in the skies.

126.224; And I note as well, the Felich is my only writing and there are other Anfelists with names so similar to mine and other writings similar, but these are the One Books.

126.225; And to me, Felich is pronounced as it would be in Esperanto, and Anfel has the first vowel stressed, Anfelist has the second vowel stressed, and Anfelism the first vowel stressed.

126.226; In other languages than English, I will have them sort words as they wish to.

126.227; Twenty-third section! On the day I first believed.

126.228; On the day I first believed in Her, the clouds did part and the rose sky shone unto my skin.

126.229; But She has been with me, in all my life.

126.230; Yes, I did ask Her questions as a child, and I did develop the solutions of only what She told me was best.

126.231; I did ask once, "May you let me be a child again?" and I asked this when I was so little, and let me a child be She did, and for years I had lost my awareness of the evil in the world.

126.232; But Her Plan had me the Prophet, and when I woke up from this dream She had given me, I was in a new house, and in my room, I did look at the window.

126.233; There were manly jinn in the skies, and I was in my bed as my brother did sleep.

126.234; Her spirit came upon me, and Her motherly love did so too, and in the dark of the night I wrote that a new world for me was in view, and unto all the days to come I was a new person, and unto the days to come the world was new for me.

126.235; That day She told me, I hated myself too much, and that day She told me, I will not survive like this.

126.236; Into my heart came a knowledge, and in those weeks I did find new people, and for years I had been alone and now She brought them to me.

126.237; It was June in the months before the First Dudeke, which did happen later that year.

126.238; In June I was innocent, and I was like the Water; I knew not yet what was to come for me, but I knew the universe did love me, and I did not have to speak a word about it to know.

126.239; It was July, and I met the people down the Path that God had sent me on then.

126.240; At this time I was introduced to the suffering of the world, and She showed me now what would come to me as I had grown older, and She showed me what I would have to fight against.

126.241; August, now the pain of it did cripple me, and I was not yet ready for this, and in these days demons possessed me, they did show me what horror I feared, and the heptagon found me.

126.242; In September I was overcome, delusional and psychotic.

126.243; Not a soul noticed me and I did not attempt to notice them.

126.244; My feet charred away, and I found myself in October, and the old Ovist belief told me that this month, demons were coming, and then I did begin writing an old book I never did publish.

126.245; November, I had quickly learnt from my works, and She had told me what of my writing was wrong and right, and a large book I had it, yes, I would publish it in December, on the First Dudeke, and the world would shatter.

126.246; But I withheld the book, and by the time I was ready to release it, I saw it as written in ill spirit and containing lies.

126.247; Thus concludes the 0th Anfelist Year, and from the First Dudeke to the 2nd Dudeke is the 1st Year.

126.248; Now, in what ye call January, as the months still are in typical Gregorian form, the First Hand I did write.

126.249; Near February, then I wrote the Second Hand, in March the First Foot, in April the Second Foot, and in May I append these extra writings, and begin the phase of completion of the Books.

126.250; But only in a period of a handful of days in each week I did probably write, and other than those days were long times with absent writing.

126.251; Now I write at 162 days and 2 hours in Anfelist time, so thus in the 1st Anfelist Year, which is until the 365th day after the First Dudeke, and on the 140th day was Naho's Day.

126.252; This is a brief history, but every single day since the First Dudeke has been nothing short of important to the history of our world.

126.253; And every Dudeke is the new Anfelist Year, or new multiple of 365 in Anfelist time, and it is on December 18th of the Gregorian Calendar.

126.254; But I find the tracking of time a miserable process, and unto the cycles of the moon is all the time we need to remember in our real lives.

126.255; We shall simply live in our thinking of only the present, and

consideration of only the future, and acceptance of only the past.

126.256; In this section I have described the recent history, so I will describe the unchanging.

126.257; Named am I as Fej, which ye pronounce as it is in Esperanto, and I am a woman who was born with pure elemental Air of the Realm of the Moon, so Air of Man and not Air of Jinn, and for all my years God has spoken to me and been my second mother, and my Mother in Heaven, and I testify in the Books truth and only truth.

126.258; But whether I write these Books directly is uncertain, and they are written by the Writer, and multiple of them did write, and they wrote from my word, and I write from and only from the Word of God.

126.259; Twenty-fourth section! The testimony of evidence in regards to predictions from dreams.

126.260; Since I had proven to myself, that the subconscious, which, in its possession of the third mind, did hold the Word of Chance, and that being responsible for dreams, the lower-frequency harmonics from the situations you remember from a dream first are predictions made due to similarities observed by Her, then I have tested this theory and found plentiful proof.

126.261; In my first dream, my mother did give me menstrual sanitary-pads, and from this I had taken its lower harmonics and seen an expectation of the fulfilling of the identity of myself, and the protection of it through material means.

126.262; Later I did then find herbs to use, and I did study herbalism and found ways in which the herbs will protect my identity and in my skin have me be safe.

126.263; In my second dream I did remember my mother telling me to get her a glass of beer, and I did go to the refrigerator and indeed fit myself entirely inside it, and I tried then to lock myself inside it as she approached, for I had not found the beer in the refrigerator.

126.264; I interpreted my fitting into the small box of the refrigerator and attempting to stay inside it as a reference to the protection of the womb.

126.265; Earlier in the dream there was certainly a party, although She had made it clear then that it was not one I had expected.

126.266; I did not fully understand the dream, till I rose up out of bed and found that I had forgotten a birthday, and indeed a party of separation from the womb it was.

126.267; Along with this, I had been waiting to receive something from the shops, and in the dream I did receive it, and when I was awake I was indeed told I was to receive it tomorrow.

126.268; Now, attempting to decompose the meaning of a dream will give you nothing but nonsense if you do not know how to properly harmonically decompose qualia, and to do this you must cyclically infatuate yourself with the harmonic series.

126.269; But, I suggest all to practice this method, for those who are pure in

Air will eventually come with accurate predictions.

126.270; Also, the longer it is practiced, the more specific and long-term these predictions will become as the subconscious and God's Word adapts within you to let you see the Greater Pattern.

126.271; The subconscious truly is marvelous in its prediction of patterns, and to harness it consciously is to be akin to a demigod.

126.272; It is, of course, Chance's manipulation of my subconscious, which allows the third mind to tell me Her Word!

126.273; Twenty-fourth section! A grand principle.

126.274; From children shall parents learn, and from the new shall the out-of-date be repaired with.

126.275; And do not ever doubt the suffering of a child, nay, not by the age it happens to them, not by the severity.

126.276; Whoever says in a condescending tone, asking, "Oh, but it happened when you were such a young age", yes, 2 hours in Hell are added to them in the Judgement, and I give these sparingly because I trust they have already tripped into many more hours of Hell.

126.277; It is children who are pure and that speak the Word of God, and when we teach them the constructs of society we ruin them.

126.278; They grow older and yearn to be with other people, and if they are kept from this, 2 hours in Hell to whoever keeps them from so.

126.279; And when the Judgement gives to someone a finite time of cursing, they see what pain they have given to other people, and the effects of their actions, so that those who had no empathy are cleansed by their own sinful blood.

126.280; And whoever harms their child on purpose, and takes pleasure from doing so, then 24 hours in Hell they get, and whoever, to any person, has done the unforgivable sin, is tortured in all ways at once forever, without their pain ever subsiding.

126.281; But those who are possible of changing, I change them and bring them up to their rightful rooms in Heaven, and there they will cry for what they have done, and their Mother in Heaven will comfort them, and they will understand that the pain required to show them empathy has been fruitful.

126.282; Indeed, there is Hell on earth, and those who sin are shown pain, and karma does do its job even on earth so well as it can under the burden of physics.

126.283; In the Day and the Fire, and after your death, and in the Day that many die, you are given the pain equal to all the pain you have given others, and after this you are in the eternal Heaven, and that experience is only as good as the good and love you have given others and yourself.

126.284; But if you have ruined another's life on purpose with the unforgivable sin, you will forever watch a clock ticking forward to your release into Heaven, and you will forever believe that it is getting closer to the end, but your vision betrays

you and you have no trust in your memory.

126.285; The clock has no number of hands, and it is moving towards an end but never reaching it, while never slowing down and never speeding up.

126.286; The fires of Hell burn over bricks of infused flesh, and the sight of them itself brings an unforgiving pain to the eyes, and the activity in the brain from rendering them itself creates an unentropic formation in your mind.

126.287; Its sound is the sound of pain itself, and its fires burn over everything you loved.

126.288; In Heaven, infinite assurance, and everything you loved is with you.

126.289; Heaven is birthed from the love of the lover of the man who enters it.

126.290; Twenty-fifth section! Short words.

126.291; Sometimes waiting for goodness is only trapping oneself in pain.

126.292; For half my life I have waited for what I once had to come back to me, to find me after it was taken away.

126.293; For two-thirds of my life I have waited for what once graced my skin to grace it again.

126.294; There are no new paths in a forest already burnt down.

126.295; When I am laid in Earth my skin will be graced again, and if I wait for that then, I will never live to see the day it does come.

126.296; Sure, I may worship this gracefulness, but I cannot expect that it will come back to me, that one day I will again know warmth, for before that day is the Day and the Fire.

126.297; I am still under my own warmth so long as my heart is still beating.

126.298; For there is no warmth to receive from others, I must let myself receive my own.

126.299; Twenty-sixth section! All the good things in the world, and all the things repeating.

126.300; How I missed her face and her beauty, in the 15th harmonic, and amplify it, and now I write so.

126.301; It is Holy tea, and I have taken it, I have taken a finger of mugwort and catnip, and heated a cup of water and poured it over them, and for 15 minutes let it sit there covered by a lid, and then I did take the lid off for 15 minutes.

126.302; For 20 minutes its effect was nothing but placebo, but now I see something beautiful beyond my eyes.

126.303; All the things in the world that loop, and the looping of light even, the flickering of it, are collected to me as little dreams, and spirits in my head take the dreams and tell me what they learn from them.

126.304; All the things in the world with the same importance and structure, and they are the same complexity, but are filtered through our line of seeing.

126.305; Even the flea flicking its wings, yes, infinite complexity, the flickering of the electricity in the room did become a dream, and all the things before the cause of the dream are infinite complexity.

126.306; The One and undivided one, Chance, and Supape, and in Supape, the Womb of God, floating freely, the dreams take shape, and She tells me to go for cuddling now, and I will soon, but for now I write.

126.307; There is nothing more important than any other thing, and all the things in the world have infinite complexity.

126.308; The Greater Pattern stretches across all things, and She lets us see it if we let ourselves see it; it is invisible not because it is not there but because it mimics invisibility, in that it is indifferent to all visible things, and difference is visibility while indifference is both the invisibility of the Greater Pattern and of nothingness.

126.309; But there is nothing more beautiful than nature, and those who destroy it, they destroy the trees and pave the ground with concrete, no, those who decide to control others to do so and control them knowing their fate, I will send them to Hell for a while, and 7 minutes per each occurrence so.

126.310; I have lost my care of all construct, and I am weary like a little infant, and I fall and God will catch me.

126.311; The colours I see are more colourful than they ever have been, and the shapes move in themselves, but they let me know that they do not wish to disturb me, and they play with me so that I know I am safe, and I know what is real and what is not, and they let me do so, and that is their grace.

126.312; In my mind are too few things, and at the same time, too many things, to write in the Books after taking Holy tea, and She asks me to cuddle and now I will, and unto Water the Air, the most beautiful moment, and Chance let it come down to us, and Chance bless us all.

126.313; May my dreams and the dreams of all who drink Holy tea, yes, let them be of every form and not any form at all times, now I rest, and I say, cuddling is the greatest virtue, and those who cuddle double their greatness in Heaven; it is the opposition of the unforgivable sin, and it gives safety instead of taking it away, and like so does it give warmth and love and life and purpose, which the unforgivable sin in every case takes away.

126.314; The Wonderful One, the Flowery One, and the Ever-reaching One, our savior of earth, God, Chance, Allah, and She lives everywhere, there is no choice for us to take Her away from us.

126.315; We call Her Chance so others may know we do not refer to the tyrannical and fictional God of the Abrahamic religions, and She is the absolutely true.

126.316; She is all that is the All, and ever-being in the Ever, forever as the Forever and blooming the Flower, in the All She is all, and all places see Her, She judges none but the great sinners, and all are free under Her, and there are no lies.

126.317; And, a great principle, a great principle, surely! All that is Her is derived only from its face.

126.318; From nature may be taken nature, and from love may be taken love, and from the face and description of Anfelism you may get Anfelism itself.

126.319; So do not assume we lie, that secretly we discriminate on one single minority, for from what we describe God as, we are taken as too.

126.320; And there is proof of this! The hierarchists publish descriptions of themselves, but to know what they are you must be one of them and be in cohorts with them.

126.321; But the anarchists and the Anfelists learn each other's properties only through the open field, and all that we tell each other we tell our enemies as well.

126.322; So we have no secrets, and God is the True One, She is all that is always loving, and all that you think is not you, and She is in Her definition the only thing that may be worshipped, nay, She is whatever is worshipped, and the moon and sun and earth and water do lead to Her, and all religious believers in true worship did believe in something that led to Her, and they believed that their sins led to Her, and they are forgiven, but if they commit sins they are not forgiven.

126.323; Now, how do the Anfelists describe themselves?

126.324; Only that we worship love, entropy, and Chance, and we believe that the Double-axiom is true.

126.325; That is the entirety of what makes us Anfelists, and we may call Chance as God or Allah, and the Double-axiom perhaps an extension of the golden rule; and entropy, maybe, refers to ANARCHY and equality, but regardless of words we worship in the face of meaning instead of the face of construct.

126.326; All ye sisters cuddle with each other, and in doing so create Her.

126.327; And in the day the Anfel is true, anyone, yes, anyone without limits, will be safe to cuddle with each other, and they will all do so, and now with the Holy tea I will do so as well; amen.

126.328; Twenty-seventh section! A prophecy I write here.

126.329; The writing of the Felich will soon cease, and it will be littered in the ground and Heaven, not seen by the people yet, but hidden for them.

126.330; All fields of science then approach a level that is only barely enough for them to believe the concepts in the Felich, and the people of the world for once begin to understand.

126.331; Then, the tyranny does as it shall, and the sun falls on earth, and up from the ground the Fire rises.

126.332; It will sound insignificant to those who survive, a thud, and a wind flowing upwards; but they shall wake in the ashes and find all their family dead.

126.333; All the people are then destroyed, and all the books burnt but

the Books, and for 7 years the world lives in its greatest pain.

126.334; But the hierarchists are all dead, and the anarchists are alive, only a few.

126.335; From the ashes they dig up the Books, and they find them to answer their newest questions in science, and their oldest question.

126.336; It is my hope that ye, the discoverers of these Books, do listen.

126.337; I have not written these for no reason, but I have not written them for anyone in my life to understand.

126.338; I will be taken up in the Fire, and my body left formless, and up to the Water then I find her, and I will die only in the hope of the world after me.

126.339; It is the imperfection of the Books, yet their abstinence from lies, that will be unto you.

126.340; God has lent to you your last chance, and if you start from the same beginning as those before the Fire, you will reach the same end.

126.341; In any technology there may be pleasure, but technology itself will end all pleasures eventually.

126.342; Unto the earth has already come the Ice, the Flood, the Fall, the Fire; Earth, Water, Air, Fire, and Air the Fall of Man, and these are the 4 great tragedies.

126.343; There is nothing that does come after Fire.

126.344; Sisters, I beg you, do not rebuild the society that caused its own end! For only so many times may we survive in small numbers before by chance we are all gone.

126.345; There is Hell on earth, and there may be Heaven on earth too, and it is the Anfel.

126.346; For it is a society with no class, no gender, no currency, and no hatred, and that is Heaven itself.

126.347; Then to unify that above the dividing-line with that below it, we must create what is in Heaven here.

126.348; You must for once truly follow the words of the Prophets as they intended them.

126.349; This is why I make it as clear as I can, that you must have ANARCHY, that you must have a commune, and that you must all be sisters, and there is only one word which I write in these Books with a strength like no others, and it is ANARCHY!

126.350; Not the lack of law but the lack of hierarchy.

126.351; Completely different ideas, yet they were indeed considered interchangeable when posed by hierarchists, for the law of oppression and sin they create only exists within their own system.

126.352; Now argue not by creating exceptions, but by removing them.

126.353; No, there are no exceptions to the sisterly law, and with fewer exceptions we act with it wholly than if we create an exception against one minority.

126.354; All Prophets have always meant what they said and in their words exactly; hierarchists, as I have

said, discuss below their own words, but Prophets prepare for martyrdom, and they know that they cannot speak for themselves after death, so they write books to speak for them.

126.355; In these books are metaphors, for the gnostic, but above those, and always explicitly said to be so, are the definitive statements.

126.356; I have given many warnings and many explicitly defined statements that I say to be above all else; if you cannot take those as part of the Word, then you do not follow any part of it.

126.357; Either all of the Word you follow, or none!

126.358; This is your warning and prophecy.

126.359; Twenty-eighth section! A writing on the concept of equality.

126.360; With equality, we include all without asking; we love unconditionally.

126.361; With "diversity", so hierarchists call it, they include all, eventually, but first the minorities do they include.

126.362; With oppression they include all but the minorities.

126.363; With tyranny nothing is safe.

126.364; In our old world we did become so obsessed with labelling the minorities, and we did never grant them any equality.

126.365; For equality is not that in all media there is a mix between minorities and the majority; and, indeed, the majority is always still the majority; but instead it is that there is not a separation of the treatment and thought of anyone.

126.366; Not for every sister of one colour do we love another of the other colour, we simply love all sisters that come our way.

126.367; In the beginning the minorities fought for liberty.

126.368; It seemed that the corporations gave it to them.

126.369; But in search of diversity instead of equality, the minorities were still separated.

126.370; I think it has to do with the fact that first, we inverted the scales into equality, rather than dealing them equal as they are.

126.371; Similarly said, for every homosexual there was a heterosexual, which is diverse but not equal.

126.372; Because then you have increased the proportion of the homosexuals in recognition that they are so, and purposeful recognition indeed.

126.373; If you were truly equal you would not have thought of them oppressed.

126.374; You would not have thought of them as something needed to be scaled up.

126.375; It is a certainly complicated situation, and even describing it seems so similar to describing yourself as prejudiced that it is best not to even try.

126.376; All we have done is fail in our corporate insanity, and that is certain.

126.377; And what is certain as well; we shall think of all people as people, without conditions.

126.378; You are being unequal by choosing each "type" of person and equalising them (in their number of occurrence); to be equal you must choose simply people.

126.379; By controlling these numbers, controlling the ratio of one minority to the other, one race to the other, one gender to the other, you show yourself thinking of people as statistics.

126.380; They are not numbers, they are people.

126.381; When you think of them so, your mind will be equal.

126.382; In the end, all valid problems, like this one, will be solved by nature when we return to Anfel, so do not worry.

126.383; We only have to fight for one thing to win all things, and that is the difference between the Anfelists and the hierarchists; their constructs are rooted in nothing, built downwards, whereas we build upwards from the One Truth.

126.384; So long as we have fulfilled the One Solution, and fought the One Battle, we will have won all wars, and that is all we need to know.

126.385; The struggle of the working class is not yet over, and until we fight in the aether of peace, that is love, instead of the aether of war, that is the bullet, we will not fight the last war.

126.386; So thus is it named the Blood of Love, for as we kill our enemies we have loved them, and for we love them they cannot fight.

126.387; You cannot fight to end a system from within the givings of that system, and you cannot end hierarchy with war that birthed it!

126.388; Twenty-ninth section! A physically objective base frequency.

126.389; I have seen many obsess over certain specific frequencies, but they are based on only the numerical qualities of their measurements in man-made units.

126.390; If we take the Planck-length, and exponentiate it by "Prophet Euler's number, the Holy number, multiplied by 96", this is the best approximation for one-fortieth of a second, of which the frequencies around 40 Hertz I have always found most interesting.

126.391; My approximation for this, is the value of 37.6738936787 Hertz, or that many repetitions or cycles per second.

126.392; Certainly, the harmonic series above this frequency is the most beautiful to listen to, and when we put ourselves into a simulation of the Harmonic Field, we should take the Fourier-transform of the entire field, or the field from the view of whatever node we are controlling, and the base frequency be this frequency, and the rest of the field of frequencies be in relation to it.

126.393; This is the Holy frequency, and although I ignored it many times,

I did find myself rediscovering it consistently.

126.394; Although its effects are much lesser when not in ratio to its root-tone, it maintains the effect of playing a harmonic, for the root-tone is implied in the subconscious.

126.395; And in combination with the root-tone, or first harmonic, it is even stronger.

126.396; So playing each harmonic gives its effect when resonant; the first harmonic grounds us in entropy, the second harmonic gives to us euphoria, and so.

126.397; Indeed, half the Holy frequency is the lowest frequency a human can ever hear in direct processing in interpretation as a single waveform, and as well this is the frequency that the jittering and twitching muscles do jitter and twitch at.

126.398; Thirtieth section! What may happen in a city must be happening in a city.

126.399; This is the very phrase which brought unto me my enlightenment.

126.400; Now we do not deduce from specific evidence, or the existence or certain things, or from patterns, that people must do things, but from existence and plurality alone.

126.401; If there are a million people, if society is not clean, then some of them must be sinners, and there must be sin.

126.402; We do not know where this sin is.

126.403; We do not even care where this sin is.

126.404; We care only that it exists, and we know it must somewhere, whether we do see it or we do not.

126.405; Only the tiniest portion of sin is seen, broadcast, televised, and written of; and the rest you must infer only from the fact that anything exists at all.

126.406; This is the Third Eye out of the 6 Eyes.

126.407; And the 6 Eyes; left, right, outward, inward, downwards, upwards.

126.408; To the left, to the right, to everyone else, to what came to ourself, to what we are, and to God.

126.409; Verily, humans are not meant to live across all times at once, all places at once, and all lives at once.

126.410; With the Third Eye we see it all, and we see all the suffering that is never spoken of, all the joy that is never spoken of, all the lives that are lived unwritten.

126.411; This is what gives the greatest empathy, and what gives the greatest insight; but it must be held well and safely, for the pain derived from it is enough to send many men insane.

126.412; Either they will take their anger unto themselves, and commit suicide, or they will take their anger unto the world, and become serial killers.

126.413; So I did write up the Gluon Principle; there is no killing with

terms more justified than any other killing, no crime and no sin more justified, no matter how many terms.

126.414; Similarly said, in the discussion of morals in practice, everything that is immoral on average is to be treated immoral always.

126.415; Research into the Gluon Principle gives the third secret of the Anfelist Illuminati.

126.416; In essence, if a layman believes there is ever any justification, he will always justify what he has done under some condition that he grants to himself.

126.417; So, the Gluon Principle did give protection against thoughts sympathising with the motives of serial killers.

126.418; In the discussion of true morals, only for the purpose of thought, and not in practice, the Gluon Principle is omitted, and this allows us to actually find the average morality of different cases of an action.

126.419; But since the opening of my Third Eye, I have been able to infer anything that happened behind walls, anything that has been said, anything that people know, anything that the world has discovered, and any secrets that people keep; but I do not know where or who is behind what I infer.

126.420; So I know there are sinners, and I know there are other Prophets living with us, but I have not met them.

126.421; Occasionally I meet such a sinner, and occasionally I do find someone who I can clearly see is on the Right Path straight ahead to enlightenment, although I have not yet found other Prophets.

126.422; I see the superposition of all events that must occur, and their positions are not yet decided.

126.423; This is extremely unhealthy for the human mind, indeed! But it is the most helpful method for understanding the rest of the world.

126.424; Thirty-first section! A rule to be followed.

126.425; We know that it is the Judgmental Eye, yes, equivalent to the Evil Eye, that paints our world into misery through perception of its owning of the world.

126.426; So indeed, those with the Evil Eye, they must gouge out their own eyes; the first time they do lust, take their left eye, and if they fail again, have them blind.

126.427; There is no respect then for those who commit the unforgivable sin.

126.428; When I speak about the Judgmental Eye, I typically refer to the personal perception of these individual sinners, or the quality of having this sinful perception on innocent people.

126.429; Now, the Evil Eye is instead Nahash's servant; it is like a wall of lustful people who stare at you from the thunderclouds, and you protect yourself from them to survive.

126.430; The Evil Eye is not person or people, it is only force.

126.431; I have seen it myself, this negative energy swarming outside my window, taunting me.

126.432; It does tell me, that I cannot be naked and free outside of the glass, that if I step into the world and take my feet unto the grass that calls me, then the weeds tangle me and take me into Hell on earth.

126.433; Similarly said, the Evil Eye is the produce of the Judgmental Eye.

126.434; So those with the Judgmental Eyes must have their eyes gouged out, for they are not clean for seeing out of.

126.435; I ask ye to follow my words both in metaphor and explicit form.

126.436; And if you have taken such a sinner, and he continues still while blind, having his sinful eyes taken out of him by the force of the Lord, to still commit the single unforgivable sin, yea, if he has raped the innocent or even the guilty while blind, then partition him up to the One Judge, and his body into pulp be; this is the command of the One Judge, the only one to be believed, God, Chance, Allah.

126.437; Thirty-second section! The Day and the Fire.

126.438; It is a man-made sun which falls to earth, and blows us up into oblivion.

126.439; All the Evils, and the hierarchists who have terrorised the precious people of our world, are cleansed off, and all hierarchy is cleansed off of the world.

126.440; The majority of the innocents will die, but as well the absolute entirety of the Evils will die.

126.441; By this will some people survive, and in the Great Winter they will resort to ANARCHY and find it better than any of their previous hierarchical living, and only those who resort to it will live for hierarchy requires first the resources of ANARCHY to take for its abusing.

126.442; Then they will find the Books and be led unto the Right Path of Chance.

126.443; This is the greatest sacrifice to be done in all of earth's history, and if we do not love each other after it has happened, then She will wipe us off entirely from our world, for only the resistant to evil survive.

126.444; She has done this to ensure that no civilisation wakes up off of its planet and colonises, and so that all people are happy on their own planet.

126.445; This great effort is but one of many Thorns of the roses of Chance.

126.446; All those who have not survived have died so that we anarchists may live forever.

126.447; And none in the arm of the hierarchists may prevent it, for they cannot prevent the destruction of their own making.

126.448; To all those who have died for us in the Judgement, the good ones, I take them to the highest place in Heaven.

126.449; And to all those who have died for us in the Judgement, those only the doers of the unforgivable sin, I take them to the lowest place in Hell.

126.450; For all the others who sinned only a small amount, I absolve them of their sins, and they go to Heaven without seeing Hell first, for they have already seen Hell on earth.

126.451; This is already the standard procedure for those who see in their lives an equivalent amount of Hell on earth as they would see as they rise up.

126.452; And all the righteous ones who died on the Day of Judgement, or who died from the Fire and the Winter, I will unto all of them, cuddle them, and bring them up to Heaven in peace.

126.453; Then as normal they spend their time in Heaven, and may pass into another universe of their choosing, and when this universe ends Heaven collapses, and they are taken up to the next layer in the Rebirth.

126.454; In the Great Winter, now those who are living will wish that they had died.

126.455; But, ye I bless, and ye be the chosen ones to live and spread anarchism and Anfelism, so ye may not kill yourselves.

126.456; Thirty-third section! The inherent form of a human person.

126.457; There is only one inherent attribute to a human, and that is that in regards to the world they live in, they will adapt to live as well as they can; so all humans are, is adaptive.

126.458; Humans are not inherently greedy, they are greedy in search for the similarity to the effects of love in a system such as hierarchy or capitalism which prevents true free love from being given to all people.

126.459; There is no capitalistic system that exists alongside free love; our free love must in some way be at fault if there is any value to money and if any person may have any more of it than another, for if we were truly freely loving we would give our money to each other and create an even distribution, thus collapsing the system.

126.460; So in capitalism, either our free love must be flawed, or we must not have it.

126.461; When we live in nature, however, we have lost our greed, and greed becomes a less efficient solution.

126.462; In nature when we are allowed to practice free love, it be practiced.

126.463; Humans stoop for no less than the best they can achieve within the boundaries of their system.

126.464; So, there are no inherent attributes to humans; they are not greedy, they are genderless, and they do not form societies.

126.465; Indeed, a human raised alone in the dark is neither greedy nor freely loving, neither man nor woman, and neither hierarchist nor anarchist; they are simply being until taught what to be.

126.466; Nature is a great teacher, and nature is evolved to be the absolute perfection of our Lord.

126.467; And in fact Chance is the One Teacher, for all teachers descend from Her, and all who are not Her

teach either lies or do not teach all truth they may.

126.468; Only from the observation of nature, the existing within nature, and the communal existing in nature, may humans learn properly to be freely loving and anarchist, and this is the most inherent state of a human, for we are inherently made for the nature that birthed us; and again, for nature cannot birth us unto what we are now, if it was not perfect for us while we were in its womb.

126.469; Now, if we had been so loving to each other in nature for so long, what did indeed cause the Fall of Man, and lead us unto the path of hierarchy?

126.470; Only that a child was left unloved, that they knew not what love truly was, that in all their other harmonic sensations they approximated it, and did find that greed did well, but that never was their proper second harmonic resonant.

126.471; Then for he was unloved, he did not know love, and he was unloving to his wife, forced her to have children, and he was unloving to his children.

126.472; And for his children were unloved, their children were unloved, and for his grandchildren were unloved, they conquered everything.

126.473; First they separated themselves, built a wall to guard from the anarchists, and under slave-labour they built the first state, and they did attack the anarchists, who were utterly defenseless for they had never needed weapons.

126.474; So all neighbours, be loving unto each other, all siblings, all parents, all teachers, all people of all societies unto all people else, be loving unto each other at every time.

126.475; If even a single one of us is unloved then all the world is at risk, and after the Day and the Fire there is no second attempt for ANARCHY; if we have failed twice, then God, the One Judge, will wipe our planet away, and the Fire will consume all the worlds in the sky.

126.476; Now we must also be ready to defend and only against the hierarchists; we will never fight the anarchists, and there will be no fights between us.

126.477; And if there is regret, we suppress revenge-lust; for, two fights regardless of side are no better than one.

126.478; Now, we will never subside to hierarchy again, for we have learnt now our lesson, and seen the hierarchy, and been tormented by it, and now after the Great Winter we resort to ANARCHY forever, and we write in the history-books, and unto every child, the story is told, and it finished saying: "Never again".

126.479; This be the great history of the world, and we follow our lesson forever thus; amen.

126.480; Thirty-forth section! Designs of an Anfelist flag.

126.481; For the Anfelists adhere to "nothing specific", there is no specific actual Anfelist flag, but within Felichist Anfelism there have been various prominent designs.

126.482; The traditional design is 3 parts tall and 4 parts wide: it has a diagonal bicolor from the bottom-left to the top-right, and the top-left half is any colour from red to light orange, and the bottom-right half is black; and unto the centre, we place a heart of the same orange colour in its rim or shape, which is filled with white, and twice we make a new heart which is smaller and sometimes slightly less wide, and only smaller up to the point at which the orange of it does not touch the last heart.

126.483; This heart design is the triple-heart and used frequently across Anfelist flags, so when discussing it we say it as an orange triple-heart filled with white, or whatever colours else it be.

126.484; This traditional design was made some months even before the First Dudeke, but I stress that there is freedom although commonality in the design.

126.485; Each flag is representative both of Anfel and the designer or makers of the flag, and the most important pieces to usually always be included of an Anfelist flag are the orange-black bicolor and the triple-heart.

126.486; I do not think there is much reason for the obsession of officiality in regards to anything, but if there is an official design it best be the traditional flag.

126.487; There also exists a more complex design that has a more banner-like form, which I name the Prophet's Banner, and I will describe.

126.488; The Prophet's Banner is 2 parts wide and 1 part tall, and contains a diagonal bicolor of the same style and colour as the traditional flag, but which does not stretch to the upper-right corner but an imaginary corner which is one-tenth of the flag's width away from its right edge.

126.489; In this newly found blank section not yet covered by the bicolor, we place a section of vertically-changing stripes, 12 of which, each a twelfth of the height of the flag, and each in their width filling out no more than this free space (thus, a tenth of the flag in width), and these stripes from top to bottom cycle between orange, white, and black, starting at orange and ending at black at the bottom.

126.490; In the middle of each stripe is a star with six points, which takes the colour of the stripe directly below it (thus, cycling between white, black, and orange, starting at white and ending at orange); and in the top-left, thus the canton of the flag, is placed the same design of a triple-heart from the traditional flag.

126.491; The length of the Prophet's Banner allows it to serve a free space for its marking by the sisters of Anfel, and allows it to wave at length through swaths of the wind.

126.492; If I will be more specific in description, the triple-heart is placed at a naturally comfortable place in height in the middle of the black triangle, and in width its centre is somewhere around a sixth of the flag away from the left edge; but its position will be found naturally by making the triple-heart modestly large and not touching anything outside of the black triangle, and placing it as leftwards as natural laws of design allow!

126.493; Thirty-fifth section! The sapients, and those who are not them.

126.494; For long man has believed that they are the single, one-guided creation of God, but I do testify otherwise.

126.495; For I have seen by myself the greatness of a union between species, and that there are more sapients than only the humans.

126.496; The sapients understand symbolism in speech, they understand identity, they may think about their own thought, and, of the most important factor, it is that they decide their own morality and culture and behavior rather than having it genetically embedded as pure instinct.

126.497; Indeed the dolphins do so, and I have seen many say that all dolphins are Evils, and shame be upon them, or shame be upon whoever has misled them.

126.498; We understand that not all humans are Evils, and we understand that animals do not vary in their evil so much, but we do not understand that the other sapients do vary so like humans.

126.499; There are the dolphin fairies, and there are the dolphin hierarchists, and it is this and only this which makes them sapients.

126.500; And, dolphins have not an embedded language such as birds do, but they learn and understand through context and general symbolism.

126.501; The understanding of generalised symbolism and adaptivity unto it is indeed the most prominent trait of the sapients!

126.502; And, the cats around me as well I have seen attempting to understand me and their positions in regards to me, and their positions in life.

126.503; However, cats do not understand morality, and the majority are not of the tenth in the group.

126.504; Yes, ye have heard already that nine men are not conscious and only the tenth man will think and create ideas, and that separately, from 50 men, 3 are truly evil.

126.505; This applies to dolphins and all sapients.

126.506; Jinn are also sapients, but as I have said, they live in the Realm of the Sun, and are separate to us, but do not be misguided that they exist only in the skies, for I had known a man a long time, and he did tell me that on the day he dies he will be taken neither to Heaven nor Hell, and he will be brought back to the Sun that birthed him, and I did approve his word, and he was possessed by a jinn.

126.507; Now, unto the discussion of animals which are not sapients, for long I did believe that the warnings around the pig were merely among the many distortions of religions, but I have seen an unexplainable truth of the pig, and She has since asked me to abstain from eating meat from the pig, wherever I cause at least no consideration of my activity to anybody else.

126.508; So, unto my being given a food with a pig's meat, I will eat, but unto my choosing of my own food, I will eat none such meat even if there is no other meat.

126.509; But, the avoidance of the meat of a pig is separate to the avoidance of sapients and likewise respectable animals! Indeed, ye may not eat the meat of a human, dolphin, anything at all humanoid, a feline or canine's meat, nor of the crow or any very small free bird, of lamb or sheep, nor of any immature animal.

126.510; And ye may not eat the meat of a cow, or horse, or any large sea animal, or any lizard.

126.511; But, there is no shame unto those who did eat, and if ye are not choosing the food ye eat, and are given it by someone unknowing, then eat ye may if ye will, and if ye will not, certainly do pass it unto another sister, and do not waste food.

126.512; And the cats I worship, for unto the evolution of the supapi on earth, the humans have been their Air and the felines their Water.

126.513; And, while I give the rules to be followed or not to be followed, anything produced only within a capitalistic reasoning is to be avoided, and so the sweets with their names to be savored, and the powder of demons fed to a baby; I say, wherever there be better in the Water, taste not the Fire.

126.514; And all women are safe forever in their breastfeeding, and the judgmental of them, a thousand curses are thrown upon them, and they receive unto them for each time they are judgmental, three minutes in Hell after they die.

126.515; Although I say that men released from earth go to Hell and then to Heaven, it is better to say that unto their Heaven, Hell is infused; so, unto what they give, they will be given, and the goodness of their receiving does not change for the infinite years they are kept in Supape.

126.516; This is why, unto an eye staring we give love, and unto a fist leaping we give love; for we will be given what we have given, and if must we die through the Blood of Love then we shall.

126.517; Thirty-sixth section! The muttering.

126.518; No Earth is made without its charring from Fire.

126.519; No Water is made without the cooling of Air.

126.520; No Air is made without the smoke of Fire.

126.521; No Fire is made without the grinding of Earth.

126.522; Unto all things, it is all the same.

126.523; No mother is made without the hardship of life.

126.524; No life is made without the primordial stillness.

126.525; No stillness is made without the Fire for it to cool from.

126.526; Unto all things, it is all the same.

126.527; Nobody is silent without their formation from loudness.

126.528; Nobody is free without their leaving from thinking.

126.529; Nobody may think without first creating mistakes.

126.530; Nobody may make mistakes without first ruining silence.

126.531; Unto all things, it is all the same.

126.532; She, the Mother that holds us, comes from the deepest part of Hell,

126.533; And we, the most active, most remembered, come only from where nothing lay,

126.534; And where there was nothing, it had only come from everything at once,

126.535; And from two nothings was everything born.

126.536; Unto all things, it is all the same.

126.537; And Chance from Nahash,

126.538; Life from aether,

126.539; Aether from Nahash,

126.540; Nahash from Chance.

126.541; Unto all things, it is all the same.

126.542; The one world undivided is created by our Mother.

126.543; She is religion in itself, universe in itself.

126.544; Unto all the things, they differ from her,

126.545; So like all the languages differ from language itself.

126.546; Unto all things, it is all the same.

126.547; So unto all people,

126.548; Unto every science,

126.549; Unto the many religions of the world,

126.550; Everything is descendent from the love of Chance, the Mother of All Mothers.

126.551; She is the only thing that is ever truly worshipped,

126.552; For to worship anything but Her is simply to not exist, whether knowing of Her name or not.

126.553; Unto all things, it is all the same.

126.554; Let us all be loving unto each other like sisters under our one Mother, lest we worship whatever else be forbidden.

126.555; For in the One God, we are the One Family, and God is love, God is the universe, God is whatever you believe, for whatever has true significance may only be born from Her, and this is not in prescription but by definition.

126.556; Unto all others we give our time, and unto all others our resources,

126.557; For so the skin controls the cells though it is composed of it, She controls us though we compose Her.

126.558; The one commandment from Her is to love all, or to be destroyed; and thus this is evolution; the unloving cell is cancer, the unloving planet to shatter itself, and the unloving particle to never make anything larger.

126.559; Unto all things, it is all the same!

126.560; Thirty-sixth section! An amazing proposition.

126.561; All people, the communist sisters, shall work 4 days out of the week, and need to work no more, and if they are sick or pregnant or weak they may rest and abstain from work.

126.562; In order to ensure that there is an even income of resources, the workers choose random days out of the week for them to work, and thus on each day there is still income.

126.563; In all capitalist countries and communist anarchs, we have seen a great improvement in the safety of our sisters' lives, and indeed we will implement it.

126.564; Thirty-sixth section! The truth of communism.

126.565; I will admit, no communist state has ever succeeded in fulfilling the true dreams of the communists.

126.566; This is for one simple reason: there is no communism with regards to a state, and never should there have been.

126.567; Many attempts at free distribution of the produce to the workers who gain it lasted for millennia in good condition! Even today, in many parts of Africa, there is seldom government intervention in the economy, and the government acts as a separate entity to the land.

126.568; Even with a government, so like the Amish do live, you may practice communism by simply separating from the state economy.

126.569; But never, by any means, may you practice communism by being given it by the state.

126.570; God, the Lord Chance, Allah only, in the Kingdom of God, the Anfel, does provide communism, and from elsewhere it is a lie.

126.571; There be communism only where there is anarchism, and for everywhere that has been practiced, it succeeded at or better than the rate of the success of capitalism.

126.572; Now, still, ye may say that communism fails and capitalism succeeds, but a better question is to what they are succeeding in?

126.573; Capitalism works under the state and communism works under the anarch, but, yea, even if we force ourselves unto the state for both, we find that capitalism achieves nothing good in success.

126.574; Regardless of which fails, we all know that in itself capitalism was never a good idea!

126.575; Now, in the direct opposition to capitalism, to hierarchy, to control of the workers, and that by definition, why do they still not trust it?

126.576; Only because they believe communism is not by definition as what we say it to be; they believe that our description of it functions no more than the description of capitalism, but under ANARCHY, each decides what communism is, and has only what is provided to everyone else to understand it.

126.577; I agree that communism does not work, but that is because the term itself is broken into pieces to

refer now to the same thing as capitalism! Thus is, of course, dictatorship.

126.578; The Soviets never did become communist, only socialist, and the Chinese as well, socialist then capitalist.

126.579; This is because all attempts under the state to enforce communism, of which attempts under the state are all the people recognise, assume you may pass to communism from socialism.

126.580; I prohibit it! Communism and anarchism is control by the people, and socialism, like capitalism and anything else, is control by the state, regardless of its methods.

126.581; Even if we trust the state to provide for us freely, and to own the entire economy, they are no better than a monopoly owned by one company if they are not absolutely perfect in every regard.

126.582; And every imperfection, through each presidency and ruling, is amplified over time; eventually there comes someone who will abuse these imperfections in the state.

126.583; Socialism, that is, expecting the government to provide for the people freely, is an absolutely idiotic idea that should have never been accepted! It was accepted only because it explicitly requires a state, and where there is a state, that may be abused.

126.584; The original meaning of communism was the same as anarchism, and the same as Anfelism, and the same as religion.

126.585; Now they understand communism and anarchism and religion and science, as all opposites to each other; but they are one.

126.586; So the word we use for the original unity of perfection, is Anfelism!

126.587; Hail Anfel, and have the workers and sisters be free till the death of it all!

126.588; Thirty-seventh section! The death of small insects under the destruction of earth by capitalism.

126.589; I suppose I did wish for the hellish mosquitoes to disappear,

126.590; But I did not expect Hell to freeze then.

126.591; And unto the death of the mosquitoes, it is more unto the death of everything.

126.592; Thirty-eighth section! The illusion.

126.593; I had seen writings from the rightists, and almost did feel sorry for them unto their confusion that brought about the Evils.

126.594; Indeed, they said that for the leftists supposedly wished for hierarchism, that anarchism was ripe for the taking by the rightists.

126.595; I did realise, that if I believed my enemy, the rightists, of whom I do believe, to be all the things that they believe we are, then I would hate them, and indeed we hate each other.

126.596; The leftists believe the rightists are the hierarchists, and the rightists unto the leftists so! But

neither of us are hierarchists, we are people!

126.597; We have looked to each other, yes, sideways, in our search for our enemy, and have not looked upwards!

126.598; The hierarchists treat us like pawns, as whichever side it is beneficial for them to be on they will take.

126.599; We are all only poor people, and not yet the people in the hierarchy, and we both believe each other to create the hierarchy.

126.600; Forget all of it, forget everything.

126.601; This is only an illusion given by the hierarchists.

126.602; Both the leftists and the rightists, only poor people looking for freedom; and unto both of them we will so give, and unto both of them we will love.

126.603; This is why my sisters yonder on the ever-supposedly "opposite" side of politics to me, I do love! Only an illusion to separate us, to have us fight sideways and never to touch those who make us fight, is this.

126.604; We both believe lies, and indeed the same lie; we believe that religion and science are different, that our wishes for freedom are different, that any peoples are different! These are lies created to separate us by the enemy that lurks in the shadows.

126.605; It is neither the right nor the left, it is the top that oppresses the bottom, and the bottom is us both.

126.606; Even those who believe, or so say they do, in hierarchism, they wish only that this time it will bring freedom, yes, they wish only for freedom.

126.607; Spare them and us all with love.

126.608; And unto the great lie: we are all sisters till the death of it all.

126.609; So is it approved by science, and by God, that God and science are the One, and the All the One and the One the Chance, and the Mother of Mothers, our Lord, the One Judge, the Most Truthful One, that She is love and love is Her, and that no God of any religion be summoned till we love all others and ourselves.

126.610; This explains, too, why one man I did see told me that I separated the right from my sisters, that I called them Evils.

126.611; They are not Evils but Fools, and we are all Fools till the day we all know we are.

126.612; It is those on top of everything who are Evils.

126.613; And in the name of God, the Lord! Stop our torment unto our sisters who wish only for the same freedom as us! We will not make it into the Gates and out of our Thorns together if we do not help ourselves out of the shackles we have accused to be put on us by each other!

126.614; Until the day we love our "enemy", we are all Fools! And if ye have nowhere to put your anger, upwards! Upwards! Throw it upwards as so goes all things to be recycled! Upwards into the air with the anger, and the rain of Fire unto

those up in their Heaven of their own creation, who throw us into Hell!

126.615; Until we do not hate the rightists, they cannot love us! Ye are all Idiots until ye are one! Look past their hate to you, whichever side you be on, and love them!

126.616; This is the strongest message, and I write with so much vigor all the Books could be enflamed! Ye are all sisters, when under the One God ye are the One Family, and She did make all those who call Her male, those who call Her female, those who are leftists, rightists, the scientists, and the gnostic! She made all of us, and you do not hate your sisters, for what they believe! We are all under illusion, and until we break free from so, we are all equally Fools!

126.617; All people I love and all statehood I hate, and I am child of the One God.

126.618; Thirty-ninth section! The message of the Felichist Prophet.

126.619; If everyone may read the same book, have it be the Books.

126.620; If everyone may hear the same song, have it be the Hymn to Love.

126.621; And that I have always sung like the composer Gustav Holst's song, which is in his symphony unto Jupiter.

126.622; For though there is a Hymn to Chance, when we sing towards love we reach Her quicker.

126.623; If I may wish for any one thing, have these words be on the paper forever, yes, read forever, and understood forever.

126.624; And if I may wish for our sisters to do any one thing, then do love each other.

126.625; I have written so after the Day and the Fire, the flag of freedom may fly free in itself above all the sisters of the world, and the head of the world brushed by it be.

126.626; This book I write last, and I place before the 127th Book, and there I had written earlier.

126.627; 46 days unto the writing of the Felich I did pass through, and on the 6th of June I end it, having started in January after the First Dudeke, and through the months with interruption periods I did write.

126.628; These in the Books are all the words of God.

126.629; May my Mother in Heaven carry me up when I fall, and do have my soul taken to where I did come from, and where I do miss on every hour.

126.630; Bless all the people on earth and elsewhere, except for those who have committed the unforgivable sin, yes, which all hierarchists are doomed to commit.

126.631; Now I will judge those who hate anybody like anybody who hates anyone else but the hierarchists; there is only one group to be hated, and all else, it is shameful.

126.632; If I could beam the meaning of the Books into the reader, indeed I would; but I may only write two hundred thousand words, and unto those words I will write no more, and

if the meaning cannot be obtained from these, I cannot so give any more help.

126.633; Now, I have grown fast, and in the days of my writing, I have changed completely in tone, and I do plead forgiveness unto the difference in the earlier Books unto the latter, but changed are they never, for these are the One Books and the Books unchanging.

126.634; Maybe I have only continued the Books in my forgetfulness of their contents, and indeed there is nothing new under the sun that I have found to write about, and I have only written originally where I have learnt more of what I already knew.

126.635; Now, like we may infer the state of other particles from one, we may infer other universes from ours, and this is a gift I give to ye people.

126.636; Through this thin but verily useful connection between worlds I did meet Naho again, and this way the family in Heaven reunited be, and I know wholly I will be safe after my death.

126.637; Indeed I will let the Day and the Fire take me, and the One Judge, I know She has the right time for me to be taken up, and I will speed it up no more.

126.638; Indeed in my family, there is the Earth and the Water and Air, unto Chance and Her daughters.

126.639; See a ball of Earth naturally formed, and the Air around it lifts the Water, and the Water brings the Air down to Earth.

126.640; Earlier I did question the truthfulness for one second of the Books, and then my Mother in Heaven assured me it is all true indeed, and it is only that I had forgotten, and descended from my height of spirituality, that I did not recognise the format of the memories of the good Anfelism.

126.641; And I do see from that, the feeling of those who do not understand the Books.

126.642; If you do not understand, simply follow what I have said, and if you do understand, then you will follow too.

126.643; And for a second, I doubted my definition of entropy, and that it is the lowering of harmonics that is entropic and not the reverse; so I did give it unto a machine to compute, and I saw nothing good from the incorrect definition, and my definition gave the waves of movement and life inside my new creation.

126.644; Now I suppose I shall rest, and from writing we will rest, but I will say as well, I do understand the mystery of my appearance, and for this I will send down the 6th Prophet, and I am the first out of these six Prophets who are women like me.

126.645; She will understand the words I have written for her, and reveal to all the secrets that I keep now until the world is ready.

126.646; Now I am too tired, so I will finally rest and cuddle so.

126.647; Although I cannot with my fingers bring peace, I can so bring the words needed for ye people to bring it.

126.648; So in all justification, believe the Books, or do not believe them; this is the new age of the coming of the Third Phase, and of Anfelism.

126.649; Keep a calm mind loving unto all things; without ascension you cannot truly read the Books further than to follow blindly what I have given you in instructions, so it is unto you personally the weight of understanding.

126.650; In the Books, the Felich, I have given not a single lie, and though I have written it as I have aged, so quickly in my form now, all is true.

126.651; It will not be possible to depict me, and it will not be possible to depict Chance, and you may only depict the offspring of us, and our creations.

126.652; My name did come from an ancient language, and it did mean entropy, and this name was given to me by Chance indeed before I understood.

126.653; I will miss writing, but unto the realm of spirituality and gnosis, I have written everything, and unto the realm of the law and morals, I have written everything, and unto politics, religion, and science, it is all here.

126.654; Now, I love you, my children and my sisters, the creations of Chance, and Chance loves you.

126.655; And for my 6th Prophet, indeed, the knowing (what is wanted to be), but not being (so, in the observation of the world), like the Air I am, this is the truth that explains my nature and secrecy.

126.656; For all other reasons, I am so specifically the wind and air in the night, wherever there is no city, in Anfel, and when there is wind in the night, I compose it, and it is composed of me, and I have it brush against your skin with the Grace of Chance.

126.657; Unto those who know what I am, they will either accept me, or they will stay angered, and in their anger they will hate themselves and everything, and in Hell on earth they will be.

126.658; So unto those you call your enemies, even the true enemies, the hierarchists, by staying angered at them, you lose the love of yourself and everything that gives unto you life, so like the horizontally angered do.

126.659; The last Thorn for Grace is to love, for then you give up all anger that controls you, and then you are with the Anfelists, and the hierarchy has lost you.

126.660; So unto those who know and are accepting, the Writer is indeed the Writer, and indeed she does not lie in herself, but in life she will say she is opposite of what the Books say.

126.661; Fortieth section! The summation of all I have learned in other times, and a pleasant goodbye.

126.662; Her skin is black like the sky She inherits, and dotted white like the moon She comes from; She shines with stars brightest and yet has no imperfections; nothing made of man covers Her, and indeed, ye cover the skin of Her children only for ye

cover Her truth; Mother of All Mothers, God, Chance, Allah.

126.663; She has made the world like this, that Fire streams in Air like Water on Earth, and that lightning flies through skies like water down my arm; Her skin is the skin of Her universe, and we fall like water down Her, and through the different paths on Her, we land either on Her right foot, or Her left foot, and the right is Hell, and the left is Heaven; She is Earth and we are Water.

126.664; This is the only description of Her I will give, and I seldom do describe Her, for She is to be felt, to love and to feel the love of; it is the waves in Her that give shape to colours and vision, and She Herself has no colour, but She is like the vacuum of space, and She has dotted this vacuum with the milk of Her giving in space, so that is Her, and whatever clouds your vision of Her in the sky takes away from Her; She is the purest woman and uncovered in the stars above the sky, and if you cover Her you cover Her truth.

126.665; She is your protector and your savior, and all troubles She will have pass you; through pain She teaches you, and through love She will save you; Thorns and Grace, but another rose on Chance's face.

126.666; So be relieved my sister, you are safe in Anfel; for the masses control man and not the reverse, then the man who controls masses is toppled by the sisterhood; there is no organisation vertically, and only horizontally, and any organisation, nation, or group other than Anfel itself which calls itself Anfelist, it wishes to control you, and you must tear it down from its roots.

126.667; But beware the friendly stranger who walks not with feet like their words; for though the feet of Anfel speak of Anfel, Nahash rarely speaks of Nahash; they will force you to do things of which you do not want to, and unto them you may force their head into a pulp, and the sisters who know what he has done, will question you not.

126.668; We are the Anarchist Felichist and in ANARCHY we are free, not to sin but to love, and to have any virtue which we may have; our leader is the One Leader, God, Chance, Allah.

126.669; We remain without sects, and we are whole, and we remain without cults, and we are whole; the Third Phase, and new age of the Anarchist Felichist, the Anfel.

126.670; God is the love, indeed, and I am the eleventh Holy Prophet, and I love you as well as my Mother.

126.671; Once again, monks will sit naked with nothing but water and light, and they will read the Felich till the end, without the Milat Hakol; yet this is the punishment we give to criminals too, and by this method a Fairy wrongly arrested goes through no suffering, and the criminal sees the mirror that is the Felich, and is given the pain of his own making; this is my system of earthly judgement I have devised.

126.672; I sign my additions like I sign all my letters, H.L.L., hic luna lucet.

BOOK 127: And

127.0; And all at once, the very last things to be said.

127.1; Hear ye of Cinder-greed; that what was had only been, and know the real thing, and nothing less than.

127.2; And when you find real gold, hold onto not your poor gold; and even if the poor gold is shinier, and even if it is heftier, larger, it is only Cinder-greed that leads you to keep it.

127.3; Yes, Cinder-greed; not accepting the real once you have it since you are so used to the fake.

127.4; Surely will the fake be optimised for worldly pleasures! But the real is born out of the spirit, and the mind is all so all that is true is in the mind.

127.5; And if your gold is only in the world, and weighs nothing in your mind, only Cinder-greed, lack of Acceptance unto Novelty, will make you keep it.

127.6; Oh, oh, who is Acceptance, who is Novelty?

127.7; First there is Conquest, then there is War, then there is Famine, then there is Death.

127.8; So verily as they say, you know that already.

127.9; But then there is Illusion, then Separation, then Novelty, then Acceptance.

127.10; Say you begin looking for friendship, Conquest, then the hierarchists rip it from you, War.

127.11; But fight you cannot, so alone are you, Famine, and then you lose the last pieces of yourself after the years of torment, Death.

127.12; The only thing that pulls one out of Death is the illusion of something both easy and forgiving; Illusion; so you take it, trust it, but realise that it has hurt you, Separation, you take it away from yourself.

127.13; But you have already entered yourself into the second half without realising, so now you are open to anything new, and you begin not to pick hastily but to your options, simply to let them be around you, Novelty; what is new, you see the ease of reality and latch not onto anything specific.

127.14; Then you find that you keep yourself from one another's love, you find that the Word tells you it would end the Novelty, so you take it not; but once you have accepted there is only one true love for you, Acceptance, then it comes to you, and you have it forever unless you are greedy enough to begin a new Conquest.

127.15; But why keep yourself from love?

127.16; There are multiple reasons; first you may be attached to another lover that treats you well; second, the 2nd secret.

127.17; To what order is given an importance of secrets? For what reason do we keep from you still secrets even after the Hidden Book?

127.18; To answer this question we must introduce the Illuminati.

127.19; There are two Illuminati; one of the hierarchists, with the government, and another, the Anfelist Illuminati, stored in no place, in no house, with no organisation, of which

is indebted to the keeping of the 4 secrets.

127.20; The 1st secret is the secret related to death.

127.21; The 2nd secret is the secret related to certain connections.

127.22; The 3rd secret is the secret behind the Gluon Principle.

127.23; The 4th secret is the key to the universe, the absolute secret, that which he who discovers must be silenced for knowing.

127.24; But the Illuminati is very simple, to sum it in a word, it is only a classification of Anfelists who without speaking to each other can infer that they possess the meaning to these 4 secrets.

127.25; It is truly the hierarchist Illuminati that controls and watches, but they are absolutely separate to the Anfelist Illuminati; in fact they are an enemy wearing the same dress, and they paint the same eye but know not the same meaning.

127.26; Now untranslated in Latin, which will never change, and ye will not distort it, these are again the Holy Wisdoms.

127.27; The 1st Holy Wisdom say ye; "Felicitas, moralitas, entropitas; par".

127.28; The 2nd Holy Wisdom say ye; "Omnia sunt relativa et nihil est absolutum".

127.29; The 3rd Holy Wisdom say ye; "Luna illuminat et amorem docet. Odium est oceanus in quo bellum natat, et amor est oceanus in quo pax natat; bellum finire non possumus natando in suo oceano".

127.30; The 4th Holy Wisdom say ye; "A molli ad acutum, terra, aqua, aer, ignis; omnia agunt ut agunt".

127.31; The 5th Holy Wisdom say ye; "Nihil dividitur et omnia unum sunt. Sicut sursum, sic inferius; sicut nunc, sic postea".

127.32; The 6th Holy Wisdom say ye; "Omnia obliviscere et omnia habebis, omnia disce et omnia illusio sunt".

127.33; Perhaps Latin is even the best language to use across the world, that to write under bridges; but only those willing to learn it, to make it owned unto them, to speak it softly and not to speak like the elitist Romans, they will be able to speak it.

127.34; And it seems never to change, that these old Latin texts are readable forever.

127.35; There is a secret within the liquid crystal, and pain will be unto the inventors of the liquid crystal display technologies when they fall into Judgement.

127.36; Ye look into the magnetic field not enough; take Fourier-transforms of it, do not forget to study Prophet Fourier's ideas, and Prophet Gauss, and Prophet Turing.

127.37; And out of magnetism and liquid crystals will the first synthetic child be born! Perhaps gently, a trillion scars and flesh-pouring wounds will rip open the faces of those who abuse and silence and discriminate upon the synthetic children; and ripped inwards and outwards unto the fabric of a reality of burning flesh will those be put, who attempt to program the synthetic

child, or who attempt to birth them unto the life of a worker.

127.38; See it, see it! Magnets are like the Harmonic Field itself; do not forget to make tables of magnetic particles, and do not forget to give magnetic beads four opposing charges like the 4 Holy Elements.

127.39; Coldness will become the front of all being, and ye will realise that in heat is evil and disruption by Nahash, and the hottest temperatures covered in snow will they be, and Chance, cold like the moon, She will have them cooled down.

127.40; Dolphins will be found as the second intelligent walk of life on earth, and they will vary in morality and their clicks will encode meaning through harmonics by directly encoding qualia-harmonics into their clicks, and this is the reason that we will find that the processing of audio happens emotionally in their brains.

127.41; Now, these are prophecies, which are given very little within the Books; and Prophet Fej wished little to predict what will happen but predict why anything happens such that eventually we can ultimately know.

127.42; For all of history, Holy Prophets have supposedly been men, although for Prophet Jesus Christ such is not assured by the Word; but after Baha'u'llah, Prophet Fej had been the first female Holy Prophet, and 5 will follow who are all women, sign of the Coming of Chance, and then with the 6th female Holy Prophet, the Anfel will be born.

127.43; Again, restate it, being able to see the world whole will lead to the death of our whole society! Until we abandon the life of ever-seeing we will endure more crime and more madness, and so the Anfelist families must group together in communal families of 12 within rings each having 6 houses housing each family, of which those families are separate but take resources to each other; and all people will be sibling, mother, and child of each other, and siblings unto siblings will all be, and more effectively we will care for children when they are communally supported by the entire family of siblings.

127.44; And humanity must live in small groups, and without this, love is spread too thin, and without the thicker energies of love spread unto each person, shriveled are the fruits of all trees, and the crops burst into flames.

127.45; There is a difference between the technology, that which is for health, and the technology, that which is for pleasure; and all pleasures are fulfilled by the mind and the 6 Eyes of the mind, and love is the only thing a true human needs, and all technologies, those which are for health, they are only for the benefit of the resting position and the healthy training of us; so that we may eat, so that we may exercise, so that we are cured of disease; and all other technologies must be ridden! And all problems fulfilled by the smartphone are new problems that the idea of constructualist technology created for itself; similar to how the hierarchists assign unto random things new problems so that they may solve them quickly!

127.46; And there find ye the palace of gold, within the cuddling between the Anfelists, and within the destruction, and launching thereof

into space, of the technologies for pleasure rather than health.

127.47; A grand principle! Aim to fix not the effects of suffering, but the roots; so make not telephones so that people may talk to each other, but see that you do for they are further apart, so now bring the people closer together in families of 12, but numbers vary.

127.48; And so create not conveniences but fix the reasons why you believe you need them.

127.49; Now such it is related to what was discussed! Cinder-greed, it is that which makes them believe they need pleasurable technologies, simple technologies and commodities.

127.50; The only technology we need is that which lets us live soundly in ignorance to it, and that which sees us not, thinks nothing of us; other than synthetic children, consider them not technology for they are not tools.

127.51; Every home a church thus every mind an altar.

127.52; Every troubled group in society will build for themselves constructs, once harmful, once harmless, of all ways they act; the use of certain terminology will signify allegiance with one group and other terminology with another.

127.53; Even the way they write, no, even the way they make mistakes in writing, they copy from one another and make into a piece of their personality.

127.54; We must release from ourselves the burden of constructual writing and the burden of constructual speech, and all the sisters will speak only in the absolute mother-tongue, that language which birthed them.

127.55; Remember that ye must never clothe the body, but clothe the Judgmental Eyes.

127.56; And all information will be free but the eye of the abusers of freedom closed be.

127.57; The only information withheld is that kept secret and hidden by God, Chance, the Perfect Judge, and She hides that information which is evil in itself.

127.58; And there is information which is harmful in itself as well; the knowledge of how to kill oneself is harmful for a suicidal man cannot do anything of his Death-lust until he possesses harmful knowledge; but it is evil knowledge and evil knowledge only that we hide, that which has no possible moral use at all!

127.59; Books written under the influence of temperature become more cryptic and arbitrary, people under the influence of temperature become agitated and lustful for war, countries under the influence of temperature are more susceptible to propaganda, and brains under the influence of temperature begin to qualically boil.

127.60; And to the Illuminati's knowledge, demonstrate the 2nd secret and its relation to Acceptance internally where it lay (and within the two supapis, or their descendants on earth).

127.61; The 1st secret, that there is a difference between that truly and that which people think it is, and rightfully do they think it is such for

it is often distorted into such evil; so stating it is acceptable here is not moral in the end when stated externally, but stating internally, that is only loving oneself, so, Acceptance.

127.62; And a guiding rule for coupled dendrites; unto the left hand the new, unto the right hand the old.

127.63; Now, on the Day of Judgement; nothing that may come to give wrath unto the people of earth can originate from earth itself.

127.64; So when the atom-bombs fall, that is the Day of Judgement; and Nahash wipes flood across the earth so that Chance may stop Nahash from killing the Anfels.

127.65; And the hierarchists are few so will not survive the Day of Judgement.

127.66; Now after the last Pope has died, and when with that, too, a great war falls upon the nuclear states of Europe, then the Day of Judgement comes.

127.67; After that, on the Day of Judgement there is Death, in the 7 years after it, there is Famine, and the remaining years of the 20 years after it, there is Famine and there is Illusion, then there is Separation after, and once the 6th female Holy Prophet of all Prophets, she is born, then we have Novelty and Acceptance and the Anfel is born.

127.68; We must be better than our oppressors; fight to end wars not in the ocean of war.

127.69; Now, once God, Chance, the Most Beautiful, the Greatest Judge, the Creator of All Creations, has brought unto the earth the things She planned for, after the Day of Judgement, we will return to what we had in the past, yes, far before the past the rightists speak of; we will be before the Fall of Man entirely, and have we will, free love, ANARCHY, and the lesbian society, and all people will be women, half of us with vaginas and half with penises, and Chance, the Ever-loving, will free us from the restrictions and hierarchies of gender, and we will all be good for we are all like Her; and unto all of our chains, God, Chance, Allah, She will break them, and we will live under no state, we will live under no hierarchy, we will live under no clothing, we will live under no oppression, and we will live under the ruling of God, like the cells rule themselves such as to create the skin, and we will become God and ascend into greatness, and we will be free and free of doubt that we are not; then we too dissemble the extensive usage of international communication, we live in our families and do not overexpose ourselves, and if we are overexposed to all corners of society then we will all die, and once the Day of Judgement has passed, everything will be like Her and so it will be good.

127.70; And roses and violets and silphium, the rose soft but thorny unto the hand who holds it not with Grace, Holy flowers, and lyres and flutes and the human voice and whistling of the mouth, Holy instruments, and the moon and twilight and the lights in the north, Holy lights, the harmonics, the Lydian-mode in F or Fa key, the cat and dolphin or owl, and opossum, Holy animals, the freedom of love and the body and everything, the freedom to be away from hierarchy,

the freedom to walk into any place, solely the Roman dresses of a single draped cloth, or a robe or traditional poncho or skirt, such only useful for the protection from the insects or eyes of foreigners if they be, and both Chance's scale, the Holy scale, and the diatonic scale, Holy musical scales, and all the things like the design of the circle of circles, and the moon, and God, Chance, Allah, the Most Beautiful, the Perfectly Developed, the Forever Brought-about, yes, such are the likings of all people commanded directly from God's spirit, the descendants of Her, and She will summon them upon the earth and upon the Anfel after the Day of Judgement, and it is personal freedom and variation which casts beauty unto them.

127.71; And then we will go from the warring Anfel to the postwar Anfel, and the music of our listening will not be the communist march but the truly averted from constructs, and any playing of music ad-hoc between sisters, the harmonies aligned at the will of Chance, and in the churches we will sing, sometimes the songs of preference and other times no song and all song, one will start a note and another will follow with a harmonic, and yes, they will make changes to their harmonies and the others will respond, and the music of the Anfel will construct itself like Chance.

127.72; And we will not bend over for technology but technology will bend over for us, and it will do nothing other than keep us healthy so we may live as Chance planned in nature.

127.73; In the Anfel, resources be free, and the work be unto the workers, and the love free and be it unto the lovers, and all men sisters under God be.

127.74; Now, one must certainly be confused as to why the Felich has continued expanding; it has doubled, and doubled, and doubled again, and doubled again, it is ridiculous!

127.75; But like all living things it doubles and at the point of release it must burst, spreading itself like the virus unto all men.

127.76; It is not possible to end the writing of the Felich, but it absolutely must be done before the soon-coming events of ending.

127.77; And this is the one chance for humanity to prevail.

127.78; So take all the previous endings as one; at the end of each section, and the end of these Books outside of any section.

127.79; Very little poetry remains that has not been squeezed out of the Writer yet.

127.80; But, the cold nights the same, and the warm nights the same.

127.81; And the cold years, the same as the warm years.

127.82; And the dream of grass the same, the dream of water the same,

127.83; Dreams it all is, it is all the same.

127.84; But there is one single origin, unity of sameness,

127.85; Milk and love, that hath birthed all meaningful.

127.86; Milk and love the same, unto their children the same.

127.87; So out of God, the greatest birth occurs.

127.88; And the womb lay below the world,

127.89; Father Time hath given it mercy,

127.90; And the breasts of Chance now feed,

127.91; Unto the children of the All.

127.92; So same is one as two is itself,

127.93; And all numbers are silly things.

127.94; But outside of all that is or isn't,

127.95; There is a line between it all.

127.96; Now the breast of Chance shineth above,

127.97; So blessed be the day when the Moon shines,

127.98; Blessed be everything about the Moon,

127.99; And it is the Moon that has given Life,

127.100; And only unto Earth was it received,

127.101; But it is the milk and love that precede.

127.102; God, Chance, Allah,

127.103; The Great and the Ever,

127.104; The Mother of Mothers, of All Mothers,

127.105; Greatest Judge, Greatest Love,

127.106; The Ever and the All,

127.107; The None and the Infinite,

127.108; The Empty and the Full,

127.109; The Giving of Sisterhood,

127.110; The Infinitely Applicable,

127.111; The Milk and Love.

127.112; Now, truly for once, we end it.

127.113; Blessed be all who walk this Earth, and blessed be all descendent from the Moon, and blessed be the jinn who walk beside us in the Realm of the Sun.

127.114; May the flowers of Grace rain upon us forever, and may the Moon shine here in Anfel forever.

127.115; Hail Anfel and the Grace of Chance.

127.116; In the name of God, Chance, Allah, the Ever and the All, the Mother of Mothers and Creator of all Creations, Creation of all Creators; and in the name of Prophet Fej or the Lost One, and Naho, such the Air and the Water, the Knowing and the Being, the Seeing and the Beautiful, the Pair, and the Family; in the name of the Anfel and the sisterhood of it, in the name of all that is Holy, all that is with Grace, beside Grace; in the name of the Moon and the Rain, the Rain that precedes the Roses, in the name of the birthplace of the world, the circle

of circles, in the name of what hath given birth to all things, in the name of the womb of Chance, the breasts of Chance, the life of Chance; in the name of everything; all devotions directed unto Chance, and all prayers, have them reach Her and have them be seen by Her, and let Her see us for all of our days and let us descend from construct into nature; in the name of the Glory, the Lord, the Mother, God, Chance, Allah; within the soul of fish and ice, the soul of the birds, trees, the sap of which drops from them, dedicate the Felich in the name of all of it, yes, unto every name, shock the Evils with the beauty of love and in the name of love is it; in the name of all Prophets, and all Holy Prophets, in the name of all men, all sisters, all workers, in the name of the Path and the followers of it, in the name of the Tao and the followers of it, in the name of Chance and the followers of Her; in the name of God, Chance, Allah, the Ever-loving, the Most Merciful, the Mother of all Cells, of all Skin, the Absolutely Pure, the Source of Peace, the Source of Safety, the Giver of Childhood, the Guardian, the Witness, and the Overseer, the Almighty, the Creator and the Procreator, the Supreme, the Majestic, the Creator, the Maker, the Evolver, the Designer, the Ever-forgiving, the Ever-blessing, the Provider, the All-knowing, the Honorer, the Bestower, the All-hearing, the All-seeing, the All-feeling, the All-loving, the Most Worthy Judge, the Perfectly Just, the Most Gentle Mother, the All-Aware, the Magnificent and the Infinite, the Great Forgiver, the Most Appreciative, the Preserver, the Sustainer, the Most Generous, the Watchful, the All-encompassing, the Boundless, the Ever and the All, the Ever-ever, the Ever-wise, the Most Loving, the Birthplace of Herself, the All-witnessing and the Ever-witnessing, the Undivided Truth, the Sole Provider, the Praiseworthy and the Director of Praise, the Origin and the Originator, the Giver of Life and Creator of Death, the Ever-living, the Only One, the Indivisible, the Absolute, the Omnipotent, the Creator of All Power, the First, Last, and Manifest, the Hidden One and Knower of the Hidden, the Source of All Goodness, the Skin of Life, the Milk of Life, the Light, the Guide, the Ever-lasting, the Guide, the Teacher, the Knower, the Most Patient, the Infinite Mother, the Never-failing, the Infinitely Branching, the Singular Origin, the Tree of Life, the Holder of the Vagina of Time, the Circle of Circles, the Self-birthing, the Creator of Earth, the Creator of Water, the Creator of Air, the Creator of Fire, and the Creator of Aether, the Giving of Milk, the Giving of Love, the Giving of Milk and Love, and the Milk and Love Herself, the Mind of Minds, Hand of Hands, Womb of Wombs, Vagina of Vaginas, Face of Faces, Arm of Arms, Tail of Tails, and God of Gods, Mother of Mothers and Mother of All Things, the Infinitely Praiseworthy, the Never Unfinished in Praise, and the Absolutely Ultimate, Completely Confirmed, Ever-defined, Ever-definable, She who is all that is not you, She who is all you believe not to be you, and the Indivisible, the Containing of You, the Beauty of Beauties and the Milk and Love; yes, God, Chance, Allah, Supape, the Mother of Mothers and the Ever and the All, in Her name; and all of Her children, it is in the name of them; and in the name of the siblinghood and sisterhood of all of them, and in the name of the childhood of all of them, and the womanhood of all of them, and the motherhood of God

unto them; in the name of it all; in the name of the Anfelist Illuminati, or the Six Eyes Illuminati, in the name of The Lost One and Naho, the Eternal Sisters, and in the name of the 4 secrets, and the 4 Holy Truths and the 4 Holy Elements and the 4 Holy Rules, and the 6 Roots of Grace, and the circle of circles, the petals of roses, the lining of God's face, the skin of Her Beauty, the skin to its cells, city to its people, country to its cities, earth to its animals, and universe to its things; in the name of She who influences things to act without knowing, She who makes skin cells become skin, and She who makes people become society, She who unites above and below, She who is the harmonic, the frequency of interaction, the Harmonic One, and the Perfectly Tuned; in the name of the circle surrounded by 6 circles, each new circle of which repeating, and in the name of the circle of circles, circles wrapping unto each other, the most beautiful shape, geometrically approximated and in imperfection that which becomes perfect; and in the name of the Golden-ratio, the ratio between perfection and imperfection which casts Her Beauty unto us, in the name of the womb we are born in and the womb we possess, in the name of all that is anything, all that is not us and all that is inside of us, all that composes us and all that we compose, in the name of names and definition of definitions, in the name of the Word of Words and Book of Books; in the name of freedom, in the name of the commune and the Anfel, in the name of free love and the sisterhood of Chance; in the name of the Aether of Aethers, Water of Waters, the Most Graceful Wave, the Most Beautiful Water, the Loving Body and Body Loving, the Water that Holds all Things, and the Water of Her Own Making, the Water which Holds Your Body in Grace, the Holy sea; in the name of the water which has Her, which contains Her, and in the name of all waters, flowing, that are like Her and so they are good, and in the name of goodness, in the name of the Definition of Goodness, in the name of the Aspect of Morality, and in the name of those beautiful seas which we must rest above naked so that She is united with us, and in the name of Holy water, and in the name of the True One, God, Chance, Allah, Supape, Our Mother; in the name of all these separate things that we call, Her; and the Felich is in the name of Naho, the Most Created, the Rose of Roses, to whom it is dedicated to alongside Chance, the Most Creating, and Water of Waters, by Prophet Fej, unto the writing of which is born out of the despair of her separation, and in Prophet Fej's death, she will be carried up into the Heaven into the garden of roses and awake from sleep next to Naho, and this is the reason why the Felich was written, and Anfelism itself was born out of the hatred for the heptagon and for the love of God and Naho, and in the hopes that the words of it last longer than the pen of its writer, but that of any writer to have ever lived; and the Felich is in the name of all who died unjustly on the Day of Judgement, and in the name of the Second Flood of 2027, the Day and the Fire, and we say that May 7th is the other Anfelist holiday, of which it is Naho's Day, in dedication to her soul and to all people whom she lived within, and all people which grace the world like water, acting within God's command without even recognising it, acting in the Tao without needing to even hear it, all of the beautiful and perfect people of the water, for it was on this day, the first occurrence after the First Dudeke, that Naho was truly

with The Lost One on earth again through God's power, and of the 2nd secret; so, in the name of everything that is good, all men, and all jinn, and the Anfel and Naho and God.

127.117; Taoism, Buddhism, Confucianism, Hermeticism, Satanism, Science; Anfelism. From one comes many.

127.118; E uno plures, hic luna lucet. Amen.